

A
DICTIONARY,
SANSKRIT AND ENGLISH,

EXTENDED AND IMPROVED FROM THE SECOND EDITION OF THE DICTIONARY

OF

PROFESSOR H. H. WILSON,

WITH HIS SANCTION AND CONCURRENCE;

TOGETHER WITH

A SUPPLEMENT, GRAMMATICAL APPENDICES AND AN INDEX,

SERVING AS

AN ENGLISH-SANSKRIT VOCABULARY.

BY

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TO
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THE ILLUSTRIOUS SCHOLAR

WHO HAS LAID THE FOUNDATIONS OF SANSKRIT LEXICOGRAPHY

AND WHO, DURING HALF A CENTURY OF UNTIRING ACTIVITY,

BY DEVOTING THE GREAT RESOURCES OF HIS GENIUS, LEARNING AND INFLUENCE

TO THE ADVANCEMENT OF SANSKRIT PHILOLOGY.

HAS ENTITLED HIMSELF TO THE GRATITUDE OF ALL WHO TAKE AN INTEREST

IN THE RELIGION AND LITERATURE OF ANCIENT INDIA,

THIS WORK

IS INSCRIBED

AS A MARK OF PROFOUND RESPECT AND A TESTIMONY OF SINCERE AFFECTION

BY

THE AUTHOR.

PRELIMINARY REMARKS.

In 1850 Professor WILSON authorized the late Mr. ASHER, of Berlin, to publish a new edition of his Sanskrit and English Dictionary, the second edition having been out of print for many years. As the illustrious author, however, was prevented by his various duties from devoting the requisite time to preparing this edition, I was invited to carry out the intended plan.

According to this plan, the second edition of the Dictionary was to be reprinted in its original form, while I was to superintend the impression, and make such corrections, alterations and additions as might seem advisable. But as a leading object with the publisher was to supply the work within the shortest possible time, it was urged that the additions, in order not to cause any great delay, were not to exceed the materials I might happen already to possess or which might present themselves incidentally during the progress of the work.

Had this plan been adhered to on my part, it might, no doubt, long since have been easily accomplished. Yet when I resolved on a protracted residence in London, and thus found it in my power to turn to account printed and unprinted books which could not be had on the continent, I thought it incumbent on me to improve the opportunity and to advise the publisher to forego considerations of speed for what I believed to be a more lasting service to the student of Sanskrit literature and philology. I proposed therefore not merely to embody in the intended work the materials I possessed and which, having been collected for different purposes, would not always suffice for the requirements of lexicography, but to extend them, to enlarge the substance of the second edition within its own sphere, and also to introduce into it matter from those portions of Sanskrit literature which Professor WILSON had not deemed it necessary to resort to at the time he published his work. I was informed, it is true, that causes over which I had no control, would not allow me to go beyond certain limits of space or to alter the character of the previous Dictionary by making references to the original authorities from which the information was derived, and therefore that I could not incorporate in the results of my labour more complete indices of special works than were absolutely requisite; still I believed that in spite of these limitations, it might be possible to adapt the intended work to the more pressing actual wants of the Sanskrit philologist.

That these alterations were sanctioned by Professor WILSON himself, it is almost needless to say. But I owe it to the memory of the late Mr. ASHER to state that he readily waived the advantages derivable from a more expeditious publication for the literary considerations which I had suggested.

Circumstances, however, intervened which caused a still greater delay than I had anticipated. It was obvious that to correct in the second edition such errors as could not but be expected in a work of this magnitude, and to do so on my own responsibility, no other course was open to me than to examine the Dictionary word for word and meaning for meaning, in other terms, to trace its entire contents as far as possible to the sources from which they were taken. Unfortunately the Indices prepared in India by Professor WILSON were, with few exceptions, no longer available; I was obliged therefore to give additional time to collecting the materials required for a proper discharge of my duty in this respect. Another circumstance must be adverted to. In the existing editions of his Dictionary Professor WILSON has excluded, on principle, words relating to the Vaidik literature, more especially to those works which bear the technical name of Vedas. Notwithstanding the extension I proposed to give to his work, I still approved of this principle also for the new Dictionary; I may add that the first pages of my MS. were written in accordance with it. Subsequent experience, however, of the treatment which this portion of the literature has undergone in other quarters, has imposed upon me the moral obligation of allotting even to words of the Vaidik period a large share in the present work and, as a consequence, to increase materials I possessed, but on which it was not originally intended to bestow special labour and time. I now propose, in the Dictionary and *its Supplement*, to provide the student with the interpretation of the principal Vaidik words that may be desired for the perusal of the Vaidik hymns and the chief works of the oldest literature. Those alone will remain excluded the meaning of which could not be given on safe grounds as, in general, it did not seem expedient to me, to admit into a Dictionary devoid of quotations, words the sense of which could not be ascertained satisfactorily.

A detailed account of the materials used in the present work must necessarily be deferred to a later date. I embrace, however, the opportunity now offered me, to express my obligation to Dr. TH. AUFRECHT for the kindness with which he allowed me the use of his Indices of the Háravali, Trikáṇḍaśeṣha, Bṛihad- and Chhándogya-Upanishads and of the Vájasaneyisamhitá, as well as to Mr. CH. CASSAL for the assistance I have derived from an elaborate Index he has made of Hemachandra's Anekártha and which, according to a recent advertisement of Mr. S. AUSTIN's at Hertford, is now in course of publication together with the Anekártha themselves, an Index and improvements of former editions of the Abhidhánachintámañi.

The reasons which have induced me to base the etymological and generally the grammatical portion of the work on the native authorities, to retain the technical terms of Páṇini's school, to accompany the crude forms of the compounds with their grammatical names, and to adopt a technical method of marking certain Upapada-compounds, not to accentuate the words in the Dictionary, — these and other topics relating to its interior economy will have to be explained in the Preface, although some of them may be gathered indirectly from a critical pamphlet the first part of which will soon appear.

The comparatively short time placed at my disposal for the preparatory labour and the considerations I had to yield to when I allowed the printing to begin, have forced upon me the necessity of adding to the Dictionary a Supplement which to judge from the increase of matter since the first sheets were struck off will become a rather extensive one. Having to choose between suppressing the additional matter which will accrue during the progress of the work, and claiming the indulgence of the reader for the inconvenience of a Supplement, I could not hesitate in deciding on the latter alternative. The Supplement will enable me, too, to supply omissions made inadvertently and to avoid the consequence of excluding altogether those words or meanings which I might not feel justified in giving at the time being on the score of doubtful authorities and which I preferred therefore to reserve till I could apply to them the result of more extended research. Subjoined to the Supplement will be Appendices containing an explanation of the technical terms used in the Dictionary, etymological essays, a treatise on the accentuation &c., and lastly an Index of English words referring to the Sanskrit word, the meaning of which they represent with the number of the page, column and line.

These brief remarks will indicate my plan so far as it is necessary here; they will not, however, convey an impression of the assistance I have derived from and the obligation which I owe to the previous editions of Professor WILSON's Dictionary. It would be unbecoming, on my part, in my present relation to these works, to speak of the care, the conscientiousness and the scholarship which they so eminently combine; but, on the other hand I should be wanting in justice were I to conceal the conviction I entertain that they have been the safest guide I could have found when entering upon the present task, or were I not to mention that the changes I have introduced are owing, not to the objection I make against the principle on which they are framed, but either to personal views or to the claims of the actual condition of Sanskrit philology. But still less will these remarks be able to testify the gratitude which I feel to the illustrious and venerable scholar himself. I have not only enjoyed, at all times, the benefit of his great literary experience and of his invaluable advice, but he has manifested his active interest and concurrence in the present work in taking upon himself the labour of correcting the printed proofs; above all, his spirit of genuine kindness and his rare liberality have left on my mind impressions so lasting and profound that it will always give me the most heartfelt satisfaction to look upon whatever good may arise from this book as virtually produced by him.

I must also record the sense I entertain of the services of my present publishers. After a premature death had closed the active career of Mr. ASHER, they have not merely taken up his plan but entered into it with the same zeal and intelligence. I cannot forego the pleasure of mentioning the handsome manner in which they have allowed all the literary considerations I have suggested to prevail over personal interest, and their ready acquiescence in the long and unexpected delay; for no one can feel more convinced than I am, that without this friendly and scientific disposition on their part — and I may add, too, without the creditable manner in which the printer acquits himself of his portion of the duty — the irksome mechanical toil which is so abundantly inflicted upon the author of a lexicographical work would probably not have failed to leave its unpleasant traces in the labour itself still more than, I fear, may actually be the case.

University College, London,
June, the 30th, 1856.

TH. GOLDSTÜCKER.

CORRECTIONS AND ADDITIONS.

P. = page; l. = line; r. = read; a. = add; d. = take off; p. = instead of; a = first column; b = second column.

P. 5 a, l. 10, r. E. अ and छष्टपञ्च; l. 29, r. E. an abbrev. form of गता. — P. 6 a, l. 20, d. 'and री'; l. 35, r. 'Loosing (the game of पञ्चिका) through not succeeding with one die'. — P. 6 b, l. 10, r. 'Tuesday' (p. Wednesday). — P. 7 a, l. 29, r. 'राजन्, sam. aff. टच्'. — P. 7 b, l. 25, a. 'which is नित्'. — P. 8 b, d. l. 23 and 24; l. 53, a. 'Bahuvr.' and r. 'E. अगति (Bahuvr.), sam. aff. कप्'. — P. 9 b, d. l. 1-4. — P. 12 a, l. 52, r. '-धिक्' (p. का or की). — P. 15 a, l. 13, b. l. 1, 16 a, l. 14, d. '-रा or'. — P. 16 a, l. 38, r. -शिका. — P. 17 a, l. 2, r. E. अङ्ग, kṛit aff. चञ्. — P. 18 a, l. 5, a. 'or अम्, uñ. aff. गन्; अङ्ग (II. 1.2), in Bahuvr. comp. fem. aff. टाप् or डीष्' — P. 21 a, l. 40, r. छ (p. य). — P. 21 b, l. 29, r. डीष्; l. 35, d. 'the ancle' and 'also'. — P. 23 a, l. 38, r. -की. — P. 24 a, l. 47, r. E. अजगन्धि. — P. 25 b, l. 44, r. 'sword' (p. shears) and E. छपाण. — P. 28 a, l. 25, a. 'fem. डीष्'. — P. 28 b, l. 49 and 31 a, l. 16, r. ठन् (p. छन्). — P. 28 b, l. 30, r. -डीष्. — P. 30 b, l. 56, a. 'fem. I. डीष्, III. डीन्'. — P. 32 a, l. 32, d. 'f. n. -वसी-वः'. — P. 35 a, l. 24, d. 'or-री'. — P. 37 b, l. 50, a. 'or-ङ्गी'. — P. 38 a, l. 33, a. 'Tatpur.'. — P. 39 b, l. 23, r. -स्त्री; l. 26, r. -री. — P. 40 a, l. 2, r. 'अङ्' (p. ड). — P. 41 b, l. 46, r. 'चिनिष्; d. l. 51. — P. 42 b, l. 36, r. अच् (p. अख). — P. 43 a, l. 16, d. '-हा-हम्'. — P. 45 a, l. 51, r. 'E. Probably &c.'. — P. 46 b, l. 14, r. -दती; l. 50, a. in both meanings 'or not being in the teeth'. — P. 51 b, l. 55, r. 'Tatpur.'. — P. 55 a, l. 54, r. Tatpur. — P. 55 b, l. 4, d. Bahuvr. and r. E. taddh. aff. कन्. — P. 65 a, l. 32, r. -चा (p. -ची). — P. 69 b, l. 8, r. -सा (p. -सी).

The Articles अक्त, अपिष्वात्त, अपिसात्, अजलिक, अत्, अति, अतिदुर्लभ, अद्, अद्स् and अधरोष्ठ will be completed or amended in the Supplement which will contain also the additional words and meanings. — It was originally intended to omit the name 'Tatpur.' when the Upapada-compounds had for their first part a gati, in order to distinguish them from common Tatpurushas. As the difference, however, appeared sufficiently marked by the method in which their Etym. is given and which, not being that of the native grammarians, will have to be explained in the grammatical Appendix, the name 'Tatpur.' has been added already to all similar compounds beginning with अधि; and the same may be done, for the sake of conformity, with the Upapada-compounds beginning with अति.

A

DICTIONARY,

SANSKRIT AND ENGLISH.

अ

I. The letter *ā*, the first of the alphabet and the short vowel inherent in every consonant. See **अकार**.

II. The pronominal theme which occurs in the declension of **इहम्** and is considered as a substitute for **इहम्** and **एतत्** qq.vv.

III. ind. (**निपात**) A particle, a shorter form of **न** (see also **न** and **नना**); it is used ¹ In composition with nouns, when it implies ^a Negation. ^b Privation or prohibition. ^c Diminution (i. e. a little). ^d Deterioration. ^e Similarity or comparison; in a few instances it has apparently become an expletive; cf. e. g. **कुप्य** and **अकुप्य**, **उदार** and **अनुदार**, **एतमूक** and **अनेतमूक**. If the noun begins with a vowel, it assumes the form of **अन्**, as **अ** and **अना** form **अनन्त**; this rule is neglected sometimes, if the vowel following the **अ** happen to be a **अ**; e. g. **अ** and **अविन्** form **अनुविन्** and sometimes **अअविन्**. ² In conjunction with an inflected verb, when it implies blame or reproach; e. g. **अ करोषि वै त्वं वाक्** 'how badly thou dost (it), fool'. Accord. to an artificial E. from **अत्**, *kṛit* aff. **उ**.

IV. ind. (**निपात**) An interjection of pity.

V. 1. m. (**वः**) ¹ *Vaiśvānara* (in an Upan.). ² *Brahman* (m.). ³ *Vishnu*. ⁴ *Śiva*. 2. n. (**वम्**) A name of the (neuter) *Brahman*.

अक्षयिन् Tatpur. m. f. n. (**-वी-यिनी-यि**) Free from debt or obligation; also **अनुयिन्**. E. **अ** neg. and **अक्षिन्**.

अन् (**अन्-पुरादि-परकीपदिन्**) r. 10th cl. par. (**अन्वति** or **अन्वापति**- p. p. **अन्वित**) To divide, to distribute.

अंश I. m. (**-शः**) ¹ Dividing, distributing. ² A part. ³ A share or portion. ⁴ A fraction. ⁵ The numerator of a fraction. ⁶ A degree (of latitude or longitude, &c.). ⁷ The name of an *Āditya*. ⁸ (In music.) See **अंशस्वर**. Also confounded with **अंस** q. v. E. **अंश्**, *kṛit* aff. **अञ्**, or perhaps more correctly, **अम्**, *uñ* (?) aff. **श्**.

II. m. n. (**-शः-शम्**) The shoulder, the shoulder blade. (In this sense the word is more correctly written **अंस** q. v.)

अंशक I. m. (**-कः**) ¹ A part. ² An heir, a kinsman, a relation. E. **अंश्**, *taddh.* aff. **अन्**.

II. n. (**-कम्**) A day. E. **अंश्**, *kṛit* aff. **अञ्** (?).

अंशकर Tatpur. n. (**-कम्**) The dividing into shares. E. **अंश्** and **कर**.

अंशभाज Tatpur. m. (**भाज**) An heir, a coheir, one who has a share or portion. E. **अंश्** and **भाज**.

अंशक m. f. n. (**-कः-का-कम्**) Strong, stout, lusty. See **अंसक**.

अंशवत् m. (**-वान्**) A species of the Soma plant. E. **अंश्**, *taddh.* aff. **अनुप्**.

अंशसवर्धन Tatpur. n. (**-नम्**) Assimilation of fractions, rendering fractions homogeneous, reduction of them to uniformity. E. **अंश्** and **सवर्धन**.

अंशस्वर Karmadh. m. (**-रः**) (In music.) The tonic or modal note. It is defined as 'the note which displays the peculiar melody and to which all the others are subordinate'. Also written **अंसस्वर**. E. **अंश्** and **स्वर**.

अंशहर Tatpur. m. (**-रः**) A sharer, a divider, a coheir. E. **अंश्** and **हर**.

अंशहारिन् Tatpur. m. (**-री**) A sharer, a coheir. E. **अंश्** and **हारिन्**.

अंशशि Bahuvr. or Avyayibh. ind. Share by share. E. **अंश्** repeated, *samāsānta* aff. **इप्**.

अंशिन् m. (**-शी**) A sharer, a coheir. E. **अंश्**, *taddh.* aff. **इनि**.

अंशु m. (**-शुः**) ¹ A ray of light, a sun- or moon-beam. ² The sun. ³ Light, splendour, effulgence. ⁴ Any thing minute or pointed (as a sun-beam). ⁵ A small end of thread, a small filament &c. ⁶ Dress, decoration. ⁷ The name of one of the *Grahas* (q. v.) which serve for making libations with the juice of the Soma plant. ⁸ The name of a *Rishi*. ⁹ The name of a prince, son of *Puruhotra*. E. **अंश्**, *uñ*. aff. **कु**, or **अम्**, *uñ*. aff. **कु**, *āgama* **गुक्**.

अंशुक n. (**-कम्**) ¹ Fine cloth, muslin. ² Cloth in general. ³ A mantle, a wrapper, a linen garment worn round the upper part of the body. ⁴ White cloth. ⁵ The leaf of the *Laurus Cassia*. E. **अंशु**, *taddh.* aff. **क**. Acc. to another E. a Tatpur. composed of **अंशु** and **क** (**काम्**, *kṛit* aff. **उ**).

अंशुका Tatpur. n. (**-कम्**) ¹ A collection or blaze of light. ² A parcel or pencil of rays. E. **अंशु** and **का**.

अंशुधर Tatpur. m. (**-रः**) The sun. E. **अंशु** and **धर**.

अंशुपटु Tatpur. n. (**-टुम्**) A peculiar kind of fine cloth made of bark. E. **अंशु** and **पटु**.

A

चंसुपति Tatpur. m. (-तिः) The sun. E. चंसु and पति.
चंसुभर्तु Tatpur. m. (-ती) The sun. E. चंसु and भर्तु.
चंसुमत् I. m. f. n. (-मान्-मती-मत) ¹ Radiant, luminous.
² Having small filaments. ³ Acuminated, pointed.
 II. m. (-मान्) ¹ The sun. ² A species of the Soma plant.
³ A prince of the solar race, son of Asamanjas, grandson of Sūgara and father of Dilipa. ⁴ A descendant of Kratha.
⁵ A Rishi. — f. (-मती) ¹ A name of the celestial river Yamunā.
² A plant (Hedysarum Gangeticum). E. चंसु, taddh. aff. मतुप्.
चंसुमत्फला Bahuvr. f. (-ला) The plantain (Musa paradisiaca).
 E. चंसुमत् and फल.
चंसुमाला Tatpur. f. (-ला) A garland of light, a halo. E.
 चंसु and माला.
चंसुमालिन् m. (-ली) The sun. E. चंसुमाला, taddh. aff. रनि.
चंसुस m. (-सः) A name of the sage Chāṇakya. E. चंसु,
 taddh. aff. सच् (?); properly meaning, radiant, splendid.
चंसुवाण Bahuvr. m. (-णः) The sun. E. चंसु and वाण.
चंसुहस Bahuvr. m. (-सः) The sun. E. चंसु and हस.
चंस (चंस-चुरादि-परकीपदिन्) r. 10th cl. par. (चंसयति or चंसा-
 पयति- p. p. चंसित) ¹ To divide, to distribute. With वि,
¹ To divide. ² To make powerless, to ward off (as the force
 of a blow). See चन्.
चंस I. m. n. (-सः-सम्) 1. The shoulder, the scapula; it is mentioned
 in medic. amongst those मर्मन् (q. v.) the wounding of which
 produces lameness or palsy. 2. (m.) One of the angles of the
 वेदि (q. v.), compared to a shoulder. E. चन्, un. aff. सन्.
 II. m. (-सः) 1. A part, a portion &c. See चंश्च. (In this mean-
 ing the word is more correctly written चंश्च.) 2. The name
 of a king, acc. to some, a son of Anu. E. (?).
चंसकूट Tatpur. m. (-टः) A bull's hump, the protuberance
 between the shoulders of the Indian ox. E. चंस and कूट.
चंसच Tatpur. n. (-चम्) (ved.) ¹ Armour, mail. ² A bow. E.
 चंस and च; also derived, though without probability, from
 चंहस् (changed to चंस) and च, as preserving from evil.
चंसफसक Tatpur. m. (-कः) (In medic.) The upper part of the spinal
 column; it is mentioned amongst those मर्मन् (q. v.) the wound-
 ing of which produces lameness or palsy. E. चंस and फसक.
चंसभार Tatpur. m. (-रः) A yoke on the shoulder for carry-
 ing burthens with. Also चंसिभार q. v. E. चंस and भार.
चंसभारिक m. f. n. (-कः-की-कम्) One who carries burthens
 with a yoke on the shoulder. Also चंसिभारिक. E. चंसभार,
 taddh. aff. ण्.
चंसल m. f. n. (-लः-ला-लम्) Strong, stout, lusty. E. चंस,
 taddh. aff. लच्, also written चंश्च.
चंसवत् m. f. n. (-वान्-वती-वत्) Feeble, weak. E. चंस,
 taddh. aff. मतुप्.
चंसिभार Tatpur. m. (-रः) A yoke on the shoulder for carry-
 ing burthens with. Also चंसभार q. v. E. चंस (loc.) and भार.
चंसिभारिक m. f. n. (-कः-की-कम्) One who carries burthens
 with a yoke on the shoulder. Also चंसभारिक. E. चंसिभार,
 taddh. aff. ण्.
चंस m. f. n. (-सः-सा-सम्) Belonging or referring to the
 shoulder. E. चंस, taddh. aff. यत्.
चंह I. (चहि-भ्वादि-उदात्त-अनुदात्त) r. 1st cl. atm. (चंहते-
 आह-चंहिता-चंहियते-आहिष्ट. — Caus. चंहयति-आजिहत्.
 — Dcs. चजिह्वते). To go. See चह्.

II. (चहि-चुरादि-परकीपदिन्) r. 10th cl. par. (चंहय-
 ति p. p. चंहित) To shine, or according to some, to speak.
 The radical चंह is considered in some derivations as a
 substitute for हन्; see चंहति, चंहस्, चंह &c.
चंहति f. I. (-तिः) ¹ Pain, distress. ² Sickness, disease.
 II. (-तिः and -ती) A gift, a donation. E. चंह, un. aff.
 चति; चंह being considered here as a substitute for हन्.
 चंहती with fem. aff. ङीष्.
चंहस् n. (-हः) Sin, evil. E. चन्, un. aff. चसुन् and āgama ऊक्
 or according to others from चंह considered as a substitute
 for हन्. See चहस्.
चंहसस्यति Tatpur. m. (-तिः) The intercalary month of the
 Hindu year. E. चंहस् (gen.) and पति.
चंहस्वत् m. f. n. (-स्वान्-स्वती-स्वत्) Sinful, wicked. E. चंहस्,
 taddh. aff. मतुप्.
चंहिति f. (-तिः) A gift or donation. E. See चंहति, रट् being
 inserted.
चंह (ved.) I. m. (-ङः) ¹ Wicked, sinful, distressed. ² The name
 of an Asura. II. n. (-ङ्) Distress. III. n. f. (-ङ-ङ्) Pudend-
 um muliebre. E. चंह, un. aff. च्.
चंहभेदी Bahuvr. f. (-दी) (ved.) Whose female parts are broken
 (in coition; an ep. of a mare). E. चंह and भेदी inst. of भेद्या.
चंहर m. (-रः) (ved.) Wicked, sinful. E. चंह, un. aff. उरच्.
चंहरण (ved.) I. m. f. n. (-णः-णा-णम्) Sinful. II. n. (-णम्)
 Sin, evil. E. चंहर (चंह, un. aff. ऊर), taddh. aff. ण्.
चंहोमुच् Tatpur. m. f. n. (-क्) (ved.) Freeing from sin, evil.
 E. चंहस् and मुच्.
चंहोयु Tatpur. f. (-युः) (ved.) Freed from sin or evil; an ep. of
 तनू 'body'. E. चंहस् and यु.
चंहि m. (according to some also n.) (-हिः-हि) ¹ The foot.
² The root of a tree. See चह्वि. E. चंह, un. aff. क्नि.
चंहिप Tatpur. m. (-पः) A tree. E. चंहि and प. See चह्विप.
चंहिस्तन्व Tatpur. m. (-न्वः) (In medic.) The same as कूर्चशिरस्
 i. e. the part under the ankle joint on either side of the foot;
 it is mentioned amongst those मर्मन् (q. v.) the wounding of
 which produces swelling and pain. Also चह्विस्तन्व. E. चंहि
 and तन्व.
चक् (चक-भ्वादि-घटादि-उदात्त-उदात्त-मित्) r. 1st cl. par.
 (चकति-आक-चकिता-आकीत्. — Caus. चकयति) To wind
 or move tortuously. See also चक्.
चक Tatpur. n. (-कम्) ¹ Pain, affliction. ² Sin. E. च neg. and क.
चकच Bahuvr. I. m. f. n. (-चः-चा-चम्) Bald, destitute of hair.
 II. m. (-चः) A name of Ketu, the dragon's tail, or
 descending node. E. च priv. and कचः this applies to Ketu,
 as the symbol of the asterism is a headless trunk.
चकष्टक Bahuvr. m. f. n. (-कः-का-कम्) Free from thorns,
 literally or metaphorically (as from enemies). E. च priv.
 and कष्टक.
चकनिष्ठ Tatpur. I. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Not the youngest.
 II. m. (-ष्ठः) A deified saint according to the Bauddhas.
 E. च neg. and कनिष्ठ.
चकनिष्ठम Tatpur. m. (-गः) A deified saint according to the
 Bauddhas. E. चकनिष्ठ and ग.
चकपीवत् Tatpur. m. (-वान्) The name of one of the seven
 Rishis or Sages during the reign of Tāmāsa or the fourth
 Manu. E. च neg. and कपीवत्.

अकम्पित Tatpur. I. m. f. n. (-तः-ता-तम्) Unshaken, firm, not agitated or trembling.

II. m. (-तः) The name of a Jaina saint, one of the pupils of the last Tirthakara and one of the eleven chiefs of the Gaṇas or companies of the Jaina Rishis. E. अ neg. and कम्पित.

अकर I. Tatpur. m. f. n. (-रः-रा-रम्) One who does not act, inactive. E. अ neg. and कर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Handless, maimed. ² Exempt from tax or duty, privileged. f. (-रा) Emblic myrobalan (*Phyllanthus emblica*). E. अ priv. and कर.

अकरणि Tatpur. f. (-णिः) Failure, disappointment. (It is used only as an imprecation, as तस्माकरणिरिवास्तु 'may he fail'.) E. अ neg. and करणि.

अकरुण Bahuvr. m. f. n. (-णः-णा-णम्) Unfeeling, void of compassion or tenderness. E. अ neg. and करुणा.

अकर्कश Tatpur. m. f. n. (-शः-शा-शम्) Soft, not hard. E. अ neg. and कर्कश.

अकर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) ¹ Earless. ² Deaf. E. अ priv. and कर्ण.

अकर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) ¹ Not being in the ears. ² Not fit for the ears. ³ Different from what is in or fit for the ears. E. अ neg. and कर्ण.

अकर्तन Tatpur. (?) m. (-नः) A dwarf. E. (?). This word seems doubtful and may be perhaps a misreading of वर्तन q. v.

अकर्मक Bahuvr. m. (-कः) (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मन्. E. अकर्मन्, samāsanta aff. कप्.

अकर्मकृत् Tatpur. m. f. n. (-कृत्) I. Free from action, necessary as vital or essential as religious. E. अ neg. and कर्मकृत्.

II. Committing improper acts. E. अकर्मन् and कृत्.

अकर्मकृत् Tatpur. m. f. n. (-कृत्-कृता-कृत्) Not to be done, improper. E. अ neg. and कर्मकृत्.

अकर्मन् I. Bahuvr. m. f. n. (-र्म-मी-मी) ¹ Without work, idle, unoccupied. ² Unfit to work, inefficient. ³ Degraded, no longer performing essential rites. ⁴ (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मक, E. अ priv. and कर्मन्.

II. Tatpur. n. (-र्म) ¹ Absence of occupation. ² Loss or neglect of essential observances. ³ Improper act, crime, offence. E. अ neg. and कर्मन्.

अकर्मभोग Tatpur. m. (-गः) The renunciation of reward for virtuous actions, the liberation of the soul from the fruits of action, that is, its absorption into the divine essence which releases it from future transmigration and from the trammels of matter, bestowing the highest state of future bliss. E. अ neg. and कर्मभोग.

अकर्मान्वित Tatpur. m. f. n. (-तः-ता-तम्) I. ¹ Without work, idle, unoccupied. ² No longer performing essential rites, degraded. E. अ neg. and कर्मान्वित.

II. Committing improper acts. E. अकर्मन् and अन्वित.

अकल Bahuvr. m. f. n. (-लः-ला-लम्) Being without parts, whole, entire. E. अ priv. and कल.

अकल्क Bahuvr. I. m. f. n. (-ल्कः-ल्का-ल्कम्) ¹ Clear, clean. ² Free from sediment. ³ Pure, sinless.

II. f. (-ल्का) Moonlight. E. अ priv. and कल्क.

अकल्कता f. (-ता) Purity, honesty. E. अकल्क, taddh. aff. तक्.

अकल्कन Bahuvr. m. f. n. (-नः-ना-नम्) Humble, not proud. (This word is sometimes written अकल्कल.) E. अ priv. and कल्कन.

अकल्प Bahuvr. m. (-ल्पः) Uncontrolled (lit. not subject to rules or precepts; a vaidik epithet of Indra). E. अ priv. and कल्प.

अकल्पाव Tatpur. m. (-वः) Name of a son of Tāmasa or the fourth Manu. E. अ priv. and कल्पाव.

अकल्पाव Tatpur. I. m. f. n. (-वः-वी-वम्) Unlucky, inauspicious.

II. n. (-वम्) Bad luck. E. अ neg. and कल्पाव.

अकव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Not contemptible, not to be despised, superior. E. अ neg. and कव.

अकवारि m. f. (-रि-री) (ved.) Explained either as I. Tatpur.

1. Not having contemptible enemies — or — 2. Having obtained superiority. E. 1. अ neg. and कव-वरि (enemy).

2. अकव and वरि (going to, obtaining); or as

II. Bahuvr. Having enemies who are not to be despised.

E. अकव and वरि (enemy).

अकशाय Tatpur. (?) m. (-यः) A proper name; cf. आकशायिन्. E. unknown.

अकस्मात् Tatpur. ind. ¹ Without a cause, without a wherefore. ² Immediately, instantly, presently. ³ Suddenly, at once. E. अ neg. and कस्मात्, the fifth case of किम्.

अकण्ड Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Sudden, unexpected. अकण्डे suddenly. E. अ neg. and कण्ड.

अकण्डपातजात Tatpur. m. f. n. (-तः-ता-तम्) Perishing suddenly after birth, dying as soon as born. E. अकण्ड, and पात-जात.

अकाम I. Tatpur. m. (-मः) Want of desire, love, intention &c. (See काम.) E. अ neg. and काम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) ¹ One who has no desire, no love. (See काम.) ² Unwilling, reluctant. ³ Unintentional. ⁴ (In vaid. grammar; m. sc. सन्धि) The Sandhi which causes the विसर्जनीय (q. v.) to be dropped, after it has become र् before a following र्. E. अ priv. and काम.

अकामकर्षण Tatpur. m. (-नः) (ved.) Not disappointing desires. E. अ neg. and काम-कर्षण.

अकामतस् Tatpur. ind. ¹ Unwillingly, reluctantly. ² Unintentionally. E. अ neg. and कामतस्.

अकाय Bahuvr. m. f. n. (-यः-या-यम्) Having no body. E. अ priv. and काय.

अकार m. (-रः) The letter अ. E. Acc. to the native etym. अ, kṛit aff. कार (v. s. v.).

अकारण I. Tatpur. n. (-णम्) Absence or non-existence of a cause. E. अ neg. and कारण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Causeless. (Used also adverb. -णम् Causelessly.) E. अ priv. and कारण.

अकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not doing. (Only to be used of beings devoid of intellect.) E. अ neg. and कारिन्.

अकार्यवेष्टिक m. f. n. (-कः-की-कम्) Not fit for earrings (as a face, which would not look well with earrings). E. अ neg. and कार्यवेष्टिक.

अकार्य Tatpur. I. m. f. n. (-र्यः-र्या-र्यम्) Not to be done, improper.

II. n. (-र्यम्) An improper, wicked act. E. अ neg. and कार्य.

अकार्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) I. One who does not what ought to be done. E. अ neg. and कार्यकारिन्.

II. One who does what ought not to be done, one who acts improperly. E. अकार्य and कारिन्.

अकार्ष Tatpur. n. (-र्षः) Absence of blackness. E. अ neg. and कार्ष.

अकाल Tatpur. m. (-कः) ¹ Unseasonableness. ² Unfavourable time. ³ Impure time or certain days considered as unfit for the performance of religious rites. E. अ neg. and काल.

अकालकुष्माण्ड Karmadh. m. (-ण्डः) ¹ A pumpkin born out of season. ² (Fig.) A useless birth. E. अकाल and कुष्माण्ड.

अकालव Tatpur. m. f. n. (-वः-वा-वम्) Unseasonable, produced out of time or season; also अकालवात, अकालोत्पन्न and similar compounds. E. अकाल with व or वात &c.

अकालवसदोदय Tatpur. m. (-यः) ¹ Unseasonable gathering of clouds. ² A fog or mist. E. अकाल and वसदोदय.

अकालमेघोदय Tatpur. m. (-यः) ¹ Unseasonable cloudiness. ² A fog or mist. E. अकाल and मेघोदय.

अकालसह Tatpur. m. f. n. (-हः-हा-हम्) Impatient, premature, not waiting for the proper season. E. अ neg. and कालसह.

अकालम् m. f. n. (-कः-का-कम्) Unseasonable, produced out of time or season. E. अकाल, taddh. aff. यत्.

अकिञ्चन I. Tatpur. n. (-ञम्) A useless or good for nothing object, a nothing. E. अ neg. and किञ्चन.

II. Bahuvr. m. f. n. (-जः-जा-जम्) Destitute, poor, indigent. E. अ priv. and किञ्चन.

अकिञ्चनता f. (-ता) Voluntary poverty, one of the duties of a Jaina ascetic. Also अकिञ्चनत्व n. (-त्वम्). E. अकिञ्चन II, taddh. aff. तन् or त्व.

अकिञ्चनिमन् m. (-मा) Destitution, poverty, want of property. E. अकिञ्चन II, taddh. aff. इमनिच्.

अकितव Tatpur. m. (-वः) One who does not play or gamble. E. अ neg. and कितव.

अकिल्बिष Bahuvr. m. f. n. (-वः-वा-वम्) Faultless, free from sin. E. अ priv. and किल्बिष.

अकीर्ति Tatpur. f. (-र्तिः) Infamy, disgrace. E. अ neg. and कीर्ति.

अकुतयस Tatpur. m. (-सः) A name of Śiva (lit. not moving anywhere, firm). E. अ neg. and कुतस्-स.

अकुतोभय Tatpur. m. f. n. (-यः-या-यम्) Free from any danger or dread, secure. E. अ and कुतस्-भय.

अकुप ind. (ved.) To any place out of reach, astray. It occurs in the protracted form अकुपा. E. अकु (अ and कु), taddh. aff. चल्.

अकुप्य Tatpur. n. (-प्यम्) ¹ Gold or silver. ² Any metal except gold or silver. See कुप्य. E. ¹ अ neg. and कुप्य. ² अ compar. and कुप्य.

अकुमार Tatpur. m. (-रः) Not a boy, not small, not little; a vaidik epithet of Viṣṇu. E. अ neg. and कुमार.

अकुल Bahuvr. I. m. f. n. (-कः-का-कम्) Of no or low family, low.

II. m. (-कः) A name of Śiva. f. (-का) A name of Pārvatī, the wife of Śiva. See अकुल. E. अ ¹ deter. ² priv. and कुल.

अकुलता f. (-ता) Lowliness. E. अकुल, taddh. aff. तत्.

अकुलीन Tatpur. m. f. n. (-नः-ना-नम्) Low, mean, of low origin or race. E. अ neg. and कुलीन.

अकुशल Tatpur. I. m. f. n. (-कः-का-कम्) ¹ Unlucky, inauspicious. ² Clumsy, not clever.

II. n. (-कम्) Misfortune, bad luck. E. अ neg. and कुशल.

अकुसीद Bahuvr. m. f. n. (-दः-दा-दम्) Not desirous of gain, indifferent. Also written अकुशीद. E. अ priv. and कुसीद.

अकूपार I. Bahuvr. I. m. f. n. (-रः-रा-रम्) (ved.) Of excellent

end or effect (as food). E. अ priv. -कू (inst. of कु) and पार (= कलाः). 2. m. (-रः) ¹ The sea or ocean. ² The sun (ved.). E. अ priv. -कू (inst. of कु) and पार, 'the shores of the ocean being large and those of the sun being distant'. Also written

अकूपार, आकूपार, कूपार, कूपार.

II. Tatpur. m. (-रः) ¹ A tortoise. ² The king of turtles, the tortoise supposed to uphold the world. E. अ neg. and कूपार (कूप and चर) 'the tortoise not going to wells' (but preferring morasses or the banks of a river; see कच्छप).

अकूर्ष Bahuvr. I. m. f. n. (-र्षः-र्षा-र्षम्) Void of guile.

II. m. (-र्षः) A deified saint according to the Bauddhas, a Buddha. E. अ priv. and कूर्ष.

अकूपार Bahuvr. m. (-रः) See अकूपार.

अकृच्छ Tatpur. m. n. (-च्छः-च्छम्) Freedom from difficulty, easiness. E. अ neg. and कृच्छ.

अकृच्छिन् Tatpur. m. f. n. (-च्छी-च्छी-च्छि) Free from difficulty. E. अ neg. and कृच्छिन्.

अकृत I. Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Not done, not prepared, not wrought &c. ² Not accomplished, incomplete. ³ Not made, not created, eternal. 2. n. (तम्) Any act not, or not yet, done or performed. 3. f. (-ता) (In law.) A daughter who has not been made पुत्रिका (q.v.), or to share in the privileges of a son. E. अ neg. and कृत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Having performed no deed, not having done any thing. E. अ priv. and कृत.

अकृतकारम् Tatpur. ind. In such a way as has not been done before. E. अकृत and कारम् (कृ, kṛit aff. समुच्).

अकृतश्च Tatpur. m. f. n. (-चः-चा-चम्) Ungrateful, unmindful of past good or of service done. E. अ neg. and कृतश्च.

अकृतबुद्धि Tatpur. m. f. n. (-बुद्धिः-बुद्धि-बुद्धि) Not having acquired knowledge or understanding. E. अ neg. and कृतबुद्धि.

अकृतग्रन्थ Tatpur. m. (-ग्रन्थः) The name of an expounder of the Purāṇas, one of the pupils of Sūta and known also under the name of Kāśyapa and Śāvarī. E. अ neg. and कृतग्रन्थ.

अकृतात्मन् Tatpur. m. f. n. (-त्मा-त्मा-त्म) ¹ One who has not subdued the senses, not governed the mind. ² One who has not attained spiritual perfection or union with the supreme spirit. E. अ neg. and कृतात्मन्.

अकृतास्त्र Tatpur. m. (-स्त्रः) One who is unpractised in arms. E. अ neg. and कृतास्त्र.

अकृतित्व n. (-त्वम्) Awkwardness, clumsiness, unfitness. E. अकृतिन्, taddh. aff. त्व.

अकृतिन् Tatpur. m. f. n. (-ती-तिनी-ति) Awkward, stupid, incapable of or unfit for doing any thing. E. अ neg. and कृतिन्.

अकृत्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Improper, not to be done. E. अ neg. and कृत्य.

अकृत्यकारिन् Tatpur. m. f. n. (-री-रिषी-रि) One who does what is wrong or what ought not to be done. E. अकृत्य and कारिन्.

अकृत्रिम Tatpur. m. f. n. (-मः-मा-मम्) Inartificial, natural, perfect. E. अ neg. and कृत्रिम.

अकृतल Tatpur. m. f. n. (-लः-ला-लम्) Not entire, incomplete. E. अ neg. and कृतल.

अक्षय Bahuvr. m. f. n. (-यः-या-यम्) Unmerciful, unkind. E. अ priv. and क्षय.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) Liberal, not miserly. E. अ neg. and क्षय.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) ¹ Full, entire. ² Strong, fierce. E. अ neg. and क्षय.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) ¹ Undrawn. ² Untilled, uncultivated. E. अ neg. and क्षय.
अक्षयपक्ष Tatpur. m. f. n. (-यः-या-यम्) Ripening or flowering spontaneously or without cultivation. E. अक्षय and पक्ष.
अक्षयकर्मन् Tatpur. m. f. n. (-र्मा-र्मा-र्म) ¹ Free from bad actions. ² Guiltless, innocent. ³ Virtuous. E. अ neg. and क्षयकर्मन्.
अक्षय Bahuvr. m. f. n. (-यः-या-यम्) ¹ Hairless. ² Bald. E. अ priv. and क्षय.
अक्षयभार्य Bahuvr. m. (-र्यः) The husband of a bald wife. E. अक्षय (the long या becoming short) and भार्या.
अकोट Bahuvr. m. (-टः) The betel-nut tree. (Areca faufel or catechu.) E. अ priv. and कोट, because it grows with a straight stem.
अकोविद Tatpur. m. f. n. (-दः-दा-दम्) Stupid, ignorant. E. अ neg. and कोविद.
अकौशल Tatpur. n. (-लम्) Inexpertness, want of skill or practice. In the same sense आकौशल q. v. E. अ neg. and कौशल.
अम्मा f. (-म्मा. Voc. अम्मा.) A mother.
अम् I. m. f. n. (-म्-मा-मम्) 1. Gone &c. E. अम्, kfit aff. म्.
 2. Anointed, oily, greasy.
 II. f. (-म्मा) Night. E. अम्, ún. aff. म्.
अम् f. (-म्मा) ¹ Ointment. ² Night. E. अम्, kfit aff. म्.
अम् m. f. n. (-म्-मा-मम्) Bent. E. अम्, kfit aff. म्.
अम् I. Tatpur. m. (-मः) Want of order or arrangement, confusion, irregularity. E. अ neg. and मम्.
 II. Bahuvr. m. f. n. (-मः-मा-मम्) Out of order, irregular. E. अ priv. and मम्.
अम्मा Tatpur. m. f. n. (-माः-मा-मम्) Unpassed, unsurpassed, unconquered. See क्मा. f. (-मा) The egg-plant. (Solanum melongena.) E. अ neg. and क्मा.
अक्रिय I. Bahuvr. m. f. n. (-यः-या-यम्) ¹ Inactive, dull, torpid. ² Abstaining from religious rites. ³ Wicked, perverse. E. अ priv. and क्रिया.
 II. Tatpur. f. (-या) ¹ Inactivity. ² Neglect of what ought to be done. E. अ neg. and क्रिया.
अमूर Tatpur. I. m. f. n. (-रः-रा-रम्) Gentle, not cruel.
 II. m. (-रः) The son of Śwaphalka by Gándinī, the paternal uncle and friend of Krishná. E. अ neg. and मूर.
अक्रोध I. Tatpur. m. (-धः) Dispassionateness, restraint of anger, one of the ten duties of an anchorite. E. अ neg. and क्रोध.
 II. Bahuvr. m. f. n. (-धः-धा-धम्) Dispassionate. E. अ priv. and क्रोध.
अक्रोधन Tatpur. I. m. f. n. (-नः-ना-नम्) Free from anger, dispassionate.
 II. m. (-नः) Name of a prince, son of Ayutáyu. E. अ neg. and क्रोधन.
अक्षय Tatpur. m. (-मः) Absence of weariness or fatigue. E. अ neg. and मम्.

अक्षिका f. (-का) The indigo plant. (Indigofera tinctoria.) E. (?)
अक्षिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unvexed, not distressed or annoyed. ² Unwearied, indefatigable. E. अ neg. and क्षिष्ट.
अक्षिष्टकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Unwearied in action, indefatigable. E. अक्षिष्ट and कर्मन्.
अक्षिष्टकारिन् m. f. n. (-री-रिषी-रि) Unwearied in action, indefatigable. E. अक्षिष्टकार, taddh. aff. इनि.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) ¹ Incapable of distress or pain. ² Unfit to be pained or distressed. E. अ neg. and क्षय.
अक्षय Tatpur. m. (-यः) Absence of weariness or vexation. E. अ neg. and क्षय.
अक्ष (अक्ष-भ्यादि-उदात्त-उदात्तेत्) r. 1st (and 5th cl.) par. (अक्षति and अक्षोति-आनक्ष-अक्षिता or अष्टा-अक्षियति or अक्षति-आक्षीत्, du. आक्षिष्टम् or आक्षान्, pl. आक्षिषु or आक्षुः — अक्षिता or अक्षा. — p. p. अक्ष. — Caus. अक्षयति-आक्षिषत्. Des. अक्षिष्यति or अक्षिषति) ¹ To reach or obtain. ² To pervade. ³ To accumulate. With सम्. To pervade.
अक्ष I. m. (-क्षः) ¹ A die, cubic or oblong, for playing with. ² Beleric myrobalan (Terminalia belerica), a tree bearing a medicinal fruit, which is used also as a die. ³ A plant (Elaeocarpus Ganitrus). ⁴ The seed of this plant of which rosaries are made. In this sense it mostly occurs in composition, as Rudráksha, Indráksha qq. vv. ⁵ The name of a weight, a Karsha or sixteen máshas.
 II. m. (-क्षः) ¹ A wheel. ² The axle of a wheel. ³ A car. ⁴ A snake. ⁵ A name of Garúda. ⁶ A proper name, belonging to several persons, as to the son of Rávaña, to a prince, son of Nara &c. ⁷ Terrestrial latitude. ⁸ The string that supports the two shafts of the handle of a balance in which the axis of the beam is lodged. ⁹ The lower part of the temples.
 III. n. (-क्षम्) ¹ An eye. ² An organ of sense. ³ Any thing perceptible by the senses. ⁴ Sochal salt. ⁵ Blue vitriol.
 IV. Tatpur. m. (-क्षः) ¹ The soul. ² Knowledge, especially sacred knowledge. ³ Law suit, legal proceedings.
 V. m. (-क्षः) A person born blind.
 VI. (In ¹ Bahuvrīhī and ² Avyayibhāva compositions as a substitute for अक्षि, samāsta aff. ¹ अक्ष and ² अक्ष) An eye. E. अक्ष 'die' is stated to be derived from अम्, ún. aff. स. For the etymology of this word see the Preface.
अक्षय m. (-क्षः) A tree (Dalbergia Oujeiniensis, Rox.). E. अक्ष Beleric myrobalan, taddh. affix अक्षः from its resembling that plant; or the termination being a pleonastic affix, the word may have all the senses of the preceding. Also read अक्षि.
अक्षय Tatpur. n. (-र्षः) ¹ The hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow. ² (In astronomy.) Argument of the latitude. E. अक्ष and यर्ष.
अक्षय Tatpur. m. (-क्षः) ¹ The thunderbolt. ² The diamond. ³ A name of Vishnú. E. अक्ष and स. This word is also given as अक्षिष, which is probably the better reading of it in the two meanings.
अक्षय m. f. n. (-क्षान्-क्षती-क्षत्) Having eyes. E. अक्षन् (substit. of अक्षि), taddh. aff. मनुप्.

अक्षत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Uninjured, unburt. ² Unbroken, whole.

II. ¹ m. (-तः) A name of Śiva. ² m. n. (-तः-तम्) A eunuch.

III. f. (-ता) ¹ A virgin. ² A plant, named also Karkatāśringī or Kankatāśringī.

IV. n. and m. pl. (-तम् and -ताः) ¹ Fried grain. ² Whole grain. m. (-तः) ¹ Rice after thrashing and winnowing dried in the sun. ² Barley.

E. अ neg. and क्षत.

अक्षतयोनि Bahuvr. f. (-निः) A virgin. E. अक्षत and योनि.

अक्षदर्शक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and दर्शक.

अक्षदृम् Tatpur. m. (-दृम्) A judge. E. अक्ष (law suit) and दृम्.

अक्षदेविन् Tatpur. m. (-वी) A gamester. E. अक्ष (die) and देविन्.

अक्षवू Tatpur. m. (-वूः) A gambler, a dicer. E. अक्ष (die) and वू.

अक्षवूत Tatpur. n. (-तम्) Gambling. E. अक्ष and वूत.

अक्षधर Tatpur. I. m. f. n. (-रः-रा and -री-रम्) One who holds dice &c. See अक्ष.

II. m. (-रः) A plant (Trophis aspera).

E. अक्ष and धर.

अक्षधुर Tatpur. f. (-धूः) The fore part of a carriage, the pole or the part, where the yoke is fixed. E. अक्ष (car) and धुर.

अक्षधूर्त Tatpur. m. (-र्तः) A gamester, a gambler. E. अक्ष (die) and धूर्त.

अक्षधूर्तिल m. (-लः) A bull, an ox. E. अक्षधूर, aff. तिल.

अक्षन्. A substitute of अक्षि, to form in the classical language the instr. dat. abl. gen. and loc. in the sing., the gen. and loc. in the dual and the gen. in the plural of अक्षि q. v.

अक्षपटल Tatpur. n. (-लम्) A place for administering justice, a hall of justice. E. अक्ष and पटल.

अक्षपरि Avyayibh. ind. In or by playing with dice. E. अक्ष and परि.

अक्षपाट Tatpur. m. (-टः) See अक्षवाद.

अक्षपाटक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटक.

अक्षपाटिक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटिक.

अक्षपाद् Tatpur. m. (-द्) A follower of the Nyāya system of philosophy. E. अक्ष and पाद्; the Nyāya is the logical school; also आक्षपाद्.

अक्षपीडा Tatpur. f. (-डा) A creeper, named also Yavatiktā. E. अक्ष and पीडा.

अक्षभाग Tatpur. m. (-गः) A degree of latitude. E. अक्ष and भाग.

अक्षम Tatpur. I. m. f. n. (-मः-मा-मम्) ¹ Impatient, intolerant. ² Unable, incompetent, impotent. E. अक्ष neg. and क्षम.

II. f. (-मा) ¹ Impatience, intolerance. ² Envy, impatience of another's success. ³ Inability, incapacity. E. अक्ष neg. and क्षमा.

अक्षमाच Tatpur. n. (-चम्) A twinkling of the eye, a moment. E. अक्ष and माच.

अक्षमाला f. (-ला) I. Tatpur. A rosary, a string of beads, especially of the seeds of the Eleocarpus.

II. Bahuvr. The name of Arundhati, wife of Vasishtha, (from her wearing a rosary.) E. अक्ष (a kind of seed or bead) and माला.

अक्षमालिन् I. m. f. n. (-ली-लिनी-लि) Wearing a rosary.

II. m. (-ली) A name of Śiva. E. अक्षमाला, taddh. aff. र्णि.

अक्षय Bahuvr. I. m. f. n. (-यः-या-यम्) Durable, permanent, imperishable.

II. f. (-या) The seventh day of a lunar month, which happens on a Sunday or Monday, and the fourth, which falls on a Wednesday. E. अक्ष priv. and यय.

अक्षयगुण Bahuvr. I. m. f. n. (-णः-णा-णम्) One who possesses imperishable qualities or virtues.

II. m. (-णः) A name of Śiva. E. अक्षय and गुण.

अक्षयता f. (-ता) Durability, imperishableness. E. अक्षय, taddh. aff. तत्.

अक्षयतृतीया Karmadh. f. (-या) A Hindu festival: the third day of the lunar half of the month Vaiśākha (April-May). E. अक्षय durable, and तृतीया the third day: the consequences of meritorious actions performed on this day being permanent, as it is the first day of the Satya Yuga or the anniversary of creation.

अक्षयत्व n. (-त्वम्) Imperishableness. E. अक्षय, taddh. aff. त्व.

अक्षयपुद्गत Dvandva. m. (-तः) A name of Śiva. E. अक्षय and पुद्गत.

अक्षयमति Bahuvr. m. (-तिः) The name of a Bodhisattva. E. अक्षय and मति.

अक्षयलोक Karmadh. m. (-कः) Heaven, the imperishable world or region. E. अक्षय and लोक.

अक्षयाललिता Karmadh. f. (-ता) A Hindu festival held by women on the seventh day of the second half of the month Bhādra (August-September). E. अक्षया and ललिता.

अक्षयिन् Tatpur. m. f. n. (-यी-यिणी-यि) Imperishable, eternal. E. अक्ष neg. and यिन्.

अक्षय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) Imperishable, eternal. E. अक्ष neg. and य्य.

अक्षर Tatpur. I. m. f. n. (-रः-रा-रम्) ¹ Imperishable, indecayable. ² Inalterable.

II. m. (-रः) ¹ A name of Śiva. ² A name of Vishnu. ³ A sword.

III. n. (-रम्) ¹ Brahma, the supreme being (in this sense it is said to be also mascul.). ² Eternal beatitude or exemption from further transmigration. ³ Penance, religious austerity. ⁴ Moral merit, law. ⁵ Sacrifice. ⁶ A letter of the alphabet. ⁷ A syllable. ⁸ The syllable om. ⁹ A vowel. ¹⁰ A plant (Achyranthes aspera). ¹¹ The sky or atmosphere. ¹² Water (see अक्षित). E. अक्ष neg. and र. (The gramm. author. derive this word from अक्ष् (अक्ष्), un. aff. सर or क्सरन्).

अक्षरक n. (-कम्) A vowel. E. अक्षर, taddh. aff. कन्.

अक्षरचक्षु m. (-क्षुः) A scribe, a writer. E. अक्षर, taddh. aff. चक्षु.

अक्षरक्षण m. (-णः) A scribe. E. अक्षर, taddh. aff. क्षण.

अक्षरचन m. (-नः) A scribe. E. See the last word, of which it is given as a various reading.

अक्षरचक्षु m. (-क्षुः) A scribe, a writer. See अक्षरचक्षु.

अक्षरजननी Tatpur. f. (-नी) A reed for writing with. See कलम. E. अक्षर (a letter) and जननी.

अक्षरवृत्तः Tatpur. n. (-वृत्तः) Metre regulated by the number and quantity of syllables. See also **वर्णवृत्तः**. E. **अक्षर** and **वृत्तः**.

अक्षरजीवकः Tatpur. m. (-कः) A scribe. E. **अक्षर** (a letter) and **जीवकः** who lives, i. e. who gets a livelihood by letters; also **अक्षरजीविक** and **अक्षरजीविन्**.

अक्षरजीविक Bahuvr. m. (-कः) A scribe. See **अक्षरजीवकः**. E. **अक्षर** and **जीविका**.

अक्षरजीविन् Tatpur. m. (-वी) A scribe. See **अक्षरजीवकः**. E. **अक्षर** and **जीविन्**.

अक्षरतुलिका Tatpur. f. (-का) A reed for writing with. See **कलमः**. E. **अक्षर** (a letter) and **तुलिका**.

अक्षरव्यास Tatpur. m. (-सः) Scripture, a writing. See also **अक्षरविन्यासः**. E. **अक्षर** and **व्यासः**.

अक्षरपङ्क्तिः Tatpur. f. (-ङ्क्तिः) Name of a verse or metre consisting of four lines, each of them containing one Dactylus and one Spondaeus (- उ उ - -), named also **पङ्क्ति** and **हंसः**. E. **अक्षर** and **पङ्क्तिः**.

अक्षरमुखः Bahuvr. m. (-खः) A scholar, a student. E. **अक्षर** (a letter) and **मुखः** (commencement).

अक्षरविन्यासः Tatpur. m. (-सः) ¹Scripture, a writing. ²The alphabet. E. **अक्षर** and **विन्यासः**.

अक्षरशब्दः ind. Syllable by syllable. E. **अक्षर**, taddh. aff. **शब्दः**.

अक्षरमूर्ध्वः Tatpur. m. f. n. (-न्वः-न्वा-न्वम्) Devoid of distinct sound, inarticulate. E. **अक्षर** and **मूर्ध्वः**.

अक्षरसंस्मरणः Tatpur. n. (-नम्) Scripture, a writing. E. **अक्षर** (a letter) and **संस्मरणः**.

अक्षराक्षः Tatpur. m. (-क्षः) The king of the dice, the die bearing the name of Kali. E. **अक्ष** and **राक्षः**.

अक्षर्य m. f. n. (-र्यः-र्या-र्यम्) Belonging or referring to a letter &c. See the meanings of **अक्षरः**. E. **अक्षर**, taddh. aff. **र्य**.

अक्षवत् m. f. n. (-वान्-वती-वत्) Having a die, &c. f. (-ती) Gaming, playing with dice. E. **अक्ष** (a die), taddh. aff. **वत्**.

अक्षवाटः Tatpur. m. (-टः) An amphitheatre for wrestling, the arena of a gymnasium. Also read **अक्षपाटः**. E. **अक्ष** and **वाटः**.

अक्षविद् Tatpur. m. f. n. (-वित्) ¹Versed in law. ²Versed in play. E. **अक्ष** and **विद्**.

अक्षशीलः Tatpur. m. f. n. (-लः-लता-लम्) Fond of dicing. E. **अक्ष** and **शीलः**.

अक्षसूत्रः Tatpur. n. (-सूत्रम्) A rosary, a string of eleocarpus seeds so used. E. **अक्ष** and **सूत्रः**.

अक्षांशः Tatpur. m. (-शः) A degree of latitude. E. **अक्ष** and **अंशः**.

अक्षाय Tatpur. n. (-यम्) ¹The fore part of a car. ²The axle or bar to which the wheels are attached. E. **अक्ष** and **अयः**.

अक्षायकीलः Tatpur. m. (-लः) The pin of the axle of a carriage, the linchpin, also one at the extremity of the pole. E. **अक्षाय** and **कीलः**. See also the following.

अक्षायकीलकः m. (-कः) See the preceding. E. **अक्षायकीलः**, taddh. aff. **क** or as Tatpur. **अक्षाय** and **कीलकः**.

अक्षार I. Tatpur. m. (-रः) Natural salt, salt which is not factitious. E. **अक्ष** neg. and **चारः**.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Not containing factitious salt. See **अक्षारसलवणः** and **अक्षारालवणः**. E. **अक्ष** priv. and **चारः**.

अक्षारसलवणः n. (-लम्) I. Tatpur. Natural salt, as river salt &c.,

which has not been obtained artificially. See **चारः** and **सलवणः**. E. **अक्षार** (which is explained as **अक्ष** neg. and **चारः** artificial (?)) and **सलवणः**, or better: **अक्ष** neg. and **चारसलवणः** (Dvandva): neither **चारः** nor **सलवणः**.

II. Bahuvr. Such food as may be eaten during a season considered impure or improper for the performance of religious duties, as a season of mourning &c. (See **अक्षौषः**.) It is said to consist of cows milk, ghee, rice, kidney-beans, barley, sesamum, and sea or river salt. The word occurs also written **अक्षारालवणः**. E. **अक्ष** priv. and **चारसलवणः** (Dvandva), sc. **अक्ष**.

अक्षारालवणः Dvandva. n. (-लम्) See the preceding, under II. E. **अक्षार** and **सलवणः**.

अक्षान्तिः Tatpur. f. (-न्तिः) ¹Impatience, intolerance. ²Envy, impatience of another's superiority or success. E. **अक्ष** neg. and **आन्तिः**.

अक्षावपनः Tatpur. n. (-नम्) A dice-board. E. **अक्ष** and **आवपनः**.

अक्षावापः Tatpur. m. (-पः) The keeper of tables at which gambling with dice takes place, or one who has charge of them. E. **अक्ष** and **आवापः**.

अक्षि n. (-क्षि; for the declension of this word in the classical language see **अक्षन्**) ¹The eye. ²This word is used sometimes to denote the numeral two. See also its synonymes **नेत्रः**, **लोचन** &c. E. **अक्षम्** (**अक्षु**) (or better **अक्ष**), un. aff. **क्विप्**.

अक्षिक m. (-कः) A tree (Dalbergia Oujeinensis). See also **अक्षकः**, **अक्षीकः**, **आक्षिकः** and **रञ्जनद्रुः**. E. **अक्षि**, taddh. aff. **क**.

अक्षिकूटः Tatpur. n. (-टम्) See the following. E. **अक्षि** and **कूटः**.

अक्षिकूटकः Tatpur. n. (-कम्) ¹The ball of the eye. ²The pupil of the eye. See also the preceding. E. **अक्षि** and **कूटकः**.

अक्षिमतः Tatpur. m. f. n. (-तः-ता-तम्) Hatel, hated, disliked. E. **अक्षि** and **मतः**.

अक्षिगोलः Tatpur. m. (-लः) The ball or globe of the eye. E. **अक्षि** and **गोलः**.

अक्षिवाह n. (-हम्) The base of the eye. E. **अक्षि**, taddh. aff. **वाह**. — (It seems, however, that **अक्षिवाह** is a Tatpurusha, the latter part of which is an obsolete word **वाहः**.)

अक्षिणी f. (-णी) One of the eight incidents or privileges ascribed by the Hindu law to ownership in the land. See **अष्टभोगः**. E. **अक्ष**, taddh. aff. **णि**.

अक्षित Tatpur. I. m. f. n. (-तः-ता-तम्) Not decayed, eternal.

II. n. (-तम्) Water. (See **अक्षरः**.) E. **अक्ष** neg. and **चितः**.

अक्षितारा Tatpur. f. (-रा) The pupil of the eye. E. **अक्षि** and **तारा**.

अक्षिति Tatpur. f. (-तिः) Imperishability, eternity. E. **अक्ष** neg. and **चिति**.

अक्षिपद्मान् Tatpur. n. (-क्ष) The eye lash. E. **अक्षि** and **पद्मान्**.

अक्षिपटलः Tatpur. n. (-लम्) A coat of the eye. E. **अक्षि** and **पटलः**.

अक्षिभू Tatpur. m. f. n. (-भूः-भूः-भु) Perceptible, present, manifest. E. **अक्षि** and **भू**.

अक्षिभेषजः Tatpur. m. (-जः) A tree. (Red Lodh.) See **पट्टि-कालोद्गः**. n. (-जम्) Any medicament or collyrium for the eye. E. **अक्षि** and **भेषजः**.

अक्षिभुवः Dvandva. n. (-वम्) The eyes and eye-brows collectively. E. **अक्षि** and **भू**, samāsta aff. **अक्ष**.

अक्षिसोमन् Tatpur. n. (-म्) The eye lash. E. अक्षि and सोमन्.
अक्षिव I. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.)

II. n. (-वम्) Sea salt. See also अक्षीव.

अक्षिविबुधित Tatpur. n. (-तम्) A glance or side look; one with the eye lids partly closed. E. अक्षि and विबुधित.

अक्षीक m. (-कः) See अक्षिक.

अक्षीव Tatpur. I. m. f. n. (-वः-वा-वम्) Not intoxicated, sober.

II. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.) n. (-वम्) Sea salt. See also अक्षिव. E. अ neg. and क्षीव.

अचुस Tatpur. m. f. n. (-सः-सा-सम्) ¹ Unpared, uncut, not comminuted. ² Inexpert. ³ Unconquered. E. अ neg. and चुस.

अचुसता f. (-ता) ¹ Entireness, fullness. ² Want of practice or conversancy. E. अचुस, taddh. aff. तत्.

अचुद्र Tatpur. I. m. f. n. (-द्रः-द्रा-द्रम्) ¹ Not small, not little. ² Not mean, not envying the merits of others.

II. m. A name of Śiva. E. अ neg. and चुद्र.

अचेच I. Tatpur. n. (-चम्) ¹ A bad or barren field. ² (In geometry.) Lines simply combined together, as an angle (opp. to चेच or the regular figures as a triangle, a square, a cube &c.). E. अ neg. and चेच.

II. Bahuvr. m. f. n. (-चः-चा-चम्) Having no fields, uncultivated. E. अ priv. and चेच.

अचेचज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) One who does not possess spiritual knowledge &c. See चेचज्ञ. E. अ neg. and चेचज्ञ.

अचेचविद् Tatpur. m. f. n. (-विद्) See the preceding. E. अ neg. and चेचविद्.

अचेचिन् Tatpur. m. f. n. (-चि-चिषी-चि) Not possessing a field. E. अ neg. and चेचिन्.

अचेचय Tatpur. n. (-यम्) Ignorance in spiritual matters, the not knowing the nature of the soul. Also आचेचय. E. अ neg. and चेचय.

अक्षोट m. (-टः) ¹ A tree. (Described as a Pīlu growing in the hills.) See पीलु. ² A walnut. ³ A tree bearing an oily nut. (Aleurites triloba.) See also आक्षोट, अक्षोट, अक्षोटक, आक्षोट, आक्षोट. E. unknown.

अक्षोट m. (-उः) See the preceding word, also आक्षोट.

अक्षोटक m. (-कः) See अक्षोट. E. अक्षोट, taddh. aff. कन्.

अक्षोभ I. Tatpur. m. (-भः) Firmness, absence of agitation. E. अ neg. and क्षोभ.

II. Bahuvr. 1. m. f. n. (-भः-भा-भम्) Unshaken, unagitated.
 2. m. (-भः) The post to which an elephant is tied. E. अ priv. and क्षोभ.

अक्षोभ Tatpur. I. m. f. n. (-भः-भा-भम्) Unshakeable, undisturbable.

II. m. (-भः) ¹ The name of a Buddha. ² An immense number, equal to 100 vivara, according to the Buddhists. E. अ neg. and क्षोभ.

अक्षोहिणी Tatpur. f. (-णी) A complete army, consisting of 10 anikini or 109,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants. E. अक्ष and अहिनी.

अक्षय I. n. (-यम्) Time.

II. See अक्षयया. E. अक्ष, un. aff. क्त.

अक्षयया ind. ¹ Tortuously. ² In a wrong or bad way. E. अक्षय an obsolete adj., in the instrumental case of the feminine.

अक्षु m. The name of a tree (Buchanania latifolia). See अक्षु. E. unknown.

अक्षु Tatpur. m. (-क्षुः) Childish fancy, whim, caprice. E. अ neg. and क्षु (?).

अक्षु Bahuvr. m. f. n. (-क्षुः-क्षा-क्षम्) All, entire. (अक्षु-क्षा द्वादशी is the 12th day of the first half of the month Mārgaśīrsha in the lunar year of the Hindus.) E. अ priv. and क्षु.

अक्षु Tatpur. I. n. (-यम्) ¹ Leaving entire. ² Admitting, non-refutation.

II. m. (-यः) Time. E. अ neg. and क्षु.

अक्षु Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unbroken, undivided. ² Undisturbed, uninterrupted, continuous. ³ Unrefuted. E. अ neg. and क्षु.

अक्षु Bahuvr. m. f. n. (-क्षुः-क्षुः-क्षुः) Fruitful, bearing fruit in due season. E. अक्षु and क्षु.

अक्षात Tatpur. I. m. f. n. (-तः-ता-तम्) Not dug.

II. m. n. (-तः-तम्) ¹ A natural pond or lake. ² A pool before a temple. Sometimes written आक्षात. E. अ neg. and क्षात.

अक्षाव Tatpur. m. f. n. (-वः-वा-वम्) Improper to be eaten. E. अ neg. and क्षाव.

अक्षिद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unwearied, indefatigable. E. अ neg. and क्षिद्र.

अक्षिद्र Bahuvr. m. f. n. (-क्षः-क्षा-क्षम्) All, entire, complete. (अक्षिद्रेन instr. used adverbially: entirely, completely.) E. अ priv. and क्षिद्र.

अक्षेटिक m. (-कः) A dog trained for the chase. E. This word is a various (and as it would seem erroneous) reading of आक्षेटिक q. v.

अक्षेदिन् Tatpur. m. f. n. (-दी-दिनी-दि) Untired, unwearied. E. अ neg. and क्षेदिन्.

अक्ष्यात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unknown, obscure, not famous or notorious. ² Disreputable. E. अ neg. and क्ष्यात.

अक्ष्याति Tatpur. f. (-तिः) ¹ Want of fame. ² Disrepute, obloquy. E. अ neg. and क्ष्याति.

अक्ष (अक्ष-भादि-घटादि-मित्-उदात्त-उदात्तेत्) r. 1st cl. par. (अक्षति-आन-अक्षिता. — Caus. अक्षयति.) To wind or move tortuously. See अक्ष.

अक्ष I. Tatpur. 1. m. f. n. (-क्षः-क्षा-क्षम्) Not going, not moving. 2. m. (-क्षः) ¹ A mountain. ² A tree. ³ The sun. ⁴ A water jar (?). ⁵ (In arithmetic sometimes used to denote) the numeral seven. E. अ neg. and क्ष. See अक्ष, अक्षम and अक्ष.

II. m. (-क्षः) A snake. E. अक्ष, kṛit aff. अक्ष.

अक्ष Tatpur. m. (-क्षः) A tree. See also अक्ष and अक्षम, अक्ष, अक्ष. E. अ neg. and अक्ष.

अक्ष Tatpur. I. m. f. n. (-क्षः-क्षा-क्षम्) ¹ Produced on a mountain, mountaineous. ² Produced from a tree, vegetable.

II. n. (-क्षम्) Bitumen. See अक्षिजतु. E. अक्ष and क्ष.

अक्षति Tatpur. f. (-तिः) No other way or refuge, necessity. E. अक्ष and क्षति.

अक्षतिक m. f. n. (-क्षः-क्षा-क्षम्) Having no way or recourse, having no other way or recourse. E. अक्षति, taddh. aff. क्त.

अक्षतिकक्षति Karmadh. f. (-तिः) A last resource or expedient. E. अक्षतिक and क्षति.

अगद Bahuvr. I. m. f. n. (-दः-दा-दम्) ¹ Free from disease, healthy. ² Wholesome, salubrious. ³ (In law.) Unafflicted, one free from any calamity inflicted by God or the king.
 II. m. (-दः) ¹ A medicament, a drug. ² Alexipharmacy, one of the eight branches of medicine. E. अ priv. and गद.
अगदङ्गार Tatpur. m. (-रः) A physician. E. अगद and कार with ágama मुम् (or better अगद in the acc. and कार).
अगद्य denom. par. (अगद्यति) ¹ To be healthy. ² To make healthy, to cure. E. अगद, denom. aff. यङ्.
अगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not to be visited or approached, also अगमनीय, अगम्य. E. अ neg. and गन्तव्य.
अगम Tatpur. m. (-मः) ¹ A mountain. ² A tree. E. अ neg. and गम. See also अगच्छ, अग and गम.
अगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) ¹ Not to be visited or approached. ² Difficult of acquirement, unattainable. ³ Unequalled, unsurpassable. E. अ neg. and गम्य.
अगम्यरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of superior or unequalled form or nature. E. अगम्य and रूप.
अगम्यागमन Tatpur. n. (-नम्) Approaching a woman who is not to be approached, improper or illicit intercourse, incest. E. अगम्या and आगमन.
अगम्यागमनीय m. f. n. (-यः-या-यम्) Referring to illicit or improper intercourse, to incest. E. अगम्यागमन, taddh. aff. क्.
अगम्यागमिन् Tatpur. m. f. n. (-मी-मिनी-मि) Having illicit intercourse, incestuous. E. अगम्या and आगमिन्.
अगरी Bahuvr. f. (-री) A kind of grass, vulg. Deotád (Andropogon serratus). See देवताड, also गरी, खरागरी and गरागरी. E. अ prohib. and गर, the plant being an antidote.
अगर Tatpur. m. n. (-रः-रः) Agallochum (Aquilaria agallocha, Rox.). See अगुह.
अगर्भ Bahuvr. m. f. n. (-र्वः-र्वा-र्वम्) Modest, humble, void of pride. E. अ neg. and गर्भ.
अगस्ति m. (-स्तिः) ¹ The name of a saint and reputed author of several hymns of the Rigveda, celebrated in Hindu mythology, more usually entitled Agastya, and considered as the son of both Mitra and Varuṇa, by Urvaśi; hence his names Maitrávaruṇi and Aurvaśiya. He is represented of short stature, and is said by some to have been born in a water jar; hence his names Kumbhasambhava, Ghatodbhava &c. He is famed for having swallowed the ocean, when it had given him offence, wherefore he is called Pítábdhi. At his command the Vindhya range of mountains prostrated itself, and so remains; hence his present appellation. He is also mentioned as one of the oldest medical authors, considered as the civilisor of the South and as the regent of the star Canopus. ² The name of a tree (Sesbana grandiflora). ³ m. plur. अगस्तयः are the descendants of Agasti. See आगस्त्य. E. अग (mountain) and अस्त (to throw), un. aff. ति —: Agastya having ordered the Vindhya mountain to prostrate itself before him; or according to others, a Tatpur. composed of अग (water jar) and स्तव (from स्तब्ध to condense): from his being kept and born in a water jar. (Both etymologies are apparently artificial and without any grammatical evidence.) See also अगस्त्य and अगस्ती.
अगस्तिवृ Tatpur. m. (-वृः) A tree (Sesbana grandiflora). See अगस्ति. E. अगस्ति and वृ.

अगस्ती f. (-स्ती) A female descendant of Agastya. q. v. E. अगस्त्य, fem. aff. स्तीप्.
अगस्तीय m. f. n. (-यः-या-यम्) Referring to Agastya. E. अगस्त्य, taddh. aff. क्.
अगस्त्य m. (-स्त्यः) ¹ The name of a saint. ² The star Canopus. ³ The name of a tree. ⁴ A name of Śiva. See अगस्ति and the E. of this word.
अगस्त्योदय Tatpur. m. (-यः) The seventh day in the second half of the month Bhādra in the lunar year of the Hindus. E. अगस्त्य and उदय.
अगा Tatpur. m. f. (-गाः-गाः) Not going. E. अ neg. and गा (from गम्, kṛit aff. विट्).
अगात्मजा Tatpur. f. (-जा) A name of Párvatī, the daughter of the mountain Himālaya. E. अग and आत्मजा.
अगाध Bahuvr. I. m. f. n. (-धः-धा-धम्) Bottomless, very deep. II. 1. m. n. (-धः-धम्) A hole, a chasm. 2. m. (-धः) The name of one of the five fires at the Swāhākāra. E. अ priv. and गाध.
अगाधजल Bahuvr. I. m. f. n. (-जः-जा-जम्) Having very deep waters. II. m. (-जः) A deep lake. E. अगाध and जल.
अगार n. (-रम्) A house. See आगार.
अगावह Tatpur. m. (-हः) A proper name of ¹ the son of Vasudeva by Vṛikadevī, and ² the son of Kṛishṇa by Sudevā. E. अग and आवह.
अगिर m. (-रः) ¹ The sun. ² Fire. ³ A demon, a Rākshasa. E. अग, aff. हर.
अगु Bahuvr. I. m. f. n. (-गुः-गुः-गुः) ¹ Having no cows. ² Having no beams. II. m. (-गुः) A name of Rāhu or the ascending node q. v. E. अ and गो.
अगुह I. Tatpur. m. (-हः) A defect, a fault. E. अ neg. and गुह. II. Bahuvr. m. f. n. (-हः-हा-हम्) ¹ Void of attributes. ² Void of good qualities, bad. E. अ priv. and गुह.
अगुणता (-ता) Absence of all good qualities; also अगुणत्व n. (-त्वम्). E. अगुण, taddh. aff. तच् or त्व.
अगुणवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Censorious, pointing out defects. E. अगुण and वादिन्.
अगुणशील Bahuvr. m. f. n. (-लः-ला-लम्) Of a bad disposition, worthless. E. अगुण and शील.
अगुरु Tatpur. I. m. f. n. (-रः-रः or रू-रू-रू) ¹ Not heavy, light. ² Short (as a syllable). II. m. n. (-रः-रः) ¹ A fragrant wood, aloe wood, or agallochum (Aquilaria agallocha, Rox.). ² The balsam tree from which is produced Bdellium (Amyris agallocha). ³ A timber tree, commonly Sisú (Dalbergia sisu, Rox.). E. अ neg. and गुरु.
अगुप्त m. f. n. (-प्तः-प्ता-प्तम्) I. Tatpur. Unhidden, unconcealed. E. अ neg. and गुप्त. II. Bahuvr. One who cannot keep a secret. E. अ priv. and गुप्त.
अगुरुशिंपा Karmadh. (?) f. (-पा) A timber tree (Dalbergia sisu). The best authorities consider this as formed of two distinct words. See अगुरु and शिंपा.
अगूढ m. f. n. (-ढः-डा-ढम्) I. Tatpur. Unhidden, unconcealed, manifest, evident. E. अ neg. and गूढ. II. Bahuvr. One who is not secret. E. अ priv. and गूढ.

अगुहगन्ध Bahuvr. n. (-न्धम्) Asafoetida. E. अगुह and गन्ध.
अगुहभाव Bahuvr. m. f. n. (-वः-वा-वम्) Open, honest, candid; one whose purpose or inclinations are evident. E. अगुह and भाव.
अगुहीत Tatpur. m. f. n. (-तः-ता-तम्) Not taken. (In the Vedas.) E. अ neg. and गृहीत (see गृहीत).
अगुह Bahuvr. m. (-हः) See अगुह. E. अ priv. and गृह.
अगोचर Tatpur. I. m. f. n. (-रः-रा-रम्) Not coming under the perception of the senses, covert, unseen, unwitnessed. II. n. (-रम्) ¹Any act or event not the object of the senses. ²The imperceptible, Brahma, or the invisible Supreme. E. अ neg. and गोचर.
अगोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not concealable, clear, bright (espec. as attribute of the sun, in the Vedas). E. अ neg. and गोह्य.
अगौकस् Bahuvr. m. (-काः) ¹A bird. ²A lion. ³The Śarabha, a fabulous animal with eight legs. E. अग (a tree or mountain) and ओकस्.
अग्रामरुत Dvandva. m. du. (-ती) Agni and Marut qq. vv. E. अग्नि (changed to अग्र) and मरुत.
अग्रायी f. (-यी) ¹A goddess, the wife of Agni, the deity of fire, and presiding over prayers accompanied with burnt offerings. ²The Tretā or second age of the Hindus. E. अग्नि, fem. aff. डीप्, with ऐ substituted for इ.
अग्राविष्णु Dvandva. m. du. (-ष्णु) Agni and Vishnu qq. vv. E. अग्नि (changed to अग्र) and विष्णु.
अग्नि m. (-ग्निः) ¹Fire; the fire for common use (or सौमिक) as well as the fire for sacrificial purposes (or वैदिक) of which there are three kinds: the Gārhapatya, the Ahavaniya and the Dakṣiṇāgni (qq. vv.). ²The deity of fire, one of the most ancient and most sacred objects of Hindu worship. As such Agni is considered as the mediator between men and gods, as protector of mankind and their home, and as witness of their actions; hence his invocation at all solemn occasions, at the nuptial ceremony &c. He is one of the eight Lokapālas or guardians of the world and especially the Lord of the south-east quarter. He appears in the progress of mythological personification as a son of Angiras, as a king of the Pitris or Manes, as a Marut, as a grandson of Śandila, as one of the seven Sages or Rishis during the reign of Tāmāsa or the fourth Manu, as a star and as a Rishi or inspired author of several vaidic hymns. ³The fire of the stomach, the digestive faculty. ⁴Bile. ⁵Gold. ⁶A plant of which the fruit has escharotic properties (Semicarpus anacardium). See भक्षतक. ⁷Another plant (Plumbago zeylanica). See चिचक. ⁸Another plant (Plumbago rosea). ⁹(In arithmetic sometimes used as) a denomination of the numeral three (because there are three sacred fires; see above). E. अङ्, un. aff. नि, the nasal of the root being dropped.
अभिक m. (-कः) An insect of a scarlet color, the lady-bird. E. अभि, taddh. aff. कन् (resembling fire).
अभिकश Tatpur. m. (-शः) A spark. E. अभि and कश.
अभिकर्मन् Tatpur. (-र्मन्) ¹The action of Agni or fire. ²(In medicine.) Application of fire for cure, cauterization. E. अभि and कर्मन्.

अभिकारिका Tatpur. (-का) Kindling or exciting the sacrificial fire, by throwing clarified butter &c. into it. E. अभि and कारिका.
अभिकार्य Tatpur. n. (-र्यम्) The same as अभिकारिका q. v. E. अभि and कार्य.
अभिकाष्ठ Tatp. n. (-ष्ठम्) Agallochum. See अगुह. E. अभि and काष्ठ.
अभिकुङ्कुट Tatpur. m. (-टः) A firebrand, a lighted wisp of straw. E. अभि and कुङ्कुट.
अभिकुण्ड Tatpur. n. (-ण्डम्) A hole in the ground or an enclosed space on the surface for receiving and preserving consecrated fire. E. अभि and कुण्ड.
अभिकुमार Tatpur. m. (-रः) A particular preparation of medicaments. E. अभि and कुमार.
अभिकेतु Tatpur. m. (-तुः) The name of a Rakshas or demon. E. अभि and केतु.
अभिकोण Tatpur. m. (-णः) The south-east, the quarter ruled or protected by Agni. E. अभि and कोण.
अभिक्रिया Tatpur. f. (-या) A religious act as obsequies &c. performed by the means of fire, particularly the burning of a corpse. E. अभि and क्रिया.
अभिक्रीडा Tatpur. f. (-डा) Illuminations, fireworks, &c. E. अभि and क्रीडा.
अभिगर्भ Bahuvr. I. m. f. n. (-र्भः-र्भा-र्भम्) Being pregnant with fire. II. 1. m. (-र्भः) ¹The sun-stone, crystal, or a fabulous gem; supposed to contain and impart solar heat. See सूर्यकांत. ²A plant, see अभिजार. 2. f. (-र्भा) The name of another plant. See महाज्योतिष्मती. E. अभि and गर्भ.
अभिचयन Tatpur. n. (-यन्) Arranging the fire-place, a sacrificial ceremony, viz. arranging on a piece of ground of merely a fathom's length, which must have been previously ploughed, consecrated bricks (see इष्टका), so as to make them to imitate the shape of a bird. There are five or in some case, six such chitis (q. v.) required for receiving the sacrificial fire. E. अभि (in the sense of the dat.) and चयन.
अभिचित् I. Tatpur. m. (-चित्) One who has arranged a sacrificial fire-place. See अभिचयन. II. ind. (in the Vedas.) Like Agni. E. अभि and चित्.
अभिचिति Tatpur. f. (-तिः). The same as अभिचयन. E. अभि and चिति.
अभिचित्वा Tatpur. f. (-त्वा). The same as अभिचयन. E. अभि and चित्वा.
अभिचित्वत् m. f. n. (-त्वान्-त्वती-त्वत्) Having householders who have arranged and consecrated a sacrificial fire-place (as a village, a sacrifice &c.). E. अभिचित्, taddh. aff. मतुप्.
अभिज Tatpur. I. m. f. n. (-जः-जा-जम्) ¹Produced by fire. ²Digestive. II. m. (-जः) ¹A name of Vishnu. ²A plant used in medicine, of stimulant properties. See अभिजात, अभिजार, अभिजाल. E. अभि and ज.
अभिजगन् Bahuvr. m. (-जा) A name of Skanda, the god of war. See also अभिभू. E. अभि and जगन्.
अभिजात Tatpur. m. f. n. (-तः-ता-तम्) and m. (-तः) The same as अभिज. E. अभि and जात.
अभिजार Tatpur. m. (-रः) A medicinal plant. See अभिज. E. अभि and जार.

अग्निबाह Tatpur. m. (-बः) A medicinal plant. See **अग्निज**.
E. **अग्नि** and **बाह**.

अग्निबिह्व Tatpur. f. (-ह्व) ¹A tongue of Agni, a flame of fire. (There are seven tongues of Agni. See **हिरणा**, **कनका**, **रक्ता**, **कृष्णा**, **वसुमन्ता**, **अतिरक्ता**, **वज्ररूपा**). ²A medicinal plant. See **साङ्गुली** and **साङ्गुलिकी**. E. **अग्नि** and **बिह्व**.

अग्निज्वाला Tatpur. f. (-जा) ¹A flame of fire. ²A plant bearing red blossoms used by dyers (*Grislea tomentosa*, Rox.). ³Another plant, commonly *Jalapipali*. E. **अग्नि** and **ज्वाला**, from the fiery colour of its blossoms.

अग्निदेवस Bahuvr. I. m. f. n. (-जाः-जाः-वः) Having the power of Agni or fire.

II. m. (-जाः) Name of a son of Pulaha, one of the seven Rishis during the reign of the 11th (a future) Manu. E. **अग्नि** and **देवस**.

अग्निषय Tatpur. n. (-यम्) The aggregate of the three fires &c. See **अग्निषेता**. E. **अग्नि** and **षय**.

अग्निषेता Tatpur. f. (-ता) The aggregate of the three fires maintained by the Brahman householder, viz. the *Gārhapatya*, *Āhavaniya* and *Dakṣhiṇa*, qq. vv. E. **अग्नि** and **षेता**.

अग्निद् Tatpur. m. f. n. (-द्:-दा-द्म्) ¹Setting on fire, incendiary. ²Supplying with fire. ³Stomachic, tonic, digestive. E. **अग्नि** and **द्**.

अग्निदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt with fire.

II. m. pl. (-ग्धाः) The name of a particular class of Pitris or Manes, of such who when alive, kept up the household flame and presented oblations with fire. E. **अग्नि** and **दग्ध**. In the latter sense it would seem that the word has been taken as a Bahuvrīhi.

अग्निदत्त Tatpur. m. (-त्तः) The name of a prince. E. **अग्नि** and **दत्त**.

अग्निदमनी Tatpur. f. (-नी) A medicinal plant of narcotic properties (*Solanum jacquini*). See **कण्टकारिका**. E. **अग्नि** (bile) and **दमनी** (what tames).

अग्निदिग् Tatpur. f. (-दिग्) The south-east quarter, of which Agni is the regent. E. **अग्नि** and **दिग्**.

अग्निदीपन Tatpur. m. f. n. (-नः-नी-नम्) Producing appetite, stomachic. E. **अग्नि** and **दीपन**.

अग्निदीप्त Tatpur. I. m. f. n. (-प्तः-प्ता-प्तम्) ¹Blazing, on fire. ²Digestive.

II. f. (-प्ता) The name of a plant. See **महाज्योतिष्मती**. E. **अग्नि** and **दीप्त**.

अग्निदेव I. Karmadh. m. (-वः) Agni, the god of fire.

II. Bahuvr. I. m. (-वः) A worshipper of fire. 2. f. (-वा) A name of the third lunar mansion, identified with the Pleiades: Agni being the ruling deity of the constellation. Also **अग्निदेवता**. E. **अग्नि** and **देव**.

अग्निदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) Belonging or referring to the divinity of Agni or fire. (This word occurs also, but less correctly, in the form of **अग्निदेवत्व**). E. **अग्निदेवता**, taddh. aff. **यत्**.

अग्निदेवत Bahuvr. m. f. n. (-तः-ता-तम्) Belonging to Agni as divinity, referring to the divinity of Agni. E. **अग्नि** and **देवत**.

अग्निदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) See **अग्निदेवत्व**.

अग्निमन्त्र Tatpur. n. (-न्त्रम्) The third lunar mansion. E. **अग्नि** and **मन्त्र**.

अग्निमयन Tatpur. n. (-यम्) See **अग्निप्रययन**. E. **अग्नि** and **मयन**.

अग्निमर्यास Tatpur. m. (-सः) The name of a plant, also **अग्निमार**. E. **अग्नि** and **मर्यास**.

अग्निपक्व Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Cooked or dressed with fire. E. **अग्नि** and **पक्व**.

अग्निपद् Tatpur. n. (-द्म्) The name of a plant. (?) E. **अग्नि** and **पद्**.

अग्निपरिच्छद् Tatpur. m. (-द्) The implements and apparatus used in oblations to fire. E. **अग्नि** and **परिच्छद्**.

अग्निपरिधान Tatpur. n. (-यम्) Surrounding the sacrificial fire with the paridhis (see **परिधि**) or wooden frames covered with skin. E. **अग्नि** and **परिधान**.

अग्निपरीचा Tatpur. f. (-चा) Ordeal by fire, as formerly practised by walking through it, or as subsequently practised, by dipping the hand into boiling oil, holding a heated iron &c. E. **अग्नि** and **परीचा**.

अग्निपर्वत Tatpur. m. (-तः) A volcano. E. **अग्नि** and **पर्वत**.

अग्निप्रययन Tatpur. n. (-यम्) Carrying forth the sacrificial fire, a ceremony occurring in several sacrifices, as in the *Jyotishoma*, the *Darsapūrnāmāsa*, the *Chāturmāsya*. It consists in taking the fire from the *Prāchinavansa* (q. v.) *Mandapa*, a building erected in the centre of the *Dārśiki Vēdi* (q. v.) and carrying it to the *Āgnīdhra* (q. v.) *Manḍapa*, which stands in the *Saumiki Vēdi* (q. v.). E. **अग्नि** and **प्रययन**.

अग्निप्रवेश Tatpur. m. (-शः) Entering the fire, esp. self immolation by a widow upon the pyre of her deceased husband. E. **अग्नि** and **प्रवेश**. Also **अग्निप्रवेशन** n. (-यम्).

अग्निप्रसर Tatpur. m. (-रः) Fire-stone, flint, or any stone producing fire. E. **अग्नि** and **प्रसर**.

अग्निवाङ् Tatpur. m. (-ङ्) See **अग्निवाङ्**.

अग्निम Bahuvr. n. (-भम्) Gold. E. **अग्नि** and **भा** (having the lustre of fire, brilliant as fire).

अग्निभू Tatpur. n. (-भू) See the following.

अग्निभू Tatpur. I. m. (-भूः) ¹A name of Skanda, the Hindu deity of war. See **कार्तिकेय**, **स्कन्द**, **अग्निवक्त्र**. (Śiva having cast his seed into flame, for the purpose of generating a warrior, able to subdue *Tāraka*, a demon, Skanda was produced.) ²(In arithmetic sometimes used to denote) the numeral six (Skanda having six faces).

II. n. (-भू) Water (rain being generated, according to the Hindu belief from the clouds which are produced by the smoke of fire). E. **अग्नि** and **भू** (generating from).

अग्निभूति Bahuvr. m. (-तिः) A proper name, viz. one of the pupils of the last Tirthakara, belonging to the family of Gotama and being one of the eleven chiefs of the *gāṇas* or companies of the Jaina Rishis. E. **अग्नि** and **भूति** (superhuman power): equal to Agni.

अग्निमणि Tatpur. m. (-णिः) The sun-stone. E. **अग्नि** and **मणि**: brilliant as fire. See **अग्निगर्भ** and **सूर्यकान्त**.

अग्निमत m. f. n. (-मान्-मती-मत) ¹Having fire in general. ²Having and maintaining a consecrated fire. ³Having a good digestion. E. **अग्नि**, taddh. aff. **मत्**.

अग्निमन्त्र Tatpur. m. (-न्त्रः) A small tree (*Premna integrifolia*). See **मणिकारिका**. E. **अग्नि** and **मन्त्र** (churning), because fire is produced by friction of two pieces of its wood.

अग्निमन्त्र Tatpur. n. (-न्त्र) Producing fire by friction of two pieces of wood. See the preceding. E. अग्नि and मन्त्र.
अग्निमन्त्रणीय m. f. n. (-यः-चा-यन्) Referring to अग्निमन्त्र q. v. E. The preceding, taddh. aff. छ्.

अग्निमाठर Tatpur. m. (-रः) The name of an expounder of the Rigveda. E. अग्नि and माठर.

अग्निमान्ध Tatpur. n. (-न्धम्) Languor of the digestive organs, the want of appetite or digestion. E. अग्नि and मान्ध.

अग्निमार्ति Karmadh. m. (-तिः) A name of the saint Agastya. E. अग्नि fire, i. e. the fire of the stomach, the digestive faculty, and मार्ति a name of Hanumat; because the saint could digest as well as the monkey: the epithet alludes to a story of his devouring and digesting Vātāpi, a demon, who had assumed the form of a sheep.

अग्निमित्र Tatpur. m. (-त्रः) The name of a prince of the Sunga dynasty. E. अग्नि and मित्र.

अग्निमिन्ध Tatpur. m. (-न्धः) The priest who kindles or attends the fire. See अग्नीध्. E. अग्नि and इन्ध, with āgama सुम् (or better अग्नि in the acc. and इन्ध).

अग्निमुख Bahuvr. I. m. (-खः) ¹ A deity. ² A Brāhmaṇa. ³ A plant (Plumbago zeylanica). ⁴ Marking nut (Semecarpus anacardium). ⁵ A particular medicinal preparation promotive of digestion and appetite.

II. f. (-खी) ¹ Marking nut (Semecarpus anacardium).

² Another plant, see आङ्गुलिखी. E. अग्नि and मुख.

अग्निमुत् Tatpur. m. (-त्तः) Name of a Rishi or sage, author of a hymn of the Rigveda. E. अग्नि and मुत्.

अग्नियोजन Tatpur. n. (-जम्) A sacrificial act, viz. making the fire to join or to light up with a powerful blaze, by throwing ājya or clarified butter into it. E. अग्नि and योजन.

अग्निरक्षण Tatpur. n. (-क्षम्) Maintenance of a sacred fire; preserving a fire in a family for perpetuity, which supplies that lighted on occasions of worship. E. अग्नि and रक्षण.

अग्निरजस् Bahuvr. m. (-जः) An insect of a scarlet colour. E. अग्नि and रजस्. Also अग्निरज m. (-जः).

अग्निरहा Tatpur. f. (-हा) The name of a plant, called Mānsarohinī. E. अग्नि and रह, fem. aff. टाप्.

अग्निरोहिणी Tatpur. f. (-णी) Hard, inflammatory swelling in the axilla, one of the minor diseases or चुद्दरोग q. v. E. अग्नि and रोहिन्, fem. aff. ङीप्.

अग्निलोक Tatpur. m. (-कः) The world of Agni. E. अग्नि and लोक.

अग्निवत् I. m. f. n. (-वान्-वती-वत्). See अग्निमत्. E. अग्नि, taddh. aff. मनुप्.

II. ind. Like Agni or fire. E. अग्नि, taddh. aff. वत्ति.

अग्निवर्चस् Bahuvr. m. (-र्चाः) The name of a pupil of Sūta, a teacher of the Purāṇas. E. अग्नि and वर्चस्.

अग्निवर्ण Bahuvr. I. m. f. n. (-र्णः-र्णी-र्णम्) ¹ Having the colour of fire. ² Having the property of fire, hot, scalding, scorching.

II. m. (-र्णः) The name of a prince, the son of Sudarśana.

III. f. (-र्णी) A kind of strong liquor. E. अग्नि and वर्ण.

अग्निवर्धक Tatpur. m. f. n. (-कः-का or -की-कम्) ¹ Tonic, stomachic. ² Feeding or exciting fire. E. अग्नि and वर्धक.

अग्निवर्धन Tatpur. I. n. (-जम्) ¹ Exciting fire. ² Improving the appetite. II. m. (-नः) A stomachic or any thing improving the appetite. E. अग्नि and वर्धन.

अग्निवह्न Tatpur. m. (-भः) ¹ A plant (Shorea robusta). ² Resin, pitch, the resinous and fragrant exudation of the Shorea robusta. E. अग्नि and वह्न, from its exciting or befriending fire.

अग्निवाह Tatpur. m. (-हः) A fiery arrow, a rocket. E. अग्नि and वाह.

अग्निवाह Tatpur. m. (-हः) Smoke. E. अग्नि and वाह.

अग्निवाङ् I. Tatpur. m. (-ङः) Smoke.

II. Bahuvr. m. (-ङः) A proper name of ¹ the son of Priyavrata by Kāmyā, and ² one of the ten sons of Svāyambhuva or the first Manu. E. अग्नि and वाङ्. Also अग्निवाङ्.

अग्निविमोचन Tatpur. n. (-जम्) A sacrificial act, viz. withdrawing the fuel so as to diminish the fire after its having been made to rise in a large blaze. See अग्नियोजन. E. अग्नि and विमोचन.

अग्निविसर्प Tatpur. m. (-र्पः) Pain occasioned by the inflammation of a tumour. E. अग्नि and विसर्प.

अग्निविहरण Tatpur. n. (-णम्) Removing the sacrificial fire, a ceremony in the Jyotishtoma sacrifice which consists in taking the fire from the Āgnīdhra Mandapa (q. v.) and placing it in the Sadas (q. v.), another Mandapa in the Saumikī Vēdi (q. v.). E. अग्नि and विहरण.

अग्निवीज Tatpur. n. (-जम्) Gold. E. अग्नि and वीज.

अग्निवीर्य Tatpur. n. (-र्यम्) Gold. E. अग्नि and वीर्य.

अग्निवृद्धि Tatpur. f. (-द्धिः) ¹ Improved digestion or appetite. ² Increase of fire. E. अग्नि and वृद्धि.

अग्निवेश Bahuvr. m. (-शः) Name of one of the oldest medical authorities in India. He is called also Hutāśaveśa and Bhadrakāpya. E. अग्नि and वेष्ट.

अग्निशरण Tatpur. n. (-णम्) The house or place where the sacred fire is kept. E. अग्नि and शरण.

अग्निशाल Tatpur. f. n. (-शा-शम्) The house where the sacred fire is kept. E. अग्नि and शाला, the latter part of the compound remaining fem. or becoming neuter.

अग्निशिख I. Bahuvr. I. m. f. n. (-खः-खा-खम्) Having the splendour or the heat of fire.

2. m. (-खः) ¹ A lamp. ² An arrow. ³ A fiery arrow, a rocket. ⁴ The safflower plant (Carthamus tinctorius). ⁵ The name of the father of Vararuchi.

3. m. n. (-खः-खम्) Saffron, the plant and die.

4. n. (-खम्) Gold.

II. Tatpur. f. (-खा) ¹ Flame. ² A plant (Gloriosa superba). ³ A medicinal plant (Menispermum cordifolium). E. अग्नि and शिखा.

अग्निशेखर Bahuvr. n. (-रम्) Saffron. E. अग्नि and शेखर.

अग्निष्टुत् Tatpur. m. (-ष्टुत्) ¹ The name of the first day of the Agnīshṭoma sacrifice (q. v.). ² The name of a day of the Sattrā Panchadaśarātra. E. अग्नि and ष्टुत्.

अग्निष्टुम् Tatpur. m. (-ष्टुम्) A proper name, the son of the sixth Manu, Chākshusha, by Nadvalā, also called Agnīshṭoma. E. अग्नि and ष्टुम्.

अग्निष्टोम Tatpur. m. (-मः) ¹ The name of a sacrifice or rather a series of offerings to fire for five days, to be celebrated in the spring. It is the first and principal part of the Jyotishtoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of ob-

taining Swarga or heaven. It is nitya or obligatory for the complete performance of the Jyotishoma and so far considered sometimes identical with it, while the other six parts or Somasansthās of this sacrifice are considered as kāmya and anitya, voluntary and supererogatory. (See अग्निसोम, उक्थ, योडयिन्, अतिरात्र, अग्नोर्ध्वम and वाजपेय.) The Agnishoma consists of three distinct parts or savanas, the prātaḥsavana with five, the mādhyandina-savana with five and the trītiya-savana with two stotras. ² The name of the Sāman or Sāmaveda verse called Yajñāyajniya (which begins with the words यज्ञायज्ञा यो अयं &c. see Sāmaveda I. 1. 4. 1.), because it closes the ceremonies of the Agnishoma in the trītiya-savana. ³ The name of the first day in the Sattrā Panchadaśarātra. ⁴ A proper name, the son of the sixth Manu, Chākshusha, by Nāḍvalā, also Agnishatubh. ⁵ A species of the Soma plant. E. अग्नि and सोम.

अग्निष्टोमयाजिन् Tatpur. m. (-जी) One who has performed the Agnishoma sacrifice. E. अग्निष्टोम and याजिन्.

अग्निष्ठ Tatpur. I. m. f. n. (-ष्ठः-ठा-ष्ठम्) Placed in, on or by the fire.

II. m. (-ष्ठः) ¹ An iron frying pan. ² The eleventh yūpa or sacrificial post of the 21 posts in the Aśwamedha sacrifice, that post to which the seventeen animals are tied.

III. f. (-ठा) That corner of the eight corners of the yūpa or sacrificial post which is near the fire. E. अग्नि and स्त.

अग्निष्वात् Tatpur. m. pl. (-त्ताः) Demigods or manes to whom funeral oblations are presented; a sort of manes who when alive did not maintain their domestic fires nor offer burnt sacrifices. According to some they live in the Somaloka and are sons of Marichi and progenitors especially of the gods; according to others they are residents of the Virājāloka, sons of Pulastya, the manes of the demigods and demons, and parents of Pivari. Also written अग्निस्वात्. E. अग्निस्व (अग्नि and स्व) and स्वात् (who are obtained by what belongs or is given to Agni) or अग्निषु (in or by oblations to fire) and स्वात् (obtained viz. invoked).

अग्निस्कार Tatpur. m. (-रः) ¹ Consecration of fire, making the three fires (see अग्नि) fit for sacrificial purposes by the Agnyādhāna, the Pavamāneshū (q. v.) and other preparatory rites which, themselves, are performed with non-consecrated fire. ² The completion of any essential rite by worship with fire, especially the burning of the dead body as an essential rite of the Hindu religion. E. अग्नि and स्कार.

अग्निस्वय Tatpur. m. (-यः) The same as अग्निस्वयन q. v. E. अग्नि and स्वय.

अग्निस्व Tatpur. m. (-स्वः) The wind. E. अग्नि and स्वस्ति, samāsta aff. उक्.

अग्निस्वय Tatpur. I. m. f. n. (-वः-वा-वम्) Originating from fire.

II. m. (-वः) ¹ Wild safflower. ² The juice or essence of the body, lymph. E. अग्नि and स्वय.

अग्निस्वात् m. (-यः) ¹ The wind. ² A wild pigeon. E. अग्नि and स्वात्.

अग्निषाधिकमर्धाद् Bahuvr. m. (-द्) One who binds himself

with a vow in taking fire as a witness, esp. one who takes the vow of conjugal fidelity. E. अग्निषाधिक and मर्धाद्.

अग्निषात् ind. Completely to fire. Only in composition with अस्, भू or क्, i. e. to be reduced or to reduce '(completely to fire)'. E. अग्नि, taddh. aff. साति.

अग्निसार n. (-रम्) A medicinal application to the eyes, a collyrium from the calx of brass. E. अग्नि and सार.

अग्निषावर्णि Tatpur. m. (-र्णिः) A proper name, one of the fourteen Manus who preside successively over the fourteen Manvantaras of the Kalpa. E. अग्नि and सावर्णि.

अग्निसिंह Karmadh. m. (-हः) A proper name, the father of the seventh black Vāsudeva (q. v.). E. अग्नि and सिंह.

अग्निसिंहनन्दन Tatpur. m. (-नः) A proper name, the son of Agnisinha and the seventh black Vāsudeva (q. v.). E. अग्नि-सिंह and नन्दन.

अग्निस्फोट Tatpur. m. (-कः) A spark. E. अग्नि and स्फोट.

अग्निस्वात् See अग्निष्वात्.

अग्निहोतृ Tatpur. m. (-ताः) See अग्निहोषिन्. E. अग्नि and होतृ.

अग्निहोत्र I. Bahuvr. n. (-जम्) ¹ A sacrificial ceremony which consists in making oblations to fire, of milk (payas), curds (dadhi), sour gruel (yavāgu), clarified butter (ghṛita), boiled rice (odana), grain (tandula), the juice of the Soma plant, flesh, sesamum oil (taila) and kidney beans (māsha), or as is practised at present, merely of milk, sesamum oil and sour gruel. There are two kinds, 1. the nitya, perpetual, 'during the whole life' or that Agnihotra which is addressed to Agni every evening at sunset and to Sūrya every morning at sunrise; and 2. the kāmya, voluntary or the Agnihotra which occurs only occasionally and which is performed for the attainment of some specific object, as the Mritāgnihotra or the Māsāgnihotra in the beginning of the Sattrā Kundapāyinaṁayana. ² The same as अग्निवाधान q. v. E. अग्नि and होत्र, sc. कर्मन् 'an act in which oblations are made to Agni'.

II. Tatpur. m. (-वः) ¹ Fire. ² Havis or clarified butter. E. अग्नि and होत्र.

अग्निहोत्रहवनी Tatpur. f. (-णी) A wooden vessel used in sacrifices for making libations with clarified butter. E. अग्निहोत्र (clarified butter) and हवनी.

अग्निहोषिन् m. (-षी) ¹ One who has performed the Agnihotra q. v. ² The same as अग्निवाहित. ³ The same as अग्निचित्. ⁴ One who possesses or keeps a sacrificial fire. Sometimes read अग्निहोतृ. E. अग्निहोत्र, taddh. aff. इनि.

अग्नीध्र Tatpur. m. (-धी) The priest who kindles the fire; he is one of the three priests who are subordinate to the Brahman or the Ritvij performing the ceremonial of the Rīg-, Yajur- and Sāmaveda, (see ब्रह्मन्, ब्राह्मवाचसिन् and योतु) and one of the four priests who receive the third division of the Dakṣiṇā. (See वेदु, प्रतिहर्तु and अग्निवाक.) E. अग्नि and धृ (instead of इन्).

अग्नीध्र Tatpur. I. m. (-ध्रः) ¹ A proper name: the son of Priyavrata and Kāmāyā, a king of Jambudvīpa; one of the ten sons of the first Manu, Svāyambhuva. ² The same as अग्नीध्र q. v. In this meaning the word seems to be a misspelling of अग्नीध्र.

II. f. (-धी) Kindling or exciting the sacrificial fire by

throwing clarified butter &c. into it. See **अग्नीध्री** which seems to be the more correct form of this word. E. **अग्नि** and **इध्र** (from **इन्ध्**, *un. aff. क्त*).

अग्नीव्य Tatpur. n. (-**व्य**) Kindling or exciting a sacrificial fire. E. **अग्नि** and **इन्ध्व**. See **अग्निकारिका**.

अग्नीय m. f. n. (-**यः**-**या**-**यम्**) Fiery, relating to Agni (in the different meanings of this word). E. **अग्नि**, *taddh. aff. क्*.

अग्नीषोम Dvandva. m. du. (-**मी**) Agni and Soma. E. **अग्नि** and **सोम**.

अग्नीषोमप्रणयन Tatpur. n. (-**नम्**) Carrying forth the fire and the Soma; a ceremony in the Jyotishtoma sacrifice which takes place after the Vaisarjana homa (q. v.) and consists in taking the fire from the Prāchinavaṇśa (q. v.) Mandapa and carrying it to the Āgnidhra (q. v.) Mandapa, and in the same time taking the Soma from the Prāchinavaṇśa and carrying it to the Havirdhāna Mandapa, a building erected in the Saumikī Vēdi (q. v.). See also **अग्निप्रणयन**. E. **अग्नीषोम** and **प्रणयन**.

अग्नीषोमीय m. f. n. (-**यः**-**या**-**यम्**) Belonging or sacred to Agni and Soma. E. **अग्नीषोम**, *taddh. aff. क्*.

अग्नीषोमीयनिर्वाप Tatpur. m. (-**पः**) A ceremony in the Darśapūrnamāsa sacrifice which is performed on the day of the full moon and consists in making libations with the Purodāśa (q. v.) or cake sacred to Agni and Soma and previously fried in eleven kapālas or bowls. See **अग्नीषोमीयैकादशकपाल**. E. **अग्नीषोमीय** and **निर्वाप**.

अग्नीषोमीयपशु Karmadh. m. (-**शुः**) One of the three principal paśus or sacrificial animals in the Jyotishtoma sacrifice. (See also **सवनीयपशु** and **अनुबन्धपशु**.) It is a goat or according to one school, a sheep, sacred to Agni and Soma, the proceedings with which take place on the day called Aupavasathya or the fourth of the Agnistoma (q. v.). E. **अग्नीषोमीय** and **पशु**.

अग्नीषोमीयपञ्चनुष्ठान Tatpur. n. (-**नम्**) The proceedings with the Agnistomiyapaśu. See **अग्नीषोमीयपशु**. E. **अग्नीषोमीयपशु** and **अनुष्ठान**.

अग्नीषोमीयपुरोडाश Karmadh. m. (-**शः**) The Purodāśa (q. v.) with which libations are made during the Agnistomiyayāga (q. v.) after having been baked in eleven kapālas or bowls. E. **अग्नीषोमीय** and **पुरोडाश**.

अग्नीषोमीययाग Karmadh. m. (-**यः**) One of the three yāgas or sacrificial acts of which consists the Pūrnamāsa or the latter part of the Darśapūrnamāsa sacrifice. (See also **आपेययाग** and **उपांशुयाजयाग**.)

अग्नीषोमीयैकादशकपाल Karmadh. m. (-**कः**) The Purodāśa (q. v.) or cake which is offered to Agni and Soma in the Darśapūrnamāsa sacrifice after having been baked in eleven kapālas or bowls. See also **अग्नीषोमीयपुरोडाश**. E. **अग्नीषोमीय** and **एकादशकपाल**.

अग्नीषोम्य m. f. n. (-**यः**-**या**-**यम्**). The same as **अग्नीषोमीय**. E. **अग्नीषोम**, *taddh. aff. यत्*.

अग्न्यभाव Tatpur. m. (-**वः**) ¹ Loss or extinction of the sacred fire. ² Loss of appetite. E. **अग्नि** and **अभाव**.

अग्न्यस्त्र Tatpur. n. (-**स्त्रम्**) Fire-arms; in poetry, it is usually applied to a superhuman power over the element of fire, but occasionally indicates, apparently, a rocket. E. **अग्नि** and **अस्त्र**.

अग्न्यागार Tatpur. m. (-**रः**) A fire-temple; a chamber or building where the sacred fire is kept. E. **अग्नि** and **आगार**.

अग्न्याधान Tatpur. n. (-**नम्**) The placing of the fire on the ground previously prepared for it (see **अग्निचयन**); a ceremony which is necessary to make the Āhavaniya and the other sacred fires (see **अग्नि**) fit for sacrificial use and is followed by the Pavamāneshtis (q. v.). See **अग्निसंस्कार**. The act takes place in the spring, if the person belongs to the cast of the Brāhmaṇas, in the hot season or grishma if he is a Kshatriya, in the autumn or śarad if he is a Vaisya and is performed once for all, to serve all future purposes. E. **अग्नि** and **आधान**.

अग्न्याधेय Tatpur. n. (-**यम्**) The same as **अग्न्याधान** q. v. E. **अग्नि** and **आधेय**.

अग्न्यालय Tatpur. m. (-**यः**) ¹ A place in which consecrated fire is kept. ² A hole, with compartments of prescribed dimensions and shape, for the several sacred fires. E. **अग्नि** and **आलय**.

अग्न्याहित Bahuvr. m. (-**तः**) A householder who has performed the ceremony of the **अग्न्याधान** q. v. Also **आहिताग्नि**. E. **अग्नि** and **आहित**.

अग्न्याहिति Tatpur. f. (-**तिः**) The same as **अग्न्याधान** q. v. E. **अग्नि** and **आहिति**.

अग्न्युत्पात Tatpur. m. (-**तः**) A fiery meteor, a falling star, a comet. E. **अग्नि** and **उत्पात**.

अग्न्युद्धरण Tatpur. n. (-**नम्**) A sacrificial ceremony; taking the sacred fire out of the place where it is kept, for the purpose of performing a sacrifice, as the Agnihotra, the Darśapūrnamāsa &c. E. **अग्नि** and **उद्धरण**.

अग्रम् n. (**ग्रम्**) Battle. E. **अग्र**, *kṛit aff. मनिन्*. See **अग्रमन्**. **अग्र** I. m. f. n. (-**यः**-**या**-**यम्**) ¹ Chief, principal. ² Prior, first. ³ Excessive, more, much.

II. n. (-**ग्रम्**) ¹ Top, summit, point, upper part. ² Front, fore part. ³ The beginning, first part. ⁴ The best, excellent. ⁵ Goal, resting place. ⁶ Assemblage, multitude. ⁷ A weight equal to one Pala. ⁸ A kind of alms given to Brahmins, four mouthfuls or according to others, food given in alms, 48 times the quantity of the alms called **मिषा**. ⁹ (In astronomy) the sun's amplitude. E. **अग्र**, *un. aff. रन्*, the nasal of the radical being dropped.

अग्रकर Tatpur. m. (-**रः**) ¹ The tip of the extended hand. ² (Karmadh.) The right or better hand. ³ The extremity of a ray of light; the focal point. E. **अग्र** and **कर**.

अग्रकाय Tatpur. m. (-**यः**) The fore part of the body. E. **अग्र** and **काय**.

अग्रज Tatpur. m. (-**जः**) A leader. E. **अग्र** and **ज**.

अग्रगण्य Tatpur. m. f. n. (-**ग्रः**-**ग्रा**-**ग्रम्**) To be reckoned or considered as first or best. E. **अग्र** and **गण्य**.

अग्रगामिन् Tatpur. m. f. n. (-**मी**-**मिनी**-**मि**) Preceding, going before. E. **अग्र** and **गामिन्**.

अग्रज Tatpur. I. m. f. n. (-**जः**-**जा**-**जम्**) First-born or produced. II. m. (-**जः**) ¹ An elder brother; the first-born. ² A Brahman.

III. f. (-**जा**) An elder sister. E. **अग्र** and **ज**.

अग्रजङ्घा Tatpur. f. (-**ङ्घा**) The fore part of the thigh. E. **अग्र** and **जङ्घा**.

अग्रजयन् Bahuvr. m. (-**न्मा**) ¹ An elder brother or first-born.

- ¹ A priest or Brahman; a man of the sacerdotal tribe.
² Brahmá, the first-born of the gods. E. अय and अयन्.
अयजातक Tatpur. m. (-कः) A Brahman; a man of the first class. E. अय and जातक.
अयजाति Bahuvr. m. (-तिः) A Brahman; a man of the first class. E. अय and जाति.
अयजिह्व Tatpur. n. (-ह्वम्) The tip of the tongue. E. अय and जिह्वा.
अयज्या Tatpur. f. (-ज्या) (In astronomy.) Sine of the amplitude. E. अय and ज्या.
अयजी Tatpur. m. f. n. (-जीः-जीः-शि) First, principal. E. अय and जी.
अयतःसर Tatpur. I. m. f. n. (-रः-रा or -री-रम्) Going before, preceding.
 II. m. (-रः) A leader. E. अयतस् and सर.
अयतस् ind. ¹ Before, in front of. ² Before in rank, first &c. E. अय, taddh. aff. तसिन्.
अयदानिन् m. (-नी) A degraded Brahman, one who receives presents from Śúdras or things first offered to the deceased. E. अयदान (a present first given viz. to Śúdras or to deceased), taddh. aff. इनि.
अयनख Tatpur. m. (-खः) The tip of the nail. E. अय and नख.
अयनासिका Tatpur. f. (-का) The tip of the nose. E. अय and नासिका.
अयनिरूपय Tatpur. n. (-यम्) Determining beforehand, prophecy, predestination. E. अय and निरूपय.
अयपर्वी Bahuvr. f. (-र्वी) A plant, Cowhage (Carpogon pruriens). E. अय and पर्वी.
अयपाणि Tatpur. m. (-णिः) ¹ The tip of the hand. ² (Karmadh.) The right hand. E. अय and पाणि.
अयमान Tatpur. m. (-गः) ¹ Part of the top or end. ² (Karmadh.) Fore or top part. ³ (In astronomy.) Degree of amplitude, also अयान्. E. अय and भाग.
अयभूमि Tatpur. m. f. (-मिः) A goal, an object, the place or thing to be attained. E. अय and भूमि.
अयमांस Tatpur. n. (-सम्) ¹ The heart. ² A disease of the liver, viz. an enlargement of one of the lobes causing it to occupy the forepart of the stomach. E. अय and मांस.
अययान Tatpur. n. (-यम्) Advancing before an army, for the purpose of defiance. E. अय and यान.
अययायिन् Tatpur. m. (-यी) Going in front, a leader. E. अय and यायिन्.
अययोधिन् Tatpur. m. (-धी) The leader of a combat. E. अय and योधिन्.
अयसोहिता Tatpur. f. (-ता) A kind of potherb, see चिह्नी. E. अय and सोहित.
अयवीज Bahuvr. m. (-जः) A viviparous plant, as the Gomphrena globosa, &c. E. अय and बीज.
अयसम्बानी Tatpur. f. (-नी) The register of human actions, kept by Yama, the judge of the dead. E. अय and सम्बानी; recording all actions from the original birth.
अयसम्ब्या Karmadh. f. (-म्ब्या) The first twilight, dawn. E. अय and सम्ब्या.
अयसानु Tatpur. m. (-नुः) The front part of a table land. E. अय and सानु.

- अयसर** Tatpur. m. f. n. (-रः-रा or -री-रम्) Preceding, going before, a leader. E. अय and सर.
अयसेन Bahuvr. m. (-नः) A proper name, the son of Janamejaya. E. अय and सेना.
अयह Bahuvr. m. (-हः) An anchorite or Vánaprastha, a Brahman of the third order, one who has retired from the world. E. अय priv. and यह a house, 'being no longer a householder'. Also written अगृह.
अयहस्त Tatpur. m. (-स्तः) ¹ The tip of the extended hand. ² The tip of an elephant's trunk. ³ (Karmadh.) The right or better hand. E. अय and हस्त.
अयहायय Tatpur. m. (-यः) A name given to the solar month Mārgasīras or Mārgasīrsha (q. v.) when the latter was made to commence the year; the eighth month of the lunar year of the Hindus, when the moon is full near the head of Orion, or about November-December. Also written अयहायय. (The fem. अयहाययी is a false reading for अयहाययी q. v.) E. अय and हायय.
अयहार Tatpur. m. (-रः) ¹ An endowment of land or villages conferred upon Brahmans. ² A village, or a part of one, occupied by Brahmans and held either rent-free under special grants or at a reduced rate of assessment. The precise nature of the tenure is usually denoted by a term prefixed, as Sarvāgrahāra, free from all (sarva) tax &c. E. अय (alms) and हार.
अयानि Tatpur. m. (-शः) See अयभान. E. अय and अयानि.
अयानु Tatpur. m. (-नुः) The extreme ray or point of a ray of light, the focal point. E. अय and अयानु.
अयानि Tatpur. n. (-निः) The fore part of the eye, fullness of the sight. E. अय and अयानि.
अयानुलि Tatpur. m. (-लिः) The tip of the finger. E. अय and अयानुलि.
अयानीक Tatpur. m. n. (-कः-कम्) The front of an army. E. अय and अयानीक.
अयानुवीच n. (-यम्) Name of the second of the fourteen oldest books of the Jainas. E. अयानुवीच, taddh. aff. इ.
अयानु Tatpur. m. f. n. (-यः-या-यम्) ¹ Not fit or proper to be accepted. ² Not to be attained. ³ Not to be trusted or consented to. E. अय neg. and यानु.
अयानि I. m. f. n. (-मः-मा-भम्) ¹ Chief, principal, best. ² Prior, precedent. ³ Elder, elder born.
 II. f. (-मा) The name of a fruit (Annona reticulata). See अयानी. E. अय, taddh. aff. इमिन्.
अयानि I. m. f. n. (-यः-या-यम्) Chief, principal, best.
 II. m. (-यः) The first-born, an elder brother. See also अयानी and अयानु. E. अय, taddh. aff. इ.
अयानी I. m. f. n. (-यः-या-यम्) and II. m. (-यः) See अयानि. E. अय, taddh. aff. इ.
अयु I. m. (-युः) Not married.
 II. f. (-युः) ¹ A finger. ² A river. E. अय, un. aff. युन्.
अयेन Tatpur. m. (-नः) A leader, a preceptor. E. अय (loc.) and न.
अयेना Tatpur. m. (-गाः) A leader, a preceptor. E. अय (loc.) and ना.
अयेनु Tatpur. m. (-नुः) A leader. E. अय (loc.) and नु.
अयेनी Tatpur. m. (-नीः) A leader. E. अय (loc.) and नी.

अयेदिधिषू Tatpur. I. m. (-बुः) A man of either of the three first classes, whose wife has before been married, and has born him children.

II. f. (-बुः) A younger sister married before her elder; also **अयेदिधिषू**. E. **अय** (loc.) and **दिधिषू** or **दिधिषू**.

अयेपा Tatpur. m. f. (-पाः-पाः) Drinking first. E. **अय** (loc.) and **पा**.

अयेपू Tatpur. m. f. (-पूः-पूः) Drinking first. E. **अय** (loc.) and **पू**.

अयेभू Tatpur. m. (-भूः) Roaming or wandering first. E. **अय** (loc.) and **भू** (from **भम्** q. v.).

अयेवण Tatpur. n. (-णम्) The skirts of a wood. E. **अय** (loc.) and **वण**.

अयेवध Tatpur. m. (-धः) Killing what is before any one, before any one's sight. E. **अय** (loc.) and **वध**.

अयेसर Tatpur. I. m. f. n. (-रः-रा or -री-रम्) Preceding, going before.

II. m. (-रः) A leader. E. **अय** (loc.) and **सर**.

अयेसरिक Tatpur. m. (-कः) A leader. E. **अय** (loc.) and **सरिक**.

अग्य I. m. f. n. (-ग्यः-ग्या-ग्यम्) ¹ Being on the top or summit. ² Chief, principal, best. ³ Intent, studying attentively or eagerly.

II. m. (-ग्यः) A first-born, an elder brother. See also **अग्यिय** and **अगीय**. E. **अय**, taddh. aff. **यत्**.

अघ (**अघ-चुरादि-परकीपदिन्**) r. 10th cl. par. (**अघयति**) To sin, to commit sin. (Probably a denominative derived from **अघ**. See also **अघाय**.)

अघ I. n. (-घम्) ¹ Sin. ² Pain, suffering. ³ Passion, as love, hatred. ⁴ Impurity (see **अगीय**). E. **हन्** with **घा**, krit aff. **उ**, the preposition being made short (or better **अह** or **अह्**, krit aff. **अच्**.) See **अहस्**, **अहस्** and **अह**.

II. 1. m. f. n. (-घः-घा-घम्) One afflicted with sin, pain, passion, impurity (see the preceding).

2. m. (-घः) Name of a demon, the general of Kansa.

3. f. (-घा) ¹ The goddess of Sin. ² pl. f. (-घाः) The constellation, more usually known under the name of **मघा**: q. v. E. **अघ** (sin &c.), taddh. aff. **अच्**.

अघन Tatpur. m. f. n. (-नः-ना-नम्) Not solid, liquid. E. **अ** and **घन**.

अघनाशक Tatpur. m. f. n. (-कः-का-कम्) Purifying, freeing from sin. E. **अघ** and **नाशक**.

अघनाशन Tatpur. I. m. f. n. (-नः-नी-नम्) Purifying, freeing from sin.

II. m. (-नः) ¹ An expiator. ² A name of Vishnu. E. **अघ** and **नाशन**.

अघमय m. f. n. (-यः-यी-यम्) Sinful, identical with or fruitful in sin. E. **अघ**, taddh. aff. **मयट्**.

अघमर्षण Tatpur. I. m. f. n. (-णः-णी-णम्) An expiatory prayer: reciting mentally a particular passage from the Vedas, while a little water, in the palm of the right hand, is held to the nose; this forms a part of the daily ceremonies of the Brahmans.

II. m. (-णः) The son of Madhuchhandas and author of the passage recited upon the above occasion. E. **अघ** and **मर्षण**.

अघर्म Tatpur. m. f. n. (-र्मः-र्मा-र्मम्) Cool, not warm. E. **अ** neg. and **घर्म**.

अघर्मधामन् Bahuvr. m. (-मा) The moon (as the source of coolness). E. **अघर्म** and **धामन्**.

अघवत् m. f. n. (-वान्-वती-वत्) Wicked, vicious, sinful. E. **अघ**, taddh. aff. **मनुप्**.

अघशंस Tatpur. m. (-सः) A wicked man. E. **अघ** and **शंस**.

अघशंसहन् Tatpur. m. (-हन्) Killing or destroying the wicked. E. **अघशंस** and **हन्**.

अघहरण Tatpur. n. (-णम्) Removing sin or impurity. E. **अघ** and **हरण**.

अघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Harmless, not mischievous (as a work or deed &c.). E. **अ** and **घातिन्**.

अघाय denom. par. (**अघायति**) To sin, to commit sin. See also **अघ**. E. **अघ**, denom. aff. **अच्**.

अघायु m. (-युः) A sinner, a wicked man. E. **अघाय**, krit aff. **उ**.

अघाह Tatpur. m. (-हः) Time or day of impurity, consequent on the death of a relative &c. E. **अघ** and **अहन्**, samāsta aff. **उच्**.

अघुण Bahuvr. m. f. n. (-णः-णा-णम्) Unkind, cruel. E. **अ** priv. and **घृणा**.

अघोर Tatpur. I. m. f. n. (-रः-रा-रम्) Not formidable, not terrible.

II. m. (-रः) ¹ A name of Śiva. ² A worshipper of Śiva and Durgā in their terrific forms.

III. f. (-रा) The fourteenth day of the dark half of the month Bhādra (August-September), upon which Śiva is worshipped. E. **अ** neg. and **घोर**. (The name of Śiva taken in a euphemistic sense.)

अघोरघोररूप Bahuvr. m. (-पः) A name of Śiva. E. **अघोर**-**घोर** (not frightful and frightful in the same time) and **रूप**.

अघोरपविन् Bahuvr. m. (-पन्ता) A worshipper of the terrific forms of Śiva and Durgā. E. **अघोर** and **पविन्**.

अघोरमार्ग Bahuvr. m. (-र्गः) The same as the preceding. E. **अघोर** and **मार्ग**.

अघोष I. Tatpur. m. (-वः) (In grammar.) The absence of soft articulation, hard articulation; such as characterises the pronunciation of the letters क ख घ ङ ट ठ ड ध प फ श ष स and of Visarga. See **वाङ्मयप्रत्यय**. E. **अ** neg. and **घोष**.

II. Bahuvr. m. f. n. (-वः-वा-वम्) ¹ Without a soft sounding, sounding hard (as a letter). ² Without a cowherd (as a country). E. **अ** priv. and **घोष**.

अघोस् ind. A vocative particle. E. Irregular vocative of **अघवत्** (erroneously derived from **अ** neg. and **हन्**, aff. **घोस्**).

अघ्य Tatpur. I. m. (-घ्यः) A name of Brahmā.

II. f. (-घ्या) A cow. E. **अ** and **हन्**, un. aff. **अच्** (**अघ्य** literally: not to be slain, inviolable).

अङ्क I. (**अङ्कि-भादि-उदात्त-अनुदात्ते**) r. 1st cl. ātm. (**अङ्किते-आनङ्के-अङ्किता**. p. p. **अङ्कित**. Des. **अङ्किष्यते**) ¹ To mark. ² To go.

II. (**अङ्क-चुरादि-परकीपदिन्**) r. 10th cl. par. (**अङ्कयति**. p. p. **अङ्कित**) ¹ To mark. ² To go crookedly or tortuously. See **अङ्क**. (Probably a denominative from **अङ्क**.)

अङ्क m. (-ङ्कः) I. ¹ Winding tortuously. ² The flank or part above the hips where women place young children in carrying them. ³ The body. ⁴ Proximity. ⁵ Place, ground. ⁶ A hooked instrument. E. **अङ्क**, krit or un. aff. **अच्**. See **अङ्कस्**.

II. ¹ A mark or spot. ² (In arithmetic.) A cypher, an arithmetical sign, a number or coefficient. ³ (Used sometimes to denote) the numeral 9. ⁴ A line, a stroke. ⁵ Fault, offence. ⁶ Ornament, decoration. ⁷ The act of a play. ⁸ A

- species of dramatic entertainment. ⁹ Mimic war or conflict. E. अङ्कु, kṛit or uñ. aff. अङ् or अङ्कु, kṛit aff. अङ्.
- अङ्कुकरा Tatpur. n. (-कम्) Stamping, making marks. E. अङ्कु and करा.
- अङ्कुति m. (-तिः) ¹ Air, wind. ² Fire. ³ A name of Brahmā. ⁴ A Brahman who maintains a sacred fire (see अपिहोविन्). See अङ्कुति and अङ्कुति. E. अङ्कु, uñ. aff. अङ्कु, अङ्कु being changed to अङ्कु.
- अङ्कुन n. (-नम्) ¹ Cyphering, writing or making cyphers. ² Stamping, impressing, making marks, stigmatising. E. अङ्कु, kṛit aff. अङ्कु.
- अङ्कुपालि Tatpur. f. (-लिः) An embrace, embracing. See अङ्कुपाली, अङ्कुपालिका and अङ्कुपालि. E. अङ्कु and पालि.
- अङ्कुपालिका Tatpur. f. (-का) An embrace, embracing. See the preceding. E. अङ्कु and पालिका.
- अङ्कुपाली Tatpur. f. (-ली) ¹ An embrace, embracing. ² A nurse. ³ A plant (Piring or Medicago esculenta). See अङ्कुपालि. E. अङ्कु and पाली.
- अङ्कुपाश Tatpur. m. (-शः) Combination of numerals. E. अङ्कु and पाश.
- अङ्कुपाशव्यवहार Tatpur. m. (-रः) Concatenation of digits; a mutual mixing of the numbers, as it were a rope or halter of numerals: their variations being likened to a coil. E. अङ्कुपाश and व्यवहार.
- अङ्कुपाशाधाय Tatpur. m. (-यः) The same as the preceding. E. अङ्कुपाश and अधाय.
- अङ्कुभाज Tatpur. m. f. n. (-भाज्) Resting or placed upon the side or hip. E. अङ्कु and भाज्.
- अङ्कुमुख Tatpur. n. (-मुखम्) That act of a drama, usually the first, which contains the exposition and furnishes a clue to the subject of the whole story. E. अङ्कु and मुख.
- अङ्कुलोद्य Tatpur. m. (-द्यः) The name of a plant. See चिञ्चोदक and चिञ्चोद. E. अङ्कु and लोद्य.
- अङ्कुविद्या Tatpur. f. (-द्या) Arithmetic. E. अङ्कु and विद्या.
- अङ्कुस n. (-ङ्कुः) ¹ Winding tortuously. ² A mark or spot (?). ³ The body (?). See अङ्कु. E. अङ्कु, uñ. aff. अङ्कु, अङ्कु being changed to अङ्कु.
- अङ्कुस n. (-सम्) (ved.) The trappings (as of a horse). E. अङ्कुस, taddh. aff. अङ्कु.
- अङ्कुवतार Tatpur. m. (-रः) That part of the end of an act which introduces or prepares for the following act of a drama. E. अङ्कु and अवतार.
- अङ्कित m. f. n. (-तः-ता-तम्) ¹ Marked, spotted. ² Counted, numbered. E. अङ्कु, kṛit aff. अङ्कु.
- अङ्कुत् I. m. f. n. (-ङ्कु-ङ्कु-ङ्कु) Having an अङ्कु q. v. II. m. (-ङ्कु) A small oblong drum. See अङ्कु. III. f. (-ङ्कु) A quantity of marks &c. See the meanings of अङ्कु. E. अङ्कु, taddh. aff. अङ्कु.
- अङ्कुत् f. (-की) A small oblong drum. E. अङ्कु, fem. aff. अङ्कु. See अङ्कु.
- अङ्कुट m. (-टः) A key. E. अङ्कु, aff. अङ्कु.
- अङ्कुर m. (-रः) ¹ A shoot or sprout. ² The hair of the body. ³ Blood. ⁴ Water. E. अङ्कु, uñ. aff. अङ्कु.
- अङ्कुरक m. (-कः) A nest. E. अङ्कुर (a shoot), taddh. aff. अङ्कु.
- अङ्कुरित m. f. n. (-तः-ता-तम्) Budded, sprouted, germinated. E. अङ्कुर, taddh. aff. अङ्कु.
- अङ्कुश I. m. n. (-शः-शम्) A hook, especially one used to drive an elephant. II. f. (-शा or sometimes read -शी) One of the twenty-

- four female deities peculiar to the Jainas, supposed to direct or to govern more immediately human beings. E. अङ्कु (to mark) (or according to some authority अङ्कु, अङ्कु being changed to अङ्कु), uñ. aff. अङ्कु; in the fem. with aff. अङ्कु.
- अङ्कुशयह Tatpur. m. (-हः) An elephant-driver. E. अङ्कुश and यह.
- अङ्कुशदुर्धर Tatpur. m. (-रः) A restive elephant. E. अङ्कुश, and दुर्धर, who is ill restrained even by the goad.
- अङ्कुर m. (-रः) A sprout, a germin. E. See अङ्कुर, अङ्कु being made long.
- अङ्कुष m. n. (-षः-षम्) The hook or goad for driving an elephant. E. See अङ्कुश, अङ्कु being made long, and अङ्कु changed to अङ्कु.
- अङ्कुटी m. (-टी) A plant: also अङ्कुटी and अङ्कुटी. E. अङ्कु, aff. अङ्कु.
- अङ्कुटी m. (-टी) A plant (Alangium hexapetalum). E. See अङ्कुटी, अङ्कु being used for अङ्कु.
- अङ्कुली m. (-ली) A plant. See अङ्कुटी and अङ्कुटी; also अङ्कुलीक.
- अङ्कुलिका f. (-का) Embracing, an embrace. E. Contracted from अङ्कुपालिका q. v., अङ्कु being previously softened to अङ्कु, and the inhering vowel dropped.
- अङ्कुलसार Tatpur. m. (-रः) A kind of poison, probably prepared from the plant अङ्कुली, or अङ्कुटी. E. अङ्कुली and सार, अङ्कु being doubled.
- अङ्कु I. m. f. n. (-ङ्कुः-ङ्कु-ङ्कुम्) ¹ To be counted. ² To be marked. E. अङ्कु, kṛit aff. अङ्कु. II. m. (-ङ्कुः) A small oblong drum. See अङ्कु. E. अङ्कु, taddh. aff. अङ्कु; being carried upon the hip.
- अङ्कु r. 10th cl. (-ङ्कुयति) To move slowly, to drawl. See अङ्कु.
- अङ्कु I. (अङ्कु-भादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अङ्कुति-आङ्कु) To go. With परि (or पलि) To go round. — वि and परि (or पलि-विपलि) To go round; caus. To surround. II. (अङ्कु-चुरादि-परकीपदिन्) r. 10th cl. par. (अङ्कुयति) ¹ To mark. ² To go. See अङ्कु.
- अङ्कु I. Ind. (see निपातः) ¹ A vocative particle implying ^a solicitation, equivalent to the English 'do', in phrases as 'do give' &c. ^b abuse, ^c joy. ² A particle implying confirmation, as 'indeed, certainly', or putting stress on the word with which it is connected. ³ Again, further, the rather. ⁴ Quick. ⁵ A particle of assent used in composition with अङ्कु and its derivatives, अङ्कु being substituted for the terminating vowel as in अङ्कुकरा &c. (See अङ्कु.) II. n. (-ङ्कुम्) ¹ A limb or member. ² The body. ³ A part or division of a whole. ⁴ A division of Hindu learning, comprehending especially such science as is considered dependant upon the Vedas, hence also called Vedāṅga; works on six subjects come under this description, viz. शिवा or pronunciation, व्याकरण or grammar, छन्दस् or prosody, निरुक्त or explanation of obscure terms, कल्प or description of religious rites and ज्योतिष or astronomy. Also the Jainas call the twelve divisions of their holy work Gaṇipitaka, Angas. ⁵ An inferior or secondary part of a whole. ⁶ (In rhetoric.) An incidental passion or figure, illustrative of, but subordinate to the main subject of the description. ⁷ All the dramatis personae of a play, except the hero and heroine, the body of the characters. ⁸ (In grammar.) The theme or that part of a word in general, to which the affix

is attached, whether the affix be one of inflexion or derivation. ⁹ An expedient, a means of success. ¹⁰ Mind, understanding. ¹¹ A denomination of the numeral six (this being the number of the Vedāngas). E. अङ्, kṛit aff. अङ्.

III. m. (-ङ्) ¹ A country, Bengal proper, including Bhāgalpur, and its inhabitants. (In this sense the word is mostly used as a plural.) ² A proper name: the son of Ūru by Āgneyi and grandson to Chākshusha or the sixth Manu, a descendant of Atri; the eldest son of the king Bali. E. अङ्, kṛit aff. अङ्.

IV. m. f. n. (-ङ्;-ङ्गा-ङ्गम्) ¹ Having limbs, a body &c. ² Near, proximate. E. अङ् (see II.), taddh. aff. अङ्.

अङ्ग I. n. (-ङ्गम्) A limb or member, the body &c. See the preceding.

II. f. (-ङ्गिका) A bodice or jacket. E. अङ्ग, taddh. aff. अङ्ग.

अङ्गकर्तृन् Tatpur. n. (-ङ्गम्) The cutting off of a limb. E. अङ्ग and कर्तृन्.

अङ्गकर्मन् Karmadh. n. (-र्म्) An inferior or secondary sacrificial act, one subservient to the main ritual proceeding, as frying the Purodāśa in bowls &c. with respect to the Darśapūrṇamāsa sacrifice; or the Dikshāñiyā, Prāyañiyā &c. with respect to the Jyotishṭoma &c. E. अङ्ग and कर्मन्.

अङ्गक्रिया Karmadh. f. (-या) See the preceding. E. अङ्ग and क्रिया.

अङ्गयह Tatpur. m. (-हः) Bodily pain, spasm. E. अङ्ग and यह.

अङ्गव Tatpur. I. m. f. n. (-वः;-वा-वम्) ¹ Produced or born of the body. ² Produced by a secondary act (as in sacrifices).

II. m. (-वः) ¹ A son. ² The hair of the head. ³ Love.

⁴ A name of the god of Love. ⁵ Passion, desire. ⁶ Sickness, disease.

III. f. (-वा) A daughter.

IV. n. (-वम्) Blood. E. अङ्ग and व.

अङ्गवगुस् Bahuvr. m. (-गुः) A son. E. अङ्ग and वगुस्.

अङ्गवात Tatpur. m. f. n. (-तः;-ता-तम्) See अङ्गव. E. अङ्ग and वात.

अङ्गय n. (-यम्) A court, or yard. See अङ्गन.

अङ्गति m. (-तिः) ¹ A name of Brahmā. ² A name of Vishṇu. ³ Fire. ⁴ A Brahman, who maintains a sacred fire &c. See अग्निहोषिन्. E. अङ्, un. aff. अति. See अङ्गति.

अङ्गद Tatpur. I. m. (-दः) A proper name of ^a a son of Lakshmaṇa, the brother of Rāma and king of Āngadi, the capital of a country near the Himālaya; ^b a son of Gada by Vṛihati; ^c a celebrated monkey, one of the heroes of the Rāmāyaṇa, the son of Bali.

II. f. (-दा) The female elephant of the south or according to others, of the north. See अङ्गना.

III. n. (-दम्) A bracelet worn upon the upper arm. E. अङ्ग and द.

अङ्गदीप Tatpur. m. (-पः) One of the divisions of the world. E. अङ्ग and दीप.

अङ्गन I. n. (-नम्) ¹ Going, moving. ² A court. E. अङ्, kṛit aff. अङ्.

II. f. (-ना) ¹ A beautiful woman. ² The sign Virgo. ³ A woman, a female. ⁴ The female elephant of the north. (See अङ्गदा.) E. अङ्ग, taddh. aff. न, fem. aff. टाप.

अङ्गनामय Tatpur. m. (-यः) A number of women. E. अङ्गना and मय.

अङ्गनावन Tatpur. m. (-नः) A female, a female person. E. अङ्गना and वन.

अङ्गनाम्रिय Tatpur. m. (-यः) A plant (Jonesia asoka). See अशोक. E. अङ्गना and म्रिय; worship being performed by women to this plant.

अङ्गन्वास Tatpur. m. (-सः) Touching various parts of the body, as a religious ceremony. E. अङ्ग and वास.

अङ्गपाणि Tatpur. m. (-तिः) Embracing, an embrace. See अङ्गपाणि. E. अङ्ग and पाणि.

अङ्गप्रायश्चित्त Tatpur. n. (-त्तम्) Expiation for bodily impurity, especially the oblation offered by the heir at the first funeral obsequies, to remove the impurity contracted during the period of mourning. E. अङ्ग and प्रायश्चित्त.

अङ्गमर्द Tatpur. m. (-र्दः) A servant, whose business it is to rub and knead the body. E. अङ्ग and मर्द. Also अङ्गमर्दक and अङ्गमर्दिन्.

अङ्गमर्ष Tatpur. m. (-र्षः) Pains of the limbs, rheumatism. E. अङ्ग and मर्ष.

अङ्गमर्षप्रशमन Tatpur. n. (-नम्) A medicine that removes pain as rheumatism &c. E. अङ्गमर्ष and प्रशमन.

अङ्गयान Karmadh. m. (-गः) A subordinate or secondary sacrificial act. See अङ्गकर्मन्. E. अङ्ग and यान.

अङ्गरक्त Tatpur. n. (-क्तम्) A plant, vulg. Śunda rōchani. See रक्ताङ्ग. E. अङ्ग and रक्त.

अङ्गरक्षणी Tatpur. f. (-णी) ¹ Armour, coat of mail, thick quilting, or an iron netting worn upon the body. ² A garment. E. अङ्ग and रक्षण, fem. aff. डीप्. Also read अङ्गरक्षिणी.

अङ्गरक्षिणी Tatpur. f. (-णी). See the preceding. E. अङ्ग and रक्षिन्, fem. aff. डीप्.

अङ्गरान Tatpur. m. (-नः) ¹ Perfuming the body after cleansing; smearing it with unguents of sandal &c. ² The perfume or unguent so applied. E. अङ्ग and रान.

अङ्गराव Tatpur. m. (-राट्) A name of Karna, king of Anga, the son of Kunti by Sūrya. See कर्ण. E. अङ्ग and राव. Also अङ्गरावन् and अङ्गराव.

अङ्गरह Tatpur. n. (-हम्) Hair of the body, wool, fleece, down. E. अङ्ग and रह.

अङ्गलोद्य Tatpur. m. (-द्यः) Ginger (Amomum zinziber). See चिञ्चोटक and अङ्गलोद्य. E. अङ्ग and लोद्य; exciting or stimulating the body.

अङ्गन Tatpur. m. (-वः) A dried or withered fruit. E. अङ्ग and व, from वै to dry or wither. (?)

अङ्गविकृति Tatpur. m. (-तिः) Syncope, apoplexy. E. अङ्ग and विकृति.

अङ्गविषेप Tatpur. m. (-पः) Gesture, gesticulation. E. अङ्ग and विषेप.

अङ्गविद्या Tatpur. f. (-या) Knowledge of lucky and unlucky marks on the body. E. अङ्ग and विद्या.

अङ्गवैकृत Tatpur. n. (-तम्) Sign, token, hint. E. अङ्ग and वैकृत.

अङ्गसंस्कार Tatpur. m. (-रः) Embellishment of person, dressing, cleansing or perfuming it. E. अङ्ग and संस्कार.

अङ्गसंस्क्रिया Tatpur. f. (-या) See the preceding. E. अङ्ग and संस्क्रिया.

अङ्गसंहति Tatpur. f. (-तिः) Bodily strength, or symmetry. E. अङ्ग and संहति.

अङ्गसङ्ग Tatpur. m. (-ङ्गः) Bodily union or contact, coition. E. अङ्ग and सङ्ग.

अङ्गसङ्घ Tatpur. m. (-ङ्घः) A subdivision of a branch of science or philosophy. E. अङ्ग and सङ्घ.

अङ्गसर्ग Tatpur. m. (-र्गः) Bodily contact. E. अङ्ग and सर्ग.

अङ्गहार Tatpur. m. (-रः) Gesture, gesticulation. E. अङ्ग and हार. Also अङ्गहारि.

अङ्गहारि Tatpur. m. (-रिः) See अङ्गहार. E. अङ्ग and हारि.

अङ्गहीन Tatpur. I. m. f. n. (-नः-ना-नम्) Mutilated, maimed, defective.

II. m. (-नः) Kāmadeva. E. अङ्ग and हीन.

अङ्गाङ्गि Bahuvr. and Avyayibh. Body and body, implying contact or cooperation. E. अङ्ग repeated, samāsanta aff. इच्.

अङ्गाङ्गिता f. (-ता) The mutual relation of what is subordinate and of what is principal. Also अङ्गाङ्गित्व n. (-त्वम्). See the following. E. अङ्गाङ्गिन् (Dvandwa अङ्ग and अङ्गिन्), taddh. aff. तत् or त्व.

अङ्गाङ्गिभाव Tatpur. m. (-वः) ¹ Personal relation or cooperation. ² The mutual relation of what is subordinate and of what is principal. E. ¹ अङ्गाङ्गि and भाव. ² अङ्ग-अङ्गिन् and भाव.

अङ्गाधिप Tatpur. m. (-पः) A name of Kārīa, king of Anga. See कर्ष. E. अङ्ग (the country) and अधिप.

अङ्गापूर्व Tatpur. n. (-र्वम्) The consequence of, the result obtained by a secondary or subordinate religious act. E. अङ्ग (see अङ्गकर्मन्) and अपूर्व.

अङ्गार I. m. n. (-रः-रम्) Charcoal, whether burning or not, but more usually the latter.

II. m. (-रः) ¹ A name of the planet Mars; from his fiery colour. ² The name of a plant, see हितावली. ³ pl. (-राः) The name of a people and a country. E. अङ्ग, uñ. aff. चारन्.

अङ्गारक I. m. (-कः) ¹ Charcoal, burning or extinguished. ² The planet Mars. ³ A proper name: ^a of a prince of Sauvira. ^b of a Rudra, one of the children of Kāśyapa by Surabhi. ⁴ Yellow or white amaranth. See कुम्भक. ⁵ Another plant (Eclipta or Verbesina prostrata). See भृङ्गराज.

II. n. (-कम्) A medicated oil, prepared by boiling turmeric and various vegetable substances in common oil. E. अङ्गार, taddh. aff. कन्.

अङ्गारकदिन Tatpur. m. n. (-नः-नम्) A festival on the fourteenth of the latter half of the month Chaitra, in honour of Angāraka or the planet Mars, in which certain ceremonies for the prevention of sin and disease are observed. E. अङ्गारक and दिन.

अङ्गारकमणि Tatpur. m. (-णिः) Coral. E. अङ्गारक and मणि.

अङ्गारकित m. f. n. (-तः-ता-तम्) Burnt, charred. E. अङ्गारक, taddh. aff. इतच्.

अङ्गारकुम्भक Tatpur. m. (-कः) The name of a plant. See हितावली. E. अङ्गार and कुम्भक.

अङ्गारधानिका Tatpur. f. (-का) A small portable fire-place or fire-pan. E. अङ्गार and धानिका.

अङ्गारधानी Tatpur. f. (-नी) See the preceding. E. अङ्गार and धानी.

अङ्गारपरिपाचित Tatpur. n. (-तम्) Roasted food. E. अङ्गार and परिपाचित.

अङ्गारपर्ष Bahuvr. m. (-र्षः) A name of Chitraratha, chief of the Gandharvas. E. अङ्गार and पर्ष.

अङ्गारपात्री Tatpur. f. (-त्री) A small portable fire-place or fire-pan. E. अङ्गार and पात्री.

अङ्गारपुष्प Tatpur. m. (-पः) A plant, vulg. Ingua. See इङ्गुदी. The seeds are used for rosaries &c. E. अङ्गार and पुष्प, the flowers supposed to resemble coals.

अङ्गारमञ्जरी Tatpur. f. (-री) See the following. E. अङ्गार and मञ्जरी.

अङ्गारमञ्जी Tatpur. f. (-ञ्जी) A tree or shrub, a species of Karanja (Cesalpinia bonducella). E. अङ्गार and मञ्जी, compared to a coal.

अङ्गारवहरी Tatpur. f. (-री) ¹ A species of Karanja (Galedupa arborea). ² Another plant (Ovieda verticillata, Rox.).

³ Another plant; see भार्गी. ⁴ Another plant; see गुञ्जा. E. अङ्गार and वहरी.

अङ्गारवह्नी Tatpur. f. (-ह्नी) ¹ A large species of Karanja (Galedupa arborea). ² Another plant; see भार्गी. See अङ्गारवहरी. E. अङ्गार and वह्नी.

अङ्गारशकटी Tatpur. f. (-टी) A small portable fire-place. E. अङ्गार and शकटी.

अङ्गारसेतु Bahuvr. m. (-तुः) Name of a prince, son of Bāhrusetu and father of Gāndhāra. E. अङ्गार and सेतु.

अङ्गारावचयक Tatpur. n. (-कम्) An extinguisher of coals, a vessel in which coals are extinguished. E. अङ्गार and अवचयक.

अङ्गारि f. (-रिः) A small portable fire-place. E. अङ्गार, taddh. aff. इ.

अङ्गारिका f. (-का) ¹ The stalk of the sugarcane. ² The bud of the Kinsuka (Butea frondosa). E. अङ्गार, taddh. aff. कन्.

अङ्गारिणी f. (-नी) ¹ A small portable fire-place. ² The quarter from which the sun has departed. ³ A creeper plant. E. अङ्गार, taddh. aff. इनि and fem. aff. ऊनीप्.

अङ्गारित I. m. f. n. (-तः-ता-तम्) Burnt, charred.

II. n. (-तम्) The early blossom of the Kinsuka (Butea frondosa).

III. f. (-ता) ¹ A portable fire-place. ² A bud. ³ A creeper. ⁴ The name of a river. E. अङ्गार, taddh. aff. इतच्.

अङ्गारीय m. f. n. (-यः-या-यम्) Fit to become coals (as wood). E. अङ्गार, taddh. aff. छ्.

अङ्गार्यो f. (-र्यो) A multitude or a heap of coals. E. अङ्गार, taddh. aff. य and fem. aff. टाप्.

अङ्गिका f. (-का) A bodice or jacket. E. अङ्ग, taddh. aff. ठन्. See अङ्गक.

अङ्गिन् m. f. n. (-ङ्गी-ङ्गिनी-ङ्गि) ¹ Corporeal, bodily. ² Limbed, having limbs or members. ³ Having means or expedients.

⁴ Chief, principal. E. अङ्ग, taddh. aff. इनि.

अङ्गिर m. (-ङ्गीर्) The proper name of a Rishi, to whom the Brahnavidyā (q. v.) or sacred knowledge was communicated by Atharvan and who became the teacher of Satyavāha, the descendant of Bharadvāja. E. unknown, but see अङ्गिरस्.

अङ्गिर m. (-रः) A proper name. See the following, of which it appears to be an abbreviated form.

अङ्गिरस् I. m. sing. (-राः) The proper name of a Maharshi, a great Rishi or saint who is the reputed author of many vaidik hymns, but who is mentioned also in a subse-

quent period as one of the inspired legislators of India and as the author of an astronomical work. The various legends connected with his life seem to have been occasioned by the word **अङ्गिरस्** coming from the same radical as, **अग्नि**, fire (q. v.). Hence we find Angiras sometimes either as an epithet or as the father of Agni, and the Saint himself connected chiefly with such hymns as are addressed to Agni, to Indra or to deities of a kindred description: a portion of the fourth Veda, the Atharvan, reports him also as an expounder of the Brahmayajña (q. v.) or the sacred knowledge, that had been imparted to him by Satyavāha, a descendant of Bharadvāja. (See **अङ्गिरः**.) Though Angiras, as may be concluded from his name being connected with the authorship of a great portion of the sacred Hindu literature, appears to have been one of the oldest civilizers of India, no historical date is to be obtained from the epic or puranic literature where the vaidik legends of his life are merely amplified; there he is named as one of the Prajāpatis or progenitors of mankind engendered, according to some by Manu, according to others by Brahmā himself, either with the female half of his body or from his mouth or from the space between his eye-brows. As such he is considered also as one of the seven Ṛishis who preside over the reign of the first Manu or Svāyambhuva. He is called, besides, the priest of the Gods, the Lord of the sacrifice &c. Sometimes he is considered as a son of Uru by Āgneyī, the daughter of Agni. His daughters are the Ṛichas (or vaidik hymns) and also, Śaśvatī, Sinivālī, Kūhū, Rākā, Anumati; his sons are Samvarta, the manes called Havishmats, Utathya, Bṛihaspati, Mārkaṇḍeya; his wives, Smṛiti (traditional science), two daughters of Dakṣa, Swadhā and Sati, and Śraddhā, the daughter of the sage Kardama. As an astronomical personification he is Bṛihaspati himself or the regent of the planet Jupiter and presides over the sixth year of the cycle of sixty years. See also **अचर्वन्**.

II. m. pl. (-रसः) ¹The descendants of the former. In this capacity they share also in the nature of the legends attributed to Angiras. Angiras being the father of Agni, they are considered as descendants of Agni himself, who is also called the first of the Angirasas. Like Angiras, they occur in hymns addressed to the luminous deities and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena and fires adapted to peculiar occasions as the full and change of the moon, or to particular rites as the Aśwamedha, Rājasūya, the Pākayajnas or sacrifices with food, obsequial and funeral fires, expiatory fires, and the like. Most of the authors of the hymns of the Rīgveda are connected with them and in the Purāṇas mention is made of two tribes of the Angirasas which were Brāhmaṇas as well as Kshatriyas. ²The hymns of the Atharvaveda. See also **अचर्वन्** pl. and **अचर्वीङ्गिरस्** pl. E. **अङ्ग**, uñ. aff. **असि** with āgama **इष्ट**, or, according to another authority, a Tatpur. composed of **अङ्ग** (meaning **अङ्ग** food, from **अङ्ग** kṛit aff. **ङिप्**) and **गिरस्** (from **गृ** to swallow) 'devouring food'. The latter

etymology, apparently without any grammatical authority, would refer especially to **अङ्गिरस्** as epithet of Agni. See also **अङ्गिरसम्**. The plural **अङ्गिरसः** is considered, though without any etymological necessity, as the plural of the deriv. form **आङ्गिरस** with luk or elision of the affix.

अङ्गिरस m. (-सः) A proper name: an enemy of Viṣṇu in his incarnation as Paraśurāma. E. unknown, perhaps **अङ्गिरस्**, taddh. aff. **अङ्ग**.

अङ्गिरसामयन Tatpur. n. (-यन) The name of a sacrifice belonging to the class of the Sattrā (q. v.). E. **अङ्गिरस्** (gen. plur.) and **यन**, 'the path of the Angirasas'.

अङ्गिरसम् m. f. n. (-मः-मा-मम्) Possessing the quality of motion or that of devouring food in an extreme degree; a vaidik epithet chiefly of Agni. See **अङ्गिरस्** and the E. of this word. E. **अङ्गिरस्**, taddh. aff. **तमप्**.

अङ्गिरस्त I. m. (-स्तान्) Coupled with or accompanied by the Angirasas. E. **अङ्गिरस्**, taddh. aff. **मनुप्**.

II. ind. Like Angiras. E. **अङ्गिरस्**, taddh. aff. **वति**.

अङ्गीकरण Tatpur. n. (-णम्) Promising, agreeing, assenting. E. **अङ्ग** with taddh. aff. **ङिप्** and **करण**.

अङ्गीकार Tatpur. m. (-रः) An agreement, a promise. E. **अङ्ग** with taddh. aff. **ङिप्**, and **कार**.

अङ्गीकृत See **ङ**. E. **ङ** with **अङ्ग**, the **वति**, taddh. aff. **ङिप्**.

अङ्गीकृत Tatpur. m. f. n. (-तः-ता-तम्) Agreed, promised &c. E. **अङ्ग** with taddh. aff. **ङिप्**, and **कृत**.

अङ्गीय m. f. n. (-यः-या-यम्) Referring or belonging to Anga (the country) q. v. E. **अङ्ग**, taddh. aff. **ङ**.

अङ्गु See the E. of **अङ्गुलि**.

अङ्गुरि f. (-रि) ¹A finger. ²A toe. Also **अङ्गुरी**. E. See **अङ्गुलि**, **ङ** changed to **रि**.

अङ्गुरी f. (-री) See the preceding.

अङ्गुरीय m. n. (-यः-यम्) A finger-ring. E. See **अङ्गुलीय**, **ङ** changed to **रि**.

अङ्गुरीयक m. n. (-कः-कम्) A finger-ring. E. See **अङ्गुलीयक**, **ङ** changed to **रि**.

अङ्गुल I. m. (and according to one authority also n.) (-लः-लम्) ¹A finger. ²The thumb. ³A finger's breadth, as a linear measure, viz. a measure of eight barley corns joined side by side in breadth or of three grains of rice in length. Twelve angulas make a vitasti or span, and twenty-four a hasta or cubit. ⁴(In astronomy.) A digit or one twelfth part of any dimension, subdivided into sixty vyangulas. E. **अङ्गुल** is considered by the gramm. authorities as a substitute of **अङ्गुलि**, as which it ought to occur only at the end of certain Tatpur., derived then with samāsānta aff. **अङ्ग** and at the end of certain Bahuvr., derived with samāsānta aff. **अङ्ग**. In both cases it is a neutre. The native dictionaries however state as above.

II. m. (-लः) A proper name of the sage Chāṇakya. E. **अङ्ग**, uñ. aff. **उलन्** (?).

अङ्गुलप्रमाद Tatpur. n. (-मम्) The linear measure called **अङ्गुल**. See the preceding. E. **अङ्गुल** and **प्रमाद**.

अङ्गुलमान Tatpur. n. (-मम्) The linear measure called **अङ्गुल** q. v. E. **अङ्गुल** and **मान**.

अङ्गुलि f. (-लिः) ¹A finger. ²A toe. ³The same as **अङ्गुलि** q. v. ⁴The tip of an elephant's trunk. This word is changed

at the end of certain Tatpur. and of certain Bahuvr. to
अङ्गुल q. v. See also अङ्गुली, अङ्गुरि and अङ्गुरी. E. अङ्गु,
un. aff. उलि.

अङ्गुलितोरण Tatpur. n. (-णम्) Three semicircular lines drawn
across the forehead, with sandal or ashes of burnt cow-
dung &c., a sectarian mark, especially of the followers of
Śiva, more commonly termed Tripundra. E. अङ्गुलि and
तोरण the ornamented arch of a gateway, to which the mark
made by the fingers upon the forehead may be compared.

अङ्गुलिष Tatpur. n. (-षम्) See the following. E. अङ्गुलि and
ष (what protects).

अङ्गुलिषाण Tatpur. m. (?). n. (-णः(?)-षम्) A piece of leather
or thin iron, worn on the thumb or finger by archers to
prevent the bowstring from injuring it. E. अङ्गुलि and षाण.

अङ्गुलिपर्वण Tatpur. n. (-र्वणम्) The joint of the fingers, the
prominent parts between the joints of the fingers on the
under side. E. अङ्गुलि and पर्वण.

अङ्गुलिमुख Tatpur. n. (-मुखम्) The tip of the finger. E. अङ्गुलि
and मुख. Also अङ्गुलीमुख.

अङ्गुलिमुद्रा Tatpur. f. (-द्रा) A seal ring. E. अङ्गुलि and मुद्रा.

अङ्गुलिमुद्रिका Tatpur. f. (-का) A seal ring. E. अङ्गुलि and
मुद्रिका.

अङ्गुलिमोटन Tatpur. n. (-मोटनम्) Cracking or snapping the fin-
ger joints. E. अङ्गुलि and मोटन.

अङ्गुलिषङ्ग I. Tatpur. m. (-ङ्गम्) The contact of the fingers,
laying hold of any thing with the fingers.

II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Sticking to the fin-
gers. E. अङ्गुलि and षङ्ग.

अङ्गुलिसन्देश Tatpur. m. (-शः) Snapping the finger joints.
E. अङ्गुलि and सन्देश.

अङ्गुलिस्योटन Tatpur. n. (-स्योटनम्) Snapping the fingers. E. अङ्गु-
लि and स्योटन.

अङ्गुली f. (-ली) ¹ A finger. ² The tip of an elephant's trunk.
See अङ्गुलि.

अङ्गुलीक m. n. (-कः-कम्) A finger ring. E. अङ्गुली, taddh.
aff. कन्. See अङ्गुलीयक.

अङ्गुलीपञ्चक Tatpur. n. (-पञ्चकम्) The five fingers collectively.
E. अङ्गुली and पञ्चक.

अङ्गुलीमुख Tatpur. n. (-मुखम्) See अङ्गुलिमुख.

अङ्गुलीय n. (-यम्) A finger ring. E. अङ्गुलि, taddh. aff. य.
See also अङ्गुरीय.

अङ्गुलीयक n. (-कम्) A finger ring. E. अङ्गुलीय, taddh. aff.
कन्. See also अङ्गुरीयक.

अङ्गुलीसम्भूत Tatpur. m. (-तः) A finger nail. E. अङ्गुली and
सम्भूत.

अङ्गुष्ठ Tatpur. m. (-ष्ठः) ¹ The thumb. ² The great toe. ³ A
thumb's breadth, as a linear measure which is said to be
a measure of six barley corns. This seems, however, not
to be correct, because twelve angushthas are given by the
same authority as equal to a Vitasti or span. See अङ्गुल.
E. अङ्गु here said to mean the hand, and अङ्गु.

अङ्गुष्ठमात्र m. f. n. (-मात्रः-मात्रम्) Having the size of, being
as little as a thumb. E. अङ्गुष्ठ, taddh. aff. मात्र; but, more
properly, a Bahuvr. composed of अङ्गुष्ठ and मात्रा.

अङ्गुष्ठमात्रक m. f. n. (-कः-चिका-कम्) The same as the pre-
ceding. E. The preceding, taddh. aff. कन्.

अङ्गुष्ठ m. (-ष्ठः) The nail of the thumb. E. अङ्गुष्ठ, taddh.
aff. यत्.

अङ्गुष्ठ m. (-ष्ठः) ¹ An ichneumon. ² An arrow. E. अङ्गु, un.
aff. उषण (?).

अङ्गुष्ठ m. f. n. (-ष्ठः-ङ्गा-ङ्गम्) Belonging to, being in the
body, the limbs &c. See the meanings of अङ्गु. E. अङ्गु,
taddh. aff. यत्.

अङ्गु (अङ्गि-भ्वादि-उदात्त-अङ्गुदात्तेत्) r. 1st cl. ātm. (अङ्गते-
आङ्गते-अङ्गिता &c.). ¹ To go. ² To go swiftly. ³ To be-
gin moving. ⁴ To begin. ⁵ To blame, to censure. ⁶ To
despise. See also अङ्गु, of which it seems to be the fuller
and original form.

अङ्गु. See E. of अङ्गारि.

अङ्गुष्ठ n. (-ष्ठः) Sin. E. See अङ्गुष्ठ, of which it seems to be
the fuller and original form.

अङ्गारि Tatpur. m. (-रिः) The enemy of sin or evil, a vaidik
epithet of Soma and of one of the sacrificial fire altars.
E. अङ्गु, an abbreviation of अङ्गुष्ठ (see also अङ्गु), and अरि.

अङ्गि m. (-ङ्गिः) The same as the following. The correctness
of this form seems very doubtful.

अङ्गि m. (according to some also n.) (-ङ्गिः-ङ्गि) ¹ A foot.
² The root of a tree. E. अङ्गु, un. aff. क्रिन्. See also अङ्गि,
of which this word seems to be the fuller, original form.
All words meaning 'foot' have also the meaning of 'root
of a tree'.

अङ्गिप Tatpur. m. (-पः) A tree. See अङ्गिप. E. अङ्गि and प.

अङ्गिपर्णी Bahuvr. f. (-र्णी) A plant (Hedysarum lagopodioides).
See the following and पुत्रिपर्णी. E. अङ्गि and पर्ण,
fem. aff. डीप्, the leaves rising from the root.

अङ्गिवक्षि Bahuvr. f. (-क्षिः) A plant (Hedysarum logopodioides
Rox.). Also अङ्गिवक्षी. See the preceding and the fol-
lowing. E. अङ्गि and वक्षि.

अङ्गिवक्षिका Bahuvr. f. (-का) A plant (Hedysarum lagopodioides,
Rox.). E. अङ्गिवक्षि, samāsānta aff. कप्.

अङ्गिलम्ब Tatpur. m. (-म्बः) The ankle. See also अङ्गिलम्ब.
E. अङ्गि and लम्ब.

अच I. r. 1st cl. See अच I. (The forms अचति-अचते- p. p.
अचित- in the meaning of 'to go' and अचते-आचन्त- in
the meaning of 'to bend' belong only to the Vedas.)

II. As latter part of a compound, see अच II.

अचक m. f. n. (-कः-का-कम्) I. Tatpur. (ved.) Not moving,
not vacillating, immoveable. E. अ neg. and चक.

II. Bahuvr. Having no wheels. E. अ priv. and चक.

अचक्षुर्विषय Tatpur. m. f. n. (-यः-या-यम्) What is not at-
tainable by sight, invisible. E. अ neg. and चक्षुर्विषय.

अचक्षुः Bahuvr. m. f. n. (-कः-का-कम्) Having no eyes. E.
अचक्षुस्, samāsānta aff. कप्.

अचक्षुः I. Tatpur. n. (-क्षुः) A bad or contracted eye. E. अ
neg. and चक्षुस्.

II. Bahuvr. m. f. n. (-क्षुः-क्षुः-क्षुः) Having no eyes,
blind. E. अ priv. and चक्षुस्.

अचक्षुः Tatpur. I. m. f. n. (-क्षुः-क्षुः or -क्षी-क्षम्) Gentle,
not passionate.

II. f. (-क्षी) A tractable cow. E. अ neg. and चक्षुः.

अचतुर m. f. n. (-तुरः-रा-रम्) I. Bahuvr. Having not four,
being devoid of four. E. अ and चतुर्, samāsānta aff. कप्.

- II. Tatpur. Not dexterous, not clever &c. See चतुर.
E. अ neg. and चतुर.
- अचर Tatpur. m. f. n. (-र:-रा-रम्) Immoveable. E. अ and चर.
- अचल Tatpur. I. m. f. n. (-ल:-ला-लम्) Immoveable, fixed.
II. m. (-लः) ¹ A mountain. ² A pin or bolt. ³ A name of Śiva. ⁴ A proper name, viz. the first of the nine 'white Balas', a class of deified persons peculiar to the Jains. ⁵ (In arithmetic sometimes used to denote) the numeral seven.
- III. f. (-ला) ¹ The earth. ² One of the ten Buddhist earths (?). E. अ neg. and चल.
- अचलकीला Bahuvr. f. (-ला) The earth. E. अचल and कील.
- अचलस्त्रिषु Bahuvr. m. (त्रिष्टु) The Kokila or Indian cuckoo.
E. अचल and स्त्रिषु.
- अचलधृति Bahuvr. f. (-तिः) The name of a metre which consists of four lines, each of them having sixteen short syllables. It is called also Gītyāryā. E. अचल and धृति.
- अचलधातु Tatpur. m. (-ता) A proper name: a Brāhmaṇa of Oude, of the Harita family, who became a convert to the Jaina doctrine and then one of the eleven chiefs of the gaṇas or assemblings of the Jaina Rishis. E. अचल and धातु.
- अचलमति Bahuvr. m. (-तिः) The name of a Rākshasa. E. अचल and मति.
- अचलाधिप Tatpur. m. (-पः) The king of mountains, the personified Himālaya; also analogous compounds, as अचलेन्द्र, अचलेश्वर, &c. E. अचल and अधिप.
- अचापल Tatpur. n. (-लम्) Firmness, steadiness, consistency.
E. अ neg. and चापल.
- अचाद Tatpur. m. f. n. (-द:-दी-दम्) Inelegant, not beautiful.
E. अ neg. and चाद.
- अचिक्रण Tatpur. m. f. n. (-ण:-णा-णम्) Not smooth, rough &c. See चिक्रण. E. अ neg. and चिक्रण.
- अचित् (ved.) I. Tatpur. m. (-त्) One who does not perform the ceremony of the अमिषयज्ञ q. v., one who is impious.
E. अ neg. and चित् (collecting).
- II. Bahuvr. m. f. n. (-त्) Without understanding, foolish.
E. अ priv. and चित् (understanding).
- अचित् m. f. n. (-त:-ता-तम्) I. Gone. (Only in the Vedas.)
E. अच्, kṛit aff. त्त, with āgama इट्.
- II. Tatpur. Not collected &c. See चित्. E. अ neg. and चित्.
- अचित् m. f. n. (-त:-ता-तम्) I. Tatpur. ¹ Not thought, inconceivable. ² Unperceived, not expected. E. अ neg. and चित् (thought).
- II. Bahuvr. Without intellect, insensible, inanimate. E. अ priv. and चित् (intellect).
- अचित्ति Tatpur. f. (-तिः) Want of intellect, infatuation, foolishness. (ved.) E. अ neg. and चित्ति.
- अचिन्ता Tatpur. f. (-न्ता) ¹ Absence of thought or consideration. ² Disregard. E. अ neg. and चिन्ता.
- अचिन्तित Tatpur. m. f. n. (-त:-ता-तम्) ¹ Unthought of, unexpected. ² Disregarded. E. अ neg. and चिन्तित.
- अचिन्त्य Tatpur. I. m. f. n. (-न्त:-न्ता-न्तम्) Inconceivable, unimaginable, incomprehensible.
II. m. (-न्तः) A name of Śiva. E. अ neg. and चिन्त्य.

- अचिर Tatpur. I. m. f. n. (-र:-रा-रम्) Not long (in time), brief, momentary. Adverbially are used: अचिरम्, अचिर-रेण and अचिरात्, in a short time, soon, directly. In composition with a participle, अचिर means 'not yet a long time, not long ago, recently'. See f. i. अचिरप्रसूता, अचिरमृत.
- II. f. (-रा) A proper name: the mother of Śānti, the sixteenth Arhat or Jaina saint of the present Avasarpinī.
E. अ neg. and चिर.
- अचिरद्युति Bahuvr. f. (-तिः) Lightning. E. अचिर and द्युति; 'its light being of short duration'.
- अचिरप्रभा Bahuvr. f. (-भा) Lightning. E. अचिर and प्रभा.
See the preceding.
- अचिरप्रसूता Tatpur. f. (-ता) A cow which has recently calved. E. अचिर and प्रसूता.
- अचिरभास् Bahuvr. f. (-भाः) Lightning. E. अचिर and भास्.
See अचिरद्युति.
- अचिरमृत Tatpur. m. f. n. (-त:-ता-तम्) Recently deceased.
E. अचिर and मृत.
- अचिररोचिस् Bahuvr. f. (-चिः) Lightning. E. अचिर and रोचिस्. See अचिरद्युति.
- अचिरांगु Bahuvr. f. (-गुः) Lightning. E. अचिर and अंगु.
See अचिरद्युति.
- अचिराभा Bahuvr. f. (-भा) Lightning. E. अचिर and आभा.
See अचिरद्युति.
- अचेतन Bahuvr. m. f. n. (-न:-ना-नम्) ¹ Devoid of reason or feeling, insensible (especially as an attribute of matter and inanimate objects). ² Unconscious. E. अ priv. and चेतना.
- अचेतस् Bahuvr. m. f. n. (-ता:-ता-तः) The same as the preceding. E. अ priv. and चेतस्.
- अचेतान Tatpur. m. f. n. (-न:-ना-नम्) Not reflecting, thoughtless, infatuated. (ved.) E. अ neg. and चेतान.
- अचेष्ट Bahuvr. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Motionless. E. अ priv. and चेष्टा.
- अचेष्टता f. (-ता) Fainting, syncope, loss of sense or consciousness. E. अचेष्ट, taddh. aff. तश्.
- अचेतन्य n. (-न्तम्) I. Tatpur. ¹ Ignorance, especially spiritual. ² Unconsciousness, insensibility. E. अ neg. and चेतन्य.
- II. Bahuvr. The material universe or matter in general, as being devoid of reason or feeling and opposed to spiritual being or God. E. अ priv. and चेतन्य. As a Bahuvr. this word may also be used in the three genders.
- अचोदस् Bahuvr. m. f. n. (-दा:-दा-दः) Without compulsion, not compelled, spontaneous. (ved.) E. अ priv. and चोदस्.
- अच्छ I. m. f. n. (-च्छ:-च्छा-च्छम्) Clear, transparent. See छ.
II. m. (-च्छः) ¹ Crystal. ² A bear (see च्छव).
- III. ind. (see निपात) A kind of preposition (or कति q. v.) with the meaning of 'to, unto, before, in front', or 'obtaining, taking possession of'. Its use seems to be restricted to the vaidik literature where it appears, for the most part, in the protracted form अच्छा. It occurs only in conjunction with verbs implying motion or speech — especially with अच्, इ, गम्, या, जम्, जु, वा, वच्, वद् — either preceding or following them and requiring the noun which depends upon this combination to stand in the accusative or in

the locative; the latter case, however, is only exceptional. — The word is given also in the form अच्यम्. E. unknown. That which is given is: अ neg. and छी, kṛit affix च, 'not cutting or injuring sc. the sight' and would refer only to I. and to II. 1. in the sense of 'not easily cut'.

अच्छभङ्ग Tatpur. (?) m. (-ङ्गः) A bear. This is sometimes considered as two words. See अच्छ and भङ्ग. E. अच्छ and भङ्ग.

अच्छावाक m. (-कः) One of the sixteen R̥itvijs or priests required for the performance of the great sacrifices with the juice of the Soma plant. He is one of the three priests who are subordinate to the होतृ q. v. (see besides मैत्रावरुण and यावसुत) and one of the four priests who receive the third division of the Dakṣiṇá q. v. (See also नेष्टु, अपीथ and प्रतिहर्तृ.) E. वच् with अच्छ in its protracted form, kṛit aff. चञ्.

अच्छावाकीय I. m. f. n. (-यः-या-यम्) Referring to the अच्छावाक q. v.

II. n. (-यम्) ¹A Sūkta or hymn in which the word अच्छावाक occurs. ²The office or function of the अच्छावाक. E. अच्छावाक, taddh. aff. छ्.

अच्छिद्र I. Tatpur. n. (-द्रम्) Uninterruptedness, completeness. E. अ neg. and छिद्र.

II. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) ¹Uninterrupted. ²Uninjured, unhurt. E. अ priv. and छिद्र.

अच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncut, unhurt, uninjured. E. अ neg. and छिन्न.

अच्छिन्नपन्न Bahuvr. m. f. n. (-पः-पा-पम्) Having the wings uninjured, unbroken (also metaphorically as a vaidik epithet of the इष्टकाः which were arranged in the shape of a bird. See अपिचयन). E. अच्छिन्न and पन्न.

अच्छन्ना Tatpur. f. (-न्ना) A proper name, viz. one of the sixteen Vidyādevīs, female divinities peculiar to the mythology of the Jains. E. अ neg. and छ्न 'not touched scil. by sin'.

अच्छेत m. f. n. (-तः-ता-तम्) Approached, obtained. E. इ, with अच्छ, kṛit aff. त्त.

अच्छेदिक Tatpur. m. f. n. (-कः-का-कम्) Not always fit to be cut. E. अ neg. and छेदिक.

अच्छोक्ति Karmadh. f. (-क्तिः) Pure speech. E. अच्छ (pure) and उक्ति. This word may also be explained in the sense of 'allocution' from अच्छ (the वति), and उक्ति.

अच्छोद Bahuvr. I. m. f. n. (-दः-दा-दम्) Having clear or limpid waters.

II. f. (-दा) The name of a river produced by the Manes Agnishwāttas.

III. n. (-दम्) The name of a lake in the Himālaya, deriving its origin from the river Achchhodā. E. अच्छ and उद (a substitute of उदक).

अच्युत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Not falling, fixed, firm. ²Imperishable, permanent. ³Not oozing, not trickling, not dripping.

II. m. (-तः) ¹A name of Viṣṇu or Kṛishṇa. ²A shrub (Morinda tinctoria). E. अ neg. and च्युत.

अच्युतचित् Bahuvr. m. (-त्) Resting on a solid ground (a vaidik epithet of Soma &c.). E. अच्युत and चित् (dwelling).

अच्युतच्युत् Tatpur. m. (-त्) Shaking or destroying what is fixed (a vaidik epithet of Indra &c.). E. अच्युत and च्युत्.

अच्युतव Tatpur. m. pl. (-जाः) A class of Jaina deities which belong to the Vaimānikas and are produced by Viṣṇu.

E. अच्युत and व.

अच्युतदन्त Bahuvr. m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतदन्ति. E. अच्युत and दन्त.

अच्युतन्त Bahuvr. (?) m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतन्ति. E. unknown; perhaps the same as the former in a mutilated form.

अच्युतमूर्ति Bahuvr. m. (-र्तिः) A name of Viṣṇu. E. अच्युत and मूर्ति 'having an imperishable shape'.

अच्युतवास Tatpur. m. (-सः) The religious fig tree (Ficus religiosa). E. अच्युत and वास 'Viṣṇu's abode'.

अच्युतखल Tatpur. n. (-खम्) The name of a place in the Panjab. E. अच्युत and खल.

अच्युतायज Tatpur. m. (-जः) A proper name of the elder brother of Viṣṇu, viz. ¹Balarāma, ²Indra. E. अच्युत and अयज.

अज (अज-भ्यादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अजति. The tenses which require ārdhadhātuka affixes, are not to be formed of this radical, जी (q. v.) being then considered as a substitute, of which the formation is to take place. According to others, however, there may be found: perf. आजिष- fut. अजिता- अजिषति- aor. आजीत्- cond. आजिष्यत्. Pass. अज्यते- fut. अजिता- अजिष्यते- prec. अजिषीष्ट- aor. आजिष्ट. Des. अजिषिषति.) ¹To go. ²To throw or cast, to impel. With ¹अच्छ- To impel to. ²अप- To send away. ³अभि- To impel to. ⁴अव- To send down. ⁵आ- To direct hither (trans. and intrans.), to fetch, to scatter. ⁶आ pref. अभि- (अभ्या-) To direct hither. ⁷उद्- To drive out, to draw out. ⁸उप- To direct near. ⁹निर्- To drive out. ¹⁰वि- To throw asunder, to scatter. ¹¹सम्- To throw or send together.

अज I. 1. m. (-जः) ¹The mover, the instigator. ²As such, this word occurs in the Vedas, for the most part in conjunction with एकपाद् (q. v.), as an epithet or as a synonyme of ^aIndra, ^bRudra, one of the Maruts, ^cAgni, ^dPūshan or Sūrya; in the epic and paurāṇik literature as a synonyme of ^aBrahmā (see also अजन), ^bViṣṇu, ^cŚiva, ^dKāma; in philosophical texts, in its feminine form (अजा) as a synonyme of ^aPrakṛiti or Nature, ^bMāyā or Illusion, the unreality of Nature or Universe. ³A proper name, viz. ^aA descendant of Viśwāmitra. ^bA prince of the solar race, the son of Raghu and father of Daśaratha, or according to others, the grandson of Raghu, the son of Dilīpa and father of Dīrghabāhu; or the son of Nābhāga and father of Daśaratha. ⁴A he-goat. This animal was considered as the vehicle of Pūshan, the sun, (see अजास्र) and also as consecrated to Agni and Soma conjointly. ⁵(In astronomy.) The sign Aries. ⁶The name of a mineral substance. See माषिक and अजनामक. ⁷A kind of rice, three or seven years old (?). ⁸The moon (?).

2. m. pl. (-जाः) The name of ^aa sort of R̥ishis in Brahma's heaven; ^ba people mentioned in the Vedas.

3. f. (-जा) ¹Prakṛiti or Nature. ²Māyā or Illusion

(see अज m.). ³ A she-goat. ⁴ The name of a plant, the bulbs of which resemble the udder of a she-goat. E. अज, kṛit aff. अज्; in the fem. with the aff. टाप्. 1.4. and 2.3. implying 'the quick animal'.

II. Tatpur. m. f. n. (-जः-जा-जम्) Unborn. This meaning has been applied to अज in the sense of Brahmā, Vishnu, Śiva, Kāma, and अजा in the sense of Prakṛiti and Māyā. But see before. E. अ neg. and ज.

अजक I. m. (-कः) A proper name: ¹ A descendant of Pururavas, the son of Sumantu (or according to others of Sunaha) and grandson of Jabnu. ² A king of Magadha, of the line of Pradyota.

II. f. (-का) ¹ A young she-goat. (Also अजिका.) ² A kind of disease of the pupil of the eye. See अजकाजात. E. अज, taddh. aff. क.

अजकर्ण Bahuvr. m. (-र्णः) ¹ The ear of a goat. ² A tree (Terminalia alata tomentosa, Rox.); the leaf being compared to the ear of a goat. See also असन. E. अज and कर्ण.

अजकर्णक m. (-कः) A tree, vulg. Sāl (Shorea robusta, Rox.). See साल. E. taddh. कन् affixed to the preceding, denoting resemblance.

अजकव m. (-वः) The bow of Śiva. E. unknown; the following is evidently artificial: अज Vishnu, and क Brahmā, taddh. aff. व, Brahmā being placed in the centre, and Vishnu on the upper part. See also अजकाव-अजगव-अजगाव-अजीकव-आजगव.

अजकाजात Tatpur. n. (-तम्) A disease of the transparent cornea of the eye: small tumors like the litter of goats, slightly red, which protrude through the cornea, from which a bloody discharge proceeds mixed with pus. E. अजका and जात.

अजकाव I. m. n. (-वः-वम्) The bow of Śiva; see अजकव. II. m. (-वः) A poisonous little animal.

III. n. (-वम्) A sacrificial vessel consecrated to Mitra and Varuna. E. doubtful. Perhaps this word is derived from अजका, taddh. aff. व, III. being explained as a vessel having a piece of wood in the shape of the throat nipples of a goat and II. as an animal poisonous or deadly as the disease अजका.

अजकूला Bahuvr. f. (-ला) The name of a town of the Bodhis. E. अज and कूल.

अजकीर Tatpur. n. (-रम्) Goat's milk. This word occurs only in the Vedas. E. अज, instead of अजा, and कीर. See अजाकीर.

अजग. See E. of अजगव.

अजगन्धा Bahuvr. f. (-न्धा) The shrubby basil (Ocimum gratissimum). E. अज and गन्ध, 'smelling like a goat'.

अजगन्धिका Bahuvr. f. (-का) The shrubby basil (Ocimum gratissimum). E. अजगन्धा, samāsānta aff. कप्.

अजगन्धिनी f. (-नी) A plant. See अजगन्धिनी. E. अज-गन्ध, taddh. aff. णि.

अजगर Tatpur. I. m. (-रः) The Boa, a large serpent. (Boa constrictor.)

II. f. (-री) The name of a plant. E. अज and गर (who swallows).

अजगक्षिका f. (-का) One of the 'minor diseases'; it occurs in children and consists of small tuberculous eruptions of the form of peas. E. अजगक्ष (cheek of a goat), taddh. aff. कन्.

अजगव n. (-वम्) ¹ The bow of Śiva. See अजकाव. ² The southern portion of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. See अरुणव. E. अजग (the meaning of this word is not given), taddh. aff. व. See the E. of अजकाव.

अजगाव n. (-गम्) See अजगव.

अजगन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Not the last, not the lowest. E. अ neg. and गन्ध.

अजगीविक Bahuvr. m. (-कः) A goatherd. E. अज and जी-विका. See also अजाजीव.

अजटा Bahuvr. f. (-टा) The name of a plant (Flacourtia cataphracta). Also written अजडा and अज्जटा. E. अ priv. and टा.

अजट Tatpur. I. m. f. n. (-डः-डा-डम्) Not foolish, not stupid.

II. f. (-डा) The name of two plants: ¹ See अजटा. ² See कपिकच्छु. E. अ neg. and जट.

अजल n. (-लम्) The being अजा q. v. Also अजाल. E. अजा, the long आ being shortened, taddh. aff. ल.

अजल्ला f. (-ल्ला) A plant (Yellow jasmine). E. अज, taddh. aff. ल्ल, 'fit for goats'. See also वृद्धि.

अजदण्डी Tatpur. f. (-ण्डी) The name of a plant. See also अजदण्डी. E. अज (Brahmā) and दण्ड.

अजदेवता Bahuvr. f. pl. (-ताः) The name of the twenty fifth lunar mansion. See पूर्वभाद्रपदा. E. अज and देवता.

अजन I. 1. n. (-नम्) Instigating, moving. 2. m. (-नः) A name of Brahmā. See अज. E. अज, kṛit aff. णट्.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Devoid of men, solitary. E. अ priv. and जन.

अजननि m. (-निः) Privation of birth; used as an imprecation. Ex. अजननिरसु तस्य may he cease to exist. E. अ priv. and जननि.

अजनयोनिय Tatpur. m. (-जः) A name of Daksha. E. अज-न-योनि and ज 'born from Brahmā'.

अजनामक Bahuvr. m. (-कः) The name of a mineral substance. See अज and माचिक. E. अजनामन् (having the name of Vishnu), samāsānta aff. कप्.

अजति f. (-निः) Path, road. E. अज, kṛit (or un?) aff. णि.

अजन् Tatpur. I. m. f. n. (-न्ः-न्धा-न्धम्) ¹ Not to be born or produced. ² Not fit for or favourable to men.

II. n. (-न्धम्) A portent, an omen, any natural phenomenon as an earthquake &c. so considered. E. अ neg. and जन्.

अजप I. Tatpur. m. (-पः) 1. A goat-herd. E. अज and प.

2. A reader of works considered heterodox. E. अ deter. and प.

II. Bahuvr. f. (-पा) The name of a particular mantra or mystical formula, otherwise bearing the name of Hansa. E. अ priv. and प; so called from its not consisting of a प or a prayer repeated inaudibly, like other mantras, but of a certain number of inhalations and exhalations.

अजपव Tatpur. m. (-वः) Probably the same as अजवीची q. v. E. अज and पचिन्, samāsānta aff. व, 'like a goat's road'; the taddh. aff. कन् which implies similarity, being considered as dropped in this word.

अजपद् Bahuvr. m. f. n. (-द्: -दा or -दी -दम्) Goat-footed. E. अज and पाद्, samāsanta aff. अच्. See the following.

अजपाद् Bahuvr. m. (-पाद्:) Goat-footed. E. अज and पाद्.

अजपार्श्व Bahuvr. m. (-श्व:) A surname of Rājivalochana, the son of Svetakarmā. E. अज and पार्श्व; 'his sides were black like the skin of certain goats, when he was drawn out of the water after having been found exposed by his mother and purified by two sons of Sravishthā'.

अजपाल Tatpur. m. (-ज:) ¹A goat-herd. ²A proper name: according to the Matsyapurāṇa, the son of Dirghabāhu and father of Daśaratha. See अज. E. अज and पाल.

अजमच Tatpur. m. (-च:) The name of a plant. See चर्वूर. E. अज and मच 'goat's food'.

अजमायु Karmadh. m. (-य:) Bleating like a goat (as a frog). (In the Vedas.) E. अज and मायु.

अजमार Tatpur. m. (-र:) The name of a prince (?). E. अज and मार.

अजमीढ Tatpur. m. (-ढ:) A proper name: ¹A son of Suhotra and author of vaidik hymns. ²The 26th king of the lunar dynasty, a grandson of Suhotra and son of Brīhat, or according to others, a grandson of Suhotra and son of Hastin. ³A surname of Yudhishthira, the friend of Aja. Also अजमीढ (ved.). E. अज and मीढ.

अजमुख Bahuvr. I. m. f. n. (-ख:-खी-खम्) Goat-faced, having a face like that of a goat.

II. f. (-खी) The name of a female fiend. E. अज and मुख.

अजमोदा Tatpur. f. (-दा) The name of several plants: ¹Common carroway (Carum carui). ²A kind of lovage (Ligusticum ajwaen, Rox.). ³A sort of parsley (Apium involu-cratum); this latter application is the one used in the dialects. E. अज and मोद्.

अजमोदिका f. (-का) The name of a plant (Ligusticum Ajwaen). E. The former, taddh. aff. कच्.

अजस्य Bahuvr. m. (-स्य:) A frog. E. अ priv. and जस्य 'having no teeth'.

अजय I. Tatpur. m. (-य:) Defeat. E. अ neg. and जय.

II. Bahuvr. I. m. f. n. (-य:-या-यम्) Unsurpassed, unsubdued, over whom or which no triumph is obtained.

2. m. (-य:) ¹A name of Vishnu. ²The proper name of a lexicographer. ³The name of a river in Rādha.

3. f. (-या) ¹Hemp. ²One of the female friends of Durgā. See विजया. E. अ priv. and जय.

अजय्य Tatpur. m. f. n. (-ज्य:-ज्या-ज्यम्) Invincible, not to be subdued or surpassed. E. अ neg. and जय.

अजर Bahuvr. I. m. f. n. (-र:-रा-रम्) Undecaying, not becoming old or infirm.

II. f. (-रा) ¹Aloes perfoliata. See गुहकन्वा. ²See कीर्त्य-फली, a climbing plant, a kind of वृद्धदारक q. v. E. अ priv. and जरा. With respect to the declension of this word, see जरा and अजरस्.

अजरयु Tatpur. (ved.) m. (-यु) Undecaying. E. अ neg. and जरयु.

अजरस् Bahuvr. A substitute for अजर in some cases. See जरा.

अजय्य Tatpur. I. m. f. n. (-य्य:-य्या-य्यम्) Imperishable, undecaying.

II. n. (-य्यम्) Friendship. E. अ neg. and जय्य.

अजय्यम Tatpur. m. (-म:) The best goat. E. अज and अजय्यम.

अजय्यमन Tatpur. n. (-मन्) Antimony. E. अज and यमन.

अजलोमन् Tatpur. m. (-मा) ¹Goat's hair. ²Cowach (Carpopogon pruriens). See अजपशी. E. अज and लोमन्.

अजलोमी Tatpur. f. (-मी). See the preceding. E. अज and लोमन्, samāsanta aff. टच्.

अजवन्ति Tatpur. I. m. (-ति:) A proper name.

II. m. pl. (-त्य:) The descendants of the former. E. अज and वन्ति.

अजवाह Tatpur. m. (-ह:) The name of a country. E. अज and वाह.

अजवीची Tatpur. f. (-ची) One of the three divisions of the southern portion (see अजयव or जरङ्गव), one of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. It comprises the three asterisms Mūlā, Pūrvāśādhā and Uttarāśādhā. E. अज and वीची 'goat's road'. See also अजपच.

अजमृङ्गी Tatpur. f. (-ङ्गी) A plant; described as a milky and thorny plant, with a fruit of a crooked figure, like a ram's horn, and used as a medicine for the eyes; vulg. Mera Śringī, and Kankara Śringī (Odina Wodier Rox.). See कङ्कटमृङ्गी. E. अज and मृङ्ग.

अजमुद् Tatpur. n. (-म्) The name of a town. E. अज and मुद् with āgama मुद् 'like a goat's belly'.

अजस Tatpur. I. m. f. n. (-स:-सा-सम्) Continual, uninterrupted.

II. ind. (-सम्) Eternally, continually, always. E. अ neg. and जस.

अजहस्ताधी Tatpur. f. (-धी) A figure of speech, the characteristic of the उपादानस्यया q. v. It consists in using a word in an elliptic meaning without depriving it of its primary sense; in such phrases as जेतो धावति or जुनाः प्रविशन्ति, are to be supplied अज &c. in the former, पु-ह्य &c. in the latter, so as to impart the sense of 'a white horse gallops', 'the men with lances enter', while जेत and जुना retain their original sense. See, on the contrary, अहस्ताधी. — E. अ neg. and अहस्ताधी, scil. स्यया.

अजहस्त्रि Tatpur. m. (-त्रि) (In grammar.) A noun that does not vary its gender, even when it is used attributively. E. अ neg. and अहस्त्रि, scil. शब्द.

अजहा Tatpur. f. (-हा) Cowach (Carpopogon pruriens). E. अज and ह.

अजाकपाक्षीय m. f. n. (-य:-या-यम्) As in the fable of the goat and the shears, viz. approached unreflectingly. E. अ-जाकपाक्षी (Dwandwa अजा and कपाक्षी), taddh. aff. क्, implying here comparison.

अजाक्षीर Tatpur. n. (-रम्) Goat's milk. See अजक्षीर. E. अजा and क्षीर.

अजागर Tatpur. I. m. f. n. (-र:-रा-रम्) Not wakeful, not awake.

II. m. (-र:) A small plant (Eclipta, or Verbesina prostrata). See मुङ्गराज. E. अ neg. and जागर.

अजामलकान Tatpur. m. (-न:) ¹The small fleshy protuberance, resembling a nipple depending from the throat of a species of the Bengal goat. ²A term for a worthless, good for nothing person. E. अजा and मलकान.

अजाजि Tatpur. f. (-जिः). See the following. E. अजा and अजि or अजि.

अजाजी Tatpur. f. (-जी) Cumin seed (*Cuminum cyminum*). E. The preceding, fem. aff. जीष्.

अजाजीव Bahuvr. m. (-वः) A goatherd; also अजजीविक, अजाजीविन् &c. E. अज and अजाजीव.

अजात Tatpur. m. f. n. (-तः-ता-तम्) Unborn, unproduced, not yet born, not yet produced. E. अ neg. and जात.

अजातकुट्ट Bahuvr. m. (-त्) A young Indian bull, the hump of which has not yet grown. E. अजात and कुट्ट, the अ of the latter being dropped.

अजातव्यवहार Bahuvr. m. (-रः) A lad under his fifteenth year, a minor (in law). E. अजात and व्यवहार.

अजातशत्रु Bahuvr. I. m. f. n. (-शुः-शुः-शुः) ¹ Having no enemies existent. ² Having no one existent who is worth being called an enemy.

II. m. (-शुः) A proper name or a synonyme of ¹ Śiva, ² Yudhishtira, ³ A king of Kāśī, ⁴ A son of Śamika, ⁵ A son of Vidmisāra, or according to others, ⁶ A son of Bimbisāra and contemporary of Śākyamuni. E. अजात and शत्रु.

अजातानुशय Bahuvr. m. f. n. (-यः-या-यम्) Having no regret. E. अजात and अनुशय.

अजातारि Bahuvr. m. (-रिः) A name of Yudhishtira. E. अजात and अरि. See अजातशत्रु of which it is a synonyme.

अजात्य n. (-त्यम्). See अजत्य. E. अजा, taddh. aff. त्य.

अजाद् Tatpur. m. (-द्) The ancestor of a warrior tribe, called the अजाद्याः. E. अज and अद्.

अजादनी Tatpur. f. (-नी) A small species of prickly nightshade. E. अज and अदन.

अजानि Bahuvr. m. (-निः) Having no wife. E. अ priv. and जानि.

अजानिक Bahuvr. m. (-कः). See the preceding. E. अजानि, samāsānta aff. कप्.

अजानेय I. m. (-यः) A horse of a good breed. See अजानेय. II. m. f. n. (-यः-या-यम्) Fearless, undaunted. E. See अजानेय, the initial being made short.

अजान्दी Tatpur. f. (-न्दी) A potherb (*Convolvulus argenteus*). See अजान्दी. E. अज and अन्त.

अजापाक Tatpur. m. (-कः) A goatherd. E. अजा and पाक. Also used in the three genders m. f. n. (-कः-का-कम्).

अजामि Tatpur. m. f. n. (-मिः-मिः-मि) Not of kin, not related, not friendly. (In the Vedas.) E. अ neg. and अमि.

अजामिता f. (-ता) The not being of kin, related &c. (In the Vedas.) E. The preceding, taddh. aff. तच्.

अजायमान Tatpur. m. f. n. (-नः-ना-नम्) Not born. E. अ neg. and आयमान.

अजाविक Dvandwa n. (-कम्) Goats and sheep. E. अज and अविक, the sing. used instead of the plural.

अजाश्च I. Dvandwa n. (-श्चम्) Goats and horses (the sing. used instead of the plur.).

II. Bahuvr. m. (-श्चः) Having goats as his vehicle, a vaidik epithet of Púshan. See अज. E. अज and अश्च.

अजि f. (-जि) A road. See also अजि. E. अज्, ún. aff. इ.

अजिका f. (-का) A young she-goat. E. See अजका.

अजित Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Unconquered. ² Un-

excelled, unsurpassed.

II. m. (-तः) ¹ The proper name of several gods and persons, viz. ^a Vishnú. ^b Śiva. ^c One of the seven Řishis who preside during the reign of the fourteenth Manu. ^d A name of Maitreya or a future Buddha. ^e The second of the Arhats or Jaina saints of the present Avasarpiní, a descendant of Ikshváku and a son of Jitāsātru by Vijayá. ^f The attendant of Suvidhi or the ninth Jaina Arhat of the present Avasarpiní. ^g The name of a powerful antidote. ^h A kind of poisonous rat.

III. m. pl. (-ताः) A particular class of gods in the reign of the first Manu, the same as the अजाः in a former life. E. अ neg. and जित.

अजितवसा Bahuvr. f. (-सा) The name of one of the Śāsana-devatās, a class of divinities particular to the Jainas, who are supposed to carry out the commands of the Arhats. E. अजित and वस.

अजितविक्रम Bahuvr. m. (-मः) A surname of Chandragupta the second. E. अजित and विक्रम 'of invincible strength'.

अजितात्मन् Bahuvr. m. f. n. (-त्मा-त्मा-त्म) One who has not subdued his mind, who has not command over himself. E. अजित and आत्मन्.

अजितापीड Bahuvr. m. (-डः) The name of a prince. E. अजित and आपीड.

अजितेन्द्रिय Bahuvr. m. f. n. (-यः-या-यम्) One who has not subdued his senses or worldly desires. E. अजित and इन्द्रिय.

अजिन I. n. (-जम्) The hide of a tiger, lion &c., but more especially of the antelope or the black species of it (see अजिनयोनि and कृष्णाजिन) and particularly appropriated to the religious student as a garment, seat, bed &c.

II. m. (-जः) The name of a descendant of Pūthi, the son of Havirdhána by Dhishanā. E. अज्, ún. aff. इन्च्; but it would seem that I. is derived from अज, with taddh. aff. इन्च्.

अजिनपक्ष Bahuvr. f. (-क्षा or -क्षी) A bat. E. अजिन and पक्ष.

अजिनपत्रिका Bahuvr. f. (-का) The same as the former. E. The former, samāsānta aff. कप्.

अजिनफला Bahuvr. f. (-ला) The name of a plant. E. अजिन and फल.

अजिनयोनि Bahuvr. m. (-निः) A deer or antelope. E. अजिन and योनि 'where the hide comes from'.

अजिनवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being clad in an antelope hide. E. अजिन and वासिन्.

अजिनसन्ध Tatpur. m. (-न्धः) One who joins together hides, a kind of furrier. E. अजिन and सन्ध.

अजिर I. m. f. n. (-रः-रा-रम्) Quick, fast. (अजिरम् is also used adverbially.)

II. m. (-रः) The proper name of a priest who officiated at a sacrifice performed in order to destroy the serpents.

III. f. (-रा) ¹ A river. ² A name of Durgā.

IV. n. (-रम्) ¹ A court or yard. ² Air, wind. ³ The body. ⁴ A frog. ⁵ An object of sense. E. अज्, ún. aff. किरच्.

अजिरवती f. (-ती) The name of a river on which Śrávasti was situated. E. अजिर, taddh. aff. मतुप्.

अजिरशोचिस् Bahuvr. m. (-चिः) Having a quick light, glittering, a vaidik epithet of Agni and Soma. E. अजिर and शोचिस्.

अजिराञ्च denom. átm. (अजिराञ्चते) To become quick, to hasten. E. अजिर, denom. aff. कञ्.

अजिरीय m. f. n. (-यः-या-यम्) Being in or not far from, produced by, possessing or having a court or yard &c. See the meanings of अजिर. E. अजिर, taddh. aff. इ.

अजिह्व Tatpur. I. m. f. n. (-ह्वः-ह्वा-ह्वम्) Straight, not crooked, literally or metaphorically; upright, sincere, honest, direct.

II. m. (-ह्वः) ¹A frog. ²A fish (?). E. अ neg. and जिह्व.

अजिह्वन् Tatpur. I. m. f. n. (-जः-जा-जम्) Going or moving in a straight line.

II. m. (-जः) An arrow. E. अजिह्व and ज.

अजिह्व Bahuvr. I. m. f. n. (-ह्वः-ह्वा-ह्वम्) Tongueless, having no tongue.

II. m. (-ह्वः) A frog. E. अ priv. and जिह्व.

अजीकव n. (-जम्) The bow of Śiva. See अजकाव. E. unknown.

अजीगर्त Tatpur. (?) m. (-र्तः) The name of a Rishi, the father of Śunahśepha and son of Śūyavasa. E. अ neg. and जीगर्त.

अजीति Tatpur. f. (-तिः) Not fading, not decaying. (In the Vedas.) E. अ neg. and जीति.

अजीर्ण Tatpur. I. m. f. n. (-र्णः-र्णा-र्णम्) ¹Undigested. ²Undecayed, unimpaired.

II. n. (-र्णम्) ¹Flatulency, indigestion. ²Vigour, absence of old age or decay. E. अ neg. and जीर्ण.

अजीर्ण Tatpur. f. (-र्णः) Indigestion, flatulency. E. अ neg. and जीर्ण.

अजीर्णन् m. f. n. (-र्णी-र्णिनी-र्णि) Having an indigestion. E. अजीर्ण, taddh. aff. इनि.

अजीव I. Tatpur. m. (-वः) ¹Non-existence. ²Death. E. अ neg. and जीव.

II. Bahuvr. m. f. n. (-वः-वा-वम्) ¹Lifeless, dead. E. अ priv. and जीव.

अजीवनि Tatpur. f. (-निः) Non-existence; used as an imprecation. Ex. अजीवनिसख भूयात्. E. अ neg. and जीवनि.

अजीवित Tatpur. n. (-तम्) ¹Non-existence. ²Death. E. अ neg. and जीवित.

अजुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not pleasant, not agreeable. E. अ neg. and जुष्ट.

अजुष्टि Tatpur. f. (-ष्टिः) (ved.) Unpleasant feeling, dissatisfaction. E. अ neg. and जुष्टि.

अजेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Invincible, not to be conquered or overcome. E. अ neg. and जेतव्य.

अजेय Tatpur. I. m. f. n. (-यः-या-यम्) Invincible, insuperable, not to be overcome or surpassed.

II. n. (-यम्) The name of an antidote. E. अ neg. and जेय.

अजिकपाद् Karmadh. m. (-द्) ¹The name of one of the eleven Rudras as mentioned in the Purāṇas. ²A name of Vishṇu. See अज. E. अज and एकपाद्. Also अजिकपाद् m. (-द्).

अजिह्व Dvandwa n. (-कम्) Goats and rams. (The singular used instead of the plural.) E. अज and एहक.

अजीव Bahuvr. m. f. n. (-वः-वा-वम्) (ved.) Having no delight, feeling no satisfaction. E. अ priv. and जीव.

अजीव Tatpur. m. f. n. (-व्यः-व्या-व्यम्) (ved.) Insatiable, one who is not easily contented. E. अ neg. and जीव.

अञ्जुका f. (-का) A courtesan (in theatrical language). E. अञ्, kṛit aff. उकञ् (?). Sometimes read अञ्जुका, from अञ्ज् to earn, to gain.

अञ्जुटा f. (-टा) A plant (Flacourtia cataphracta). E. unknown.

अञ्जुल n. (-लम्) A burning coal. E. unknown.

अञ्ज Tatpur. m. f. n. (-ञः-जा-जम्) ¹Ignorant. ²Stupid, foolish, unwise. ³Not having the faculty of understanding, as animals or inanimate objects. E. अ neg. and ज.

अञ्जका Tatpur. f. (-का). The diminutive form of अञ्जा. See the preceding. Also अञ्जिका. E. अ neg. and जका.

अञ्जता f. (-ता) Ignorance. Also अञ्जल n. (-लम्). E. अञ्, taddh. aff. तञ् or ल.

अञ्जात Tatpur. m. f. n. (-तः-ता-तम्) Unknown. E. अ neg. and ज्ञात.

अञ्जातक m. f. n. (-कः-का-कम्) The same as अञ्जात. E. अञ्जात, taddh. aff. कञ्.

अञ्जातकेत Bahuvr. m. f. n. (-तः-ता-तम्) Having unknown or hidden designs. (In the Vedas.) E. अञ्जात and केत.

अञ्जाति Tatpur. m. (-तिः) No kinsman or relation. E. अ neg. and ज्ञाति.

अञ्जात I. Tatpur. n. (-जम्) ¹Ignorance. ²Spiritual ignorance, worldly illusion or belief in external appearances.

II. Bahuvr. m. f. n. (-जः-जा-जम्) Ignorant, unwise. E. अ neg. and ज्ञान.

अज्ञानकृत Tatpur. m. f. n. (-तः-ता-तम्) Done inadvertently, done by a mistake. E. अज्ञान and कृत.

अज्ञानता f. (-ता) Ignorance. Also अज्ञानल n. (-लम्). E. The former, taddh. aff. तञ् or ल.

अज्ञिका Tatpur. f. (-का). See अज्ञका. E. अ neg. and ज्ञिका.

अज्ञानिन् Tatpur. m. f. n. (-नी-निनी-नि) Ignorant, unwise. E. अ neg. and ज्ञानिन्.

अज्ञेय Tatpur. m. f. n. (-यः-या-यम्) Incomprehensible. E. अ neg. and ज्ञेय.

अजम् m. (-जम्) (ved.) ¹Course, way. ²Battle. See the following. E. अज्, kṛit aff. मञ्.

अजम् n. (-जम्) (ved.) ¹Battle. ²A house. See the preceding. E. अज्, uñ. aff. मनिन्.

अज्यानि Tatpur. f. (-निः) Imperishability. (In the Vedas.) E. अ neg. and ज्यानि.

अज्येष्ठ Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not the oldest or best. E. अ neg. and ज्येष्ठ.

अज्येष्ठवृत्ति Tatpur. m. (-त्तिः) Not behaving as the eldest brother ought to behave, not behaving like a father. E. अ neg. and ज्येष्ठवृत्ति.

अज्ज (ved.) I. m. (-जः) Field, acre, plain.

II. m. f. n. (-जः-जा-जम्) Quick. See अजिर. E. अज्, uñ. aff. रञ् (?).

अज्य (ved.) m. f. n. (-ज्यः-ज्या-ज्यम्) Being in the field, in the plain. E. अज्, taddh. aff. यत्.

अज् I. 1. (अञ्जु-भ्यादि-उदात्त-स्वरितेत्) r. 1st cl. par. and átm. (अञ्जति-ते-जानञ्-जे-अञ्जिता-अञ्जात्-अञ्जका p. p. अञ्ज. Pass. अञ्जते and अञ्ज्यते. Desid. अञ्जिष्यति-ते. — Caus. अञ्जयति). ¹To go. ²To ask, to beg. ³To speak indistinctly. — With अप- To go away; caus. to send away.

— उद्- To rise; caus. to raise, to draw up. — उप- To approach. — नि- To go down. — परि- To go round, to turn round. — वि- To approach in different ways; caus. to drive asunder. — सम्- caus. To impel together.

2. r. 1st cl. par. and átm. (अञ्जति-ते-अञ्जिता- p. p.

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अक्षित and अक्ष) To bend, to curve. With आ- To bend. — नि- To bend down. — वि- To bend asunder. — सम्- To bend together, to bend intensely.

3. (अक्षि-भ्वादि-उदात्त-उदात्त) r. 1st cl. par. (अक्ष-ति-अक्ष्यात्-अक्षित्वा- p.p. अक्षित) To honour, to worship, to treat with respect.

4. (अक्षु-चुरादि-परकीपदिन्) r. 10th cl. par. (अक्षय-ति) To make clear or distinct. With उद्- The same.

See also अक्ष.

II. 1. m. f. n. (-ङ्-ञी-ङ्) Going.

2. m. f. n. (-ङ्-ञी-ङ्) Honouring, worshipping.

This word occurs only as the latter part of several, in most instances irregular compounds, the former part of which is, in the classic dialect, restricted to some prepositions and indeclinables; see f. i. अवाङ्-उद्-अक्ष-प्राङ्-सम्यङ्-विष्वङ्-तिर्यङ्. In the Vedas it occurs also in composition with pronominal and nominal themes, f. i. in विष्वङ्-देवङ्-घृताङ्. When it has the meaning of 'going', the nasal of the root appears only in the nom., voc. and acc. of the sing. and du. masc., in the nom. and voc. of the plur. masc. and neuter and in the acc. of the plur. neuter; in all the other cases and in the formation of the fem. it is dropped. The declension and the fem. formation of अक्ष 'honouring, worshipping' is regular in retaining the nasal of the root. E. अक्ष, kṛit aff. ङिन्.

अक्ष m. (-ङ्) Going. It occurs only as the latter part of compounds; f. i. in रोमाङ्. E. अक्ष, kṛit aff. अक्ष.

अक्षति m. (-तिः) ¹ Air, wind. ² Fire. E. अक्ष, uñ. aff. चति. See अक्षति.

अक्षती f. (-ती) The same as the former. E. अक्षति, fem. aff. ङीप्.

अक्षन n. (-नम्) Bending, curving. E. अक्ष, kṛit aff. ङुट्.

अक्षल m. (-लः) The end or border of a cloth, veil, shawl, &c. E. अक्ष, uñ. aff. अक्षल् (?).

अक्षित m. f. n. (-तः-ता-तम्) ¹ Worshipped, &c. ² Bent. See अक्ष. E. अक्ष, kṛit aff. ङ्.

अक्षितधू Bahuvr. f. (-धूः) A woman having beautiful eyebrows. E. अक्षित and धू.

अञ्ज I. (अञ्जु-अधादि-उदात्त-उदात्त) r. 7th cl. par. (अ-नञ्ति- ved. 1st cl. अञ्जति-ते-आनञ्ज-अञ्जिता or अञ्जा-अञ्जि-यति or अञ्जयति-आञ्जीत्, आञ्जिषु-अञ्जित्वा or अञ्जा or अञ्जा- p. p. अञ्ज. Desid. अञ्जिष्यति. Caus. अञ्जयति-आञ्जयत्). ¹ To anoint. ² To make clear. ³ To glorify, to extol. ⁴ To go, to approach. ⁵ To be beautiful. With अभि- To anoint, to embellish. — आ- ¹ To anoint. ² To glorify, to extol. — नि-प्र-प्रति- To anoint, to embellish. — वि- ¹ To anoint. ² To make clear or manifest. Caus. To cause to become clear, to reveal. — अभिवि- To make manifest. — सम्- ¹ To anoint, to embellish. ² To extol, to glorify. ³ To join, to connect.

II. (अञ्जि-चुरादि-परकीपदिन्) r. 10th cl. (अञ्जयति) To shine. (It seems to occur only in vulgar speech.)

अञ्जक m. (-कः) A proper name: ¹ A son of Viprachitti by Sinbhikā. ² A son of Yadu. See अञ्जिक. E. अञ्ज, kṛit aff. ङुन्.

अञ्जन I. n. (-नम्) ¹ Anointing, making clear or distinct &c. See the meanings of अञ्ज. ² A collyrium or application to

the eye lashes, to darken and improve them; a universal article of the eastern toilet. ³ The name of particular kinds of the former, viz. lamp black, antimony, and one extracted from the Ammonium zanthorrhiza. ⁴ Ink. ⁵ Night. (See अङ्ग.) ⁶ Fire. ⁷ (In rhetoric.) Suggesting the special meaning of a word or a sentence. The special meaning of a word (शब्द) is suggested, according to Hindu rhetoric, by its connexion with either the real (अभिधा) or the elliptic sense (अवधा) of other words; and the special meaning of a sentence (वाक्य) by circumstances connected with either the speaker or the addressed, or the occasion, place, time or the like. More usually called अञ्जना q. v.

II. m. (-नः) ¹ A species of lizard. ² The elephant of the west or, according to others, of the south-west quarter. ³ The name of a fabulous serpent. ⁴ The name of a king of Mithilā, the son of Kuni. ⁵ The name of a tree. ⁶ The name of a mountain. See अञ्जनागिरि.

III. f. 1. (-नी) ¹ The mother of the monkey Hanumat. ² The daughter of Vajrendra and mother of Pravarasena.

2. (-नी) ¹ A woman who is fit to be perfumed with sandal &c. ² The name of a medicinal plant. See अङ्गुला, काकाञ्जनी and अञ्जनकी.

E. अञ्ज, kṛit aff. ङुट्.

अञ्जनक I. m. (-कः) A portion of the Veda, so called from its containing the word अञ्जन.

II. f. (-की) The name of a medicinal plant. See अञ्जनी. E. अञ्जन, taddh. aff. ङुन्, having possessive meaning in this instance.

अञ्जनकेशी Bahuvr. f. (-शी) A vegetable perfume. See अङ्गु-विनासिनी. E. अञ्जन and केश, with fem. affix ङीप्; the fibres being like the crystals, perhaps, of antimony.

अञ्जननामिका Bahuvr. f. (-का) A disease of the eyelids, a swelling of the eyelids which is described as 'being very hot, painful and of a copper colour, soft, small and with little pain'. E. अञ्जननामन् (Bahuvr.), samāsanta aff. कप्.

अञ्जनागिरि Karmadh. m. (-रिः) The name of a mountain. E. अञ्जन and गिरि, the terminating ञ् of the former being made long.

अञ्जनाधिका Tatpur. f. (-का) A kind of lizard. E. अञ्जन and अधिक.

अञ्जनाम्बु Tatpur. n. (-म्बः) Eye-water, liquid collyrium. E. अञ्जन and अम्बु.

अञ्जनावती f. (-ती) The female elephant of the north-east, or according to others of the west. E. अञ्जना, taddh. aff. मतुप्.

अञ्जनिक I. m. f. n. (-कः-का-कम्) Referring or belonging to collyrium &c. See अञ्जन.

II. f. (-का) ¹ A species of lizard (Lacerta anjaneya). ² A small mouse. Also read अञ्जलिका. E. अञ्जन, taddh. aff. ङुन्.

अञ्जनी See अञ्जन.

अञ्जल. A substitute of अञ्जलि q. v. in अञ्जल and अञ्जल q. v.

अञ्जलि m. (-लिः) ¹ The two hands put together, the palms being slightly hollowed and in near contact with each other, when the hands are raised to the forehead as a reverential act of salutation or adoration: when employed in making offerings, or giving a benediction, the hands

are left open only touching by the sides of the little fingers.

²A measure, a Kudava, as much grain as can be held by the two hands put together. E. अज्, un. aff. अलिच्.

अज्जलिक I. m. (-कः) Perhaps the same as अज्जलिक of which it appears to be a various reading.

II. A small mouse. See अज्जलिका. E. See अज्जलिक.

अज्जलिकर्मन् Tatpur. n. (-र्म) Making the अज्जलि q. v., the respectful mode of salutation or veneration. E. अज्जलि and कर्मन्.

अज्जलिकारिका Tatpur. f. (-का) ¹A doll, a puppet, made of clay. ²A kind of sensitive plant (*Mimosa natanas*), or according to some, a different plant (*Lycopodium imbricatum*). E. अज्जलि and कारिका; the plant closing its petals like the hollowed palms of the hand.

अज्जलिवन्धन Tatpur. n. (-नम्) Making a salutation with the hands joined and applied to the forehead. See अज्जलि. E. अज्जलि and बन्धन.

अज्जलीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made or put so as to become an अज्जलि q. v. (said of the hands). E. अज्जलि, taddh. aff. च्चि, and कृत.

अज्जस् m. n. (-ज्जः-ज्जः) Straight, straightforward, open (ved.). Adverbially used are the acc. neutr. अज्जः (in the Vedas) in the sense of: straight, right; and the instrum. अज्जसा in the sense of ¹straight, straightforward, right; ²truly, justly, certainly; ³soon, instantly. E. अज्ज, un. aff. असुन्.

अज्जस I. m. f. n. (-सः-सी-सम्) Straight, even, upright (in morals).

II. f. (-सी) (ved.) The name of a heavenly river. E.

अज्जस्, taddh. aff. च्च.

अज्जसा. See अज्जस्.

अज्जसायन Tatpur. m. f. n. (-नः-नी-नम्) Going straightforward. E. अज्जसा and अयन.

अज्जसीन m. f. n. (-नः-ना-नम्) (ved.) Straight, even, upright. E. अज्जस, taddh. aff. ख.

अज्जि I. m. (-ज्जिः) ¹A sender, a commander. ²(ved.) The penis. II. (ved.) n. (-ज्जि) Pudendum muliebne.

III. (ved.) m. f. n. (-ज्जिः-ज्जिः-ज्जि) ¹Ointment, colour. ²Anointing. (?)

E. अज्ज (I. 1. 'to go', in the caus.; I. 2. II. 'to make distinct' (the sex); III. 'to anoint'), un. aff. इ.

अज्जिक m. (-कः) The name of a prince, the son of Yadu. E. अज्जिक q. v., with ágama इट्.

अज्जिन् m. f. n. (-ज्जि-ज्जिनी-ज्जि) (ved.) Making clear or manifest. E. अज्ज, kṛit aff. इनि.

अज्जिमत् m. f. n. (-मान्-मती-मत) (ved.) Having colours, coloured, bright. E. अज्जि, taddh. aff. मतुप्.

अज्जिष्ठ m. (-ष्ठः) The sun. E. अज्ज (to make manifest), un. aff. इष्ठच्, or better अज्जिमत्, taddh. aff. इष्ठन् 'having the best or brightest colours'.

अज्जिसक्व Bahuvr. m. (-क्वः) (ved.) Having coloured thighs (an epithet of one of the sacrificial animals offered to Indra and Agni in the Aswamedha sacrifice). E. अज्जि and सक्वि, samāsānta aff. च्च.

अजीर n. (-रम्) The fig tree, also its fruit. See also मज्जुल and काकोदुम्बरिका. In Bengal, the word derived from this

implies the Guava; the term has, possibly, been borrowed from the Persian انجیر. E. अज्ज, aff. ईरन्.

अट I. (अट-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अटति-आट-अटिता-अटिषति-आटीत्. — Caus. आटयति-आटि-टत्. — Desid. अटिषति. — Intens. अटावते.) To go round about, to roam, to rove, to ramble, to wander about, especially as a religious mendicant. With परि — the same with an intense meaning.

II. (अट-चुरादि-परस्मैपदिन्) r. 10th cl. par. (आटयति) To slight &c. See अट्ट II, of which it is given as a various reading.

अट I. m. f. n. (-टः-टा-टम्) Roaming, wandering.

II. f. (-टा) The roaming or wandering, esp. of a religious mendicant. E. अट, kṛit aff. च्च.

अटक m. f. n. (-कः-की-कम्) Rambling, wandering about (?). E. अट, kṛit aff. चुन्.

अटन n. (-नम्) Roaming about, leading a vagrant life. E. अट, kṛit aff. चुट्.

अटनि f. (-निः or नी) The notched extremity of a bow. E. अट, kṛit aff. च्चनि, without or with fem. aff. ऊनीच्.

अटवृष m. (-षः) A tree (*Justicia adhatoda*). E. unknown. See also the following.

अटरूप m. (-वः) See the last word. Also अटरूपक m. (-कः).

अटवि f. (-विः or वी) A forest or wood. E. अट, kṛit(?) aff. च्चवि, without or with fem. aff. ऊनीच्. The E. is uncertain.

अटविक m. (-कः) A wood-man, a forester. E. अटनि, taddh. aff. ठक्. See आटविक, which appears to be the more correct form of this word.

अटविशिखर Bahuvr. m. pl. (-राः) The name of a people or country. E. अटनि and शिखर.

अटवी f. (-वी) A forest or grove. See अटवि.

अटा f. (-टा) See अट.

अटाटा f. (-टा) Roaming about as a devotee or religious mendicant. See also अटावा. E. अटाट् (intens. of अट), kṛit aff. श्.

अटावमान m. f. n. (-नः-ना-नम्) Roaming about &c. E. 'अटाव्' (intens. of अट), kṛit aff. मान (of the part. of the present tense).

अटावा f. (-वा) Roaming about as a devotee or religious mendicant. See also अटाटा. E. अटाव् (intens. of अट), kṛit aff. श्.

अटाय् denom. átm. (अटायते) To enter upon a roaming life, to engage in wandering as a religious mendicant. E. अटा, denom. aff. च्चय्.

अट्ट I. (अट्ट-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. átm. (अट्टते-आट्टे-अट्टिता) ¹To transgress or exceed. ²To hurt, to injure.

II. (अट्ट-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अट्टयति) ¹To slight, to show disrespect. ²To lessen, to diminish. See अट्ट II.

अट्ट I. m. (-ट्टः) ¹Exceeding. ²Hurting, injuring. ³Shaking, tossing. ⁴The name of a Yaksha.

II. f. (-ट्टा) Excess (?).

III. m. (and according to some, also n.) (-ट्टः-ट्टम्) ¹A room on the top of a house; but it is also applicable to other structures, as the back of an edifice, a fortified place

in front of a building, a room on the top of a temporary hall, or a particular kind of building. ² A market, a market-place. (See हट्.)

IV. n. (-डम्) Food, especially boiled rice.

V. m. f. n. (-डः-डा-डम्) Dry, dried.

VI. ind. High, lofty, loud. E. अट्, kṛit aff. अण्.

अट्क m. (-कः) A room on the top of the house. See अट् III, taddh. aff. कण्.

अट्ट ind. Very high, very loud. E. See अट् VI.

अट्टन n. (-नम्) A circular weapon, a kind of discus. E. अट्, kṛit aff. कट्. See also अट्टन.

अट्टपतिभाग्याखगुहकृत्य Tatpur. n. (-त्वम्) The name of a particular revenue office in Kashmir, where duties were levied on perfumes, sandal wood, oil &c. E. अट्ट-पति-भान-आख्या (Bahuvr.)-गुह and कृत्य, properly meaning 'the business of a house called the department of the market-master'.

अट्टखली Tatpur. f. (-ली) The site of an अट्ट q. v. (?) III. E. अट्ट and खली.

अट्टहसित Tatpur. n. (-तम्) Violent laughter, a horse-laugh. E. अट्ट and हसित.

अट्टहास m. (-सः) I. Tatpur. Violent laughter, a horse-laugh. II. Bahuvr. A name of Śiva. See अट्टहासिन्. E. अट्ट and हास.

अट्टहासक m. (-कः) A plant (Jasminum multiflorum). E. अट्ट-हास, taddh. aff. कण्; resembling a laugh or smile on beauty's countenance; the comparison is common to the poets.

अट्टहासिन् Tatpur. m. (-सी) A name of Śiva. E. अट्ट and हासिन्, 'laughing loudly and violently'.

अट्टहास्य Karmadh. n. (-स्यम्) Violent laughter, a horse-laugh. E. अट्ट and हास्य.

अट्टाट्टहास Karmadh. m. (-सः) Very violent laughter. E. अट्ट and अट्टहास.

अट्टाय denom. átm. (अट्टायते) To commit an excess (?). E. अट्टा (see अट्ट II.), denom. aff. क्कट्.

अट्टाल m. (-लः) An upper room or pavilion, on the flat roof of an Indian house. See अट्ट III. E. अट्ट and अल (?).

अट्टालक I. m. (-कः) A room on the top of the house. See the preceding.

II. f. (-लिका) ¹ A palace, an upper-roomed house. ² The name of a country. E. अट्टाल, taddh. aff. कण्.

अट्टालिकाकार Tatpur. m. (-रः) A bricklayer, a mason, a builder; born of a Śūdra mother and painter father. E. अट्टालिका and कार.

अट्टालिकाबन्ध Tatpur. (In architecture.) A kind of base; (there are sixty-four different sorts of bases enumerated in architectural works). E. अट्टालिका and बन्ध. (The form अट्टालिकाबन्धम् used as ind., is explained as being derived from अट्टालिका and बन्धम् (बन्ध, kṛit aff. बन्धु); it may, however, be taken also as the accus. of the former).

अट्टिलिका f. (-का) The name of a town. E. unknown.

अट्टा f. (-त्ता) Roaming about, wandering as a beggar or devotee. E. अट् in the caus., kṛit aff. ण्. See अट्टा and अट्टात्ता.

अट् (अट्-भ्वादि-उदात्त-अनुदात्ते) r. 1st cl. átm. (but also par.) (अटते-अटति) To go, to go to or towards. See also अट्.

अट्टिका f. (-का) The name of a Prākṛit metre regulated by quantity. See अट्टिलिका.

अट् I. (अट्-भ्वादि-उदात्त-अनुदात्ते) r. 1st cl. par. (अटति) To strive or endeavour.

II. (अट्-भ्वादि-उदात्त-अनुदात्ते) r. 5th cl. par. (अटोति) To pervade, to occupy. See अट्.

अट् (अट्-भ्वादि-उदात्त-अनुदात्ते) r. 1st cl. par. (अटुति-आ-अटु-अटुता. — Desid. अटुडिषति or अटुडिषति. Caus. अटुयति-आडुडत्) ¹ To attack or assault. ² To connect. ³ To argue, to discern, to meditate. This radical is also written अट्.

अट्टन n. (-नम्) A shield. E. अट्ट, kṛit aff. कट्.

अण् I. (अण्-भ्वादि-उदात्त-अनुदात्ते) r. 1st cl. par. (अणति-आण-अणिता. — Desid. अणिषिषति. Caus. आणयति) To sound.

II. (अण्-भ्वादि-उदात्त-अनुदात्ते) r. 4th cl. átm. (अणते). To breathe. See अण्.

अणक m. f. n. (-कः-का-कम्) Inferior, low. As the first part of a Karmadh. it implies deterioration or contempt. E. अण, kṛit aff. कण्. See also अणक and आणक.

अणकीय m. f. n. (-यः-या-यम्) Containing, referring to, being made by &c. what is low or inferior. E. अणक, taddh. aff. क्.

अणव्य n. (-व्यम्) A field bearing panicum miliaceum. E. अणु (panic), taddh. aff. यत्.

अणि m. (-णिः) ¹ A pin or bolt at the extremity of the pole of a carriage, a pin of the axle. ² The point of a needle &c.

³ A limit, a boundary. ⁴ That part of a house where animals are killed, where slaughtering takes place. Also अणी f. (-णी). E. अण, un. aff. इण्.

अणिमन् I. m. (-मा) ¹ Subtlety, infinite minuteness, moleculism. ² The same considered as a superhuman faculty, to be acquired by austere devotion and the performance of magical rites, or as possessed by a deity.

II. n. (-म) The smallest piece or part (only in the Vedas). E. अणु, taddh. aff. इमनिच्. See also अणुता-अणुत्त-आणव.

अणिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Smallest, finest, very small or fine. E. अणु, taddh. aff. इष्ठन्.

अणी f. (-णी). See अणि.

अणीमाण्डव Tatpur. m. (-वः) The name of a Rishi or Saint. E. अणी, a pin, and माण्डव; according to the comm., अणी would be in this word a qualification of the proper name माण्डव; from his being impaled on a मूल or अणी.

अणीयस् m. f. n. (-यान्-यसी-यः) ¹ Smaller, more minute. ² Very small, very minute. E. अणु, taddh. aff. ईयसुन्.

अणीयस् m. f. n. (-कः-का-कम्). The same as अणीयस्. E. अणीयस्, taddh. aff. क् (?).

अणु I. m. f. n. (-णुः-णुः or णी-णु) Small, minute, atomic.

II. m. (-णुः) ¹ An atom, a minute and elementary particle of matter. ² (According to some Purāṇas) A measure of time, consisting of two Paramāṇus; 54,675,000 āṇus are said to be equal to one muhūrta. ³ A sort of grain (Panicum miliaceum). See धान्य. ⁴ A name of Śiva.

III. f. (-णी) (ved.) A finger.

IV. n. (-णु) (In prosody.) The fourth part of a माषा q. v. E. अण, un. aff. उ.

अणु m. f. n. (-कः-का-कम्) ¹ Small, minute, atomic. ² Acute, skilful, clever. E. अणु, taddh. aff. कन्; in 1. without altering the meaning of अणु; in 2. with the sense of comparison, 'like one who sees minute objects, who is sharp-sighted', &c.

अणुता f. (-ता) The state of being an atom, of being small or minute. Also **अणुत्व** n. (-त्वम्). See, besides, **अणिमन्** and **आणव**. E. अणु, taddh. aff. तत् or त्व.

अणुति Tatpur. n. (-त्ति) A kind of medicated oil, prepared from fine oily substances. E. अणु and तैल.

अणुभा Bahuvr. f. (-भा) Lightning. E. अणु and भा.

अणुमात्र m. f. n. (-वः-वी-वम्) Having the size of an atom, being as small as an atom. E. अणु, taddh. aff. मात्र; but more correctly, a Bahuvr. E. अणु and मात्रा.

अणुमात्रिक m. f. n. (-कः-का-कम्). The same as the preceding. E. अणुमात्र, taddh. aff. कन्. This word is also explained as 'consisting of the minute (अणु) mátrās or eight constituent parts of the body viz. bhūta, indriya, manas, buddhi, vāsanā, karman, vāyu and avidyā.'

अणुरेणु Karmadh. m. f. (-णुः-णुः) Small particles of dust, a mote in a sunbeam &c. E. अणु and रेणु.

अणुरेणुवास Tatpur. n. (-वम्) The motes in a sunbeam. E. अणुरेणु and वास.

अणुरेवती Karmadh. (?) f. (-ती) A tree (Croton polyandrum). E. अणु and रेवती.

अणुग्रीहि Karmadh. m. (-हिः) A small kind of grain. See **प्रसातिका**. E. अणु and ग्रीहि.

अणुशस् ind. In small pieces. E. अणु, taddh. aff. शस्.

अणुभाव Tatpur. m. (-वः) The becoming an atom. E. अणु, with taddh. aff. भि, and भाव.

अण्ड (अण्डि-भ्वादि-उदात्त-अणुदासेत्) r. 1st cl. átm. (अण्डते-आण्डे-अण्डिता. — p. p. अण्डित) To go, to go to or towards. See अण्ड.

अण्ड m. n. (-ण्डः-ण्डम्) ¹ An egg. ² A testicle. ³ The scrotum. ⁴ Semen genitale. ⁵ The musk bag, regarded as the scrotum of the deer. ⁶ A name or epithet of Śiva (from his being compared to the Brahmānda or representing the world). E. अण्, uñ. aff. ङ.

अण्डक I. m. (-कः) The scrotum.

II. n. (-कम्) An egg, a small egg. E. अण्ड, taddh. aff. कन्.

अण्डकटाह Tatpur. m. (-हः) The shell of the mundane egg. E. अण्ड (see **ब्रह्माण्ड**) and कटाह.

अण्डकोटरपुष्पी Bahuvr. f. (-प्पी) A plant (perhaps *Convolvulus argenteus*). See **अण्णम्बी**. Another reading of this word is **अण्णःकोटरपुष्पी**. E. अण्ड, कोटर and पुष्प.

अण्डकोश Tatpur. m. (-शः). See the next.

अण्डकोष Tatpur. m. (-वः) The scrotum. E. अण्ड and कोश or कोष.

अण्डकोषक m. (-कः) The scrotum. E. taddh. aff. कन् added to the last.

अण्डव Tatpur. I. m. f. n. (-वः-वा-वम्) Oviparous.

II. m. (-वः) ¹ A bird. ² A fish. ³ A serpent. ⁴ A lizard.

III. f. (-वा) Musk. E. अण्ड and व.

अण्डवेवर Tatpur. m. (-रः) A name of Garuḍa. E. अण्डव and रीवर, 'the king of the birds'.

अण्डधर Tatpur. m. (-रः) A name or epithet of Śiva. See **अण्ड**, & E. अण्ड and धर.

अण्डवर्धन Tatpur. n. (-नम्) A disease, swelling of the scrotum. E. अण्ड and वर्धन.

अण्डवृद्धि Tatpur. f. (-द्धि) The same as the preceding. E. अण्ड and वृद्धि.

अण्डसू Tatpur. f. (-सूः) The female of an oviparous animal. E. अण्ड and सू.

अण्डाकर्षण Tatpur. n. (-णम्) Castration. E. अण्ड and आकर्षण.

अण्डाकार Bahuvr. I. m. f. n. (-रः-रा-रम्) Egg-shaped, oval, elliptical.

II. m. (-रः) An oval, an ellipsis; also **अण्डाकृति**, &c. E. अण्ड and आकार.

अण्डासु m. (-सूः) A fish. E. अण्ड, taddh. aff. आसु.

अण्डीर m. (-रः) ¹ A man. ² Strong, powerful. E. अण्ड, taddh. aff. रीर.

अण्ड n. (-ण्डम्) The small hole of a filtre or sieve (in the Vedas; esp. in the plural). E. अणु, taddh. aff. ङ (?).

अण्डस्त Bahuvr. m. (-न्तः) A question the object of which is the solution of some subtle or difficult point. E. अणु and स्त.

अण्डी f. (-ण्डी) (ved.) A finger. See अणु.

अण् (अण्-भ्वादि-उदात्त-अणुदासेत्) r. 1st cl. par. (अण्ति-आण्-अण्तिता-अण्तिथि-आण्ति. — p. p. अण्ति and आण्ति.)

¹ To go, to move. ² To move continually. ³ To obtain. With **अभि**- ¹ To approach. ² To obtain. — **अव**- To go down. — **अन्**- To approach, to hasten to.

अण् ind. A particle which is said to imply surprise or astonishment. It occurs only in **अणुत** according to the native etymology, and perhaps also in **अण्डा**. It belongs to those indeclinables which in conjunction with radicals are called **नति** q. v.

अण्ट Bahuvr. I. m. f. n. (-टः-टा-टम्) Having no shores or banks, steep.

II. m. (-टः) A precipice. E. अण् priv. and ट.

अण्ठा Tatpur. m. (-ठाः) Different, not so as before. (ved.) E. अण् neg. and ठा.

अण्ठोचित Tatpur. m. f. n. (-तः-ता-तम्) Not deserving such or so like, worthy of something better. E. अण् neg. and ठोचित.

अण्ठ Tatpur. m. f. n. (-ण्ठः-ण्ठा-ण्ठम्) Untrue, false, unreal. E. अण् neg. and ठ.

अण्ठुष Bahuvr. m. (-षः) (In rhetoric.) A figure of speech, not employing predicates or comparisons which correspond with the nature of the object itself. E. अण् priv. and ठुष.

अण्ठव (ved.) I. n. (-णम्) Going, moving continually.

II. m. (-वः) One who goes, who moves continually. E. अण्, kṛit aff. वृट्.

अण्ठव I. Tatpur. n. (-णम्) Not the object of a rule or of the rule in question. E. अण् neg. and ठव.

II. Bahuvr. m. f. n. (-वः-व्नी-वम्) ¹ Having no string or rope &c. ² Unrestrained. See **तण्**. E. अण् priv. and तण्.

अण्ठ Bahuvr. m. f. n. (-ण्ठः-ण्ठा-ण्ठम्) Unwearied, active, alert. E. अण् priv. and ठ.

अण्ठित Tatpur. m. f. n. (-तः-ता-तम्) Unwearied, active, energetic. E. अण् neg. and ठित.

अतद्भिन् Tatpur. m. f. n. (-द्भि-द्भिणी-द्भि) Unworn, active, alert. E. अ neg. and तद्भिन्.

अतप Bahuvr. I. m. f. n. (-प-पा-पम्) ¹ Cool. ² Unanxious. ³ Unemployed. ⁴ Unostentatious.

II. m. pl. (-पाः) The name of a particular class of gods of the Buddhists. E. अ priv. and तप.

अतपस् Bahuvr. m. (-पाः) One who does not practise austerities, impious. E. अ priv. and तपस्.

अतपस्क Bahuvr. m. (-कः). The same as the preceding. E. अ priv. and तपस्, samāsānta aff. कप्.

अतप्त Tatpur. m. f. n. (-प्त-प्ता-प्तम्) Cool, not heated. E. अ neg. and तप्त.

अतमेव Tatpur. m. f. n. (-व-व-व) Not wearied, not fatigued, not languid or exhausted. (ved.) E. अ neg. and तमेव.

अतर्क m. (-र्कः) I. Tatpur. Absence of reasoning, want of consideration. E. अ neg. and तर्क.

II. Bahuvr. One who employs groundless arguments, who reasons illogically. E. अ priv. and तर्क.

अतर्कित Tatpur. m. f. n. (-त-ता-तम्) ¹ Unconsidered. ² Unexpected, unweighed. अतर्कितम् used as adv., unexpectedly, suddenly. E. अ neg. and तर्कित.

अतर्क्य Tatpur. m. f. n. (-र्क-र्का-र्कम्) Unsearchable, incomprehensible, inscrutable. E. अ neg. and तर्क्य.

अतल Bahuvr. n. (-लम्) A particular hell or division of the infernal regions, the portion immediately below the earth. E. अ priv. and तल; 'bottomless'.

अतलस्यर्ष Bahuvr. m. f. n. (-र्ष-र्षा-र्षम्) Bottomless, very deep. E. अ priv. and तल-स्यर्ष; 'the bottom of which cannot be touched'.

अतलस्युश Tatpur. m. f. n. (-युक्). See the preceding. E. अ neg. and तल-स्युश.

अतव्यस् Tatpur. m. f. n. (-व्य-व्यसी-व्यः) Not stronger, not very strong. (ved.) E. अ neg. and तव्यस्.

अतस् ind. ¹ Hence, from this place. ² From that time. ³ Therefore, from that cause. ⁴ Used also in the same sense as the ablative or fifth case of एतद्; f. i. अत ऊर्ध्वम् or अतः परम्, after that, afterwards, from now; अतो ऽव्यथा different from that; अतो ऽर्थात् from that reason, therefore. E. अम् (i. e. अ considered as a substitute of एतद्), taddh. aff. तसिच्.

अतस I. m. (-सः) ¹ Wind, air. ² The soul. ³ A weapon. ⁴ Cloth made from bark. ⁵ (In the Vedas.) A tree, a large tree.

II. f. (-सी) ¹ Common flax (Linum usitatissimum). ² Saña, Bengal sun, a kind of flax (Crotolaria juncea). E. अत्, uni. aff. असच्, when fem. with ऊीच् added.

अति ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) ¹ Over, beyond. ² Exceedingly, very much. This word is used either as a separable preposition with a word following in the accusative, or as an inseparable prefix in composition with verbal and nominal themes. If अति, in composition with a nominal theme, constitutes a Tatpur. compound, it must either express a higher degree (f. i. in अतिराजन्, a superior or excellent king) or the sense of the word क्रांत must be supplied after it and the latter part of the compound understood in the sense of the accu-

sative (f. i. in अतिसदुः which is explained as meaning अतिक्रान्तः खट्वाम्). E. अत्, kṛit aff. इन् (?).

अतिकच Tatpur. I. f. (-चा) Idle or unmeaning speech.

II. m. f. n. (-च-चा-चम्) ¹ Incredible, unworthy of belief or trust. ² Erring, deviating from the duties of a profession or cast. E. अति and कच. Some works substitute for this word the reading इतिकच q. v., which seems to be the more correct form.

अतिकन्द Bahuvr. m. (-कः) The name of a tree. See इ-सिकन्द. E. अति and कन्द, samāsānta aff. कप्.

अतिकल्म Avyayibh. Too early in the morning, at dawning. E. अति and कल्म.

अतिकश Tatpur. m. f. n. (-श-शा-शम्) Past whipping, unmanageable, restive (as a horse). E. अति (sc. क्रांत) and कश (in the sense of the accusative).

अतिकाय Bahuvr. I. m. f. n. (-य-या-यम्) Gigantic.

II. m. (-यः) The name of a Rākshasa. E. अति and काय.

अतिकुत्सित Tatpur. m. f. n. (-त-ता-तम्) Very low, much despised. E. अति and कुत्सित.

अतिकुल Bahuvr. m. f. n. (-ल-ला-लम्) Having very few hairs. (ved.) E. अति and कुल. Also read अतिकूल.

अतिकृच्छ्र Tatpur. m. (-च्छः) ¹ Extreme pain or suffering. ² A kind of penance, eating a handful of food a day for nine days, and fasting three. E. अति and कृच्छ्र.

अतिकृति Tatpur. f. (-तिः) A class of metres regulated by number and quantity. See अतिच्छन्दस्. It comprises two species (see क्रीडपदा and शृङ्ग) and consists of a stanza of four lines, with twenty-five syllables in each line. Also called अभिकृति. E. अति (sc. क्रांत) and कृति (another class of metres; in the sense of the accusative).

अतिकृश Tatpur. m. f. n. (-श-शा-शम्) Very thin, emaciated. E. अति and कृश.

अतिकृष्ण Tatpur. m. f. n. (-ष्ण-ष्णा-ष्णम्) Very dark, too dark or dark blue. E. अति and कृष्ण.

अतिकेशर Bahuvr. m. (-रः) The name of an aquatic plant (Trapa bispinosa). See कुण्डक. E. अति and केशर.

अतिक्रम m. (-मः) ¹ Going over or beyond, lit. or fig. ² Surpassing, excelling, overcoming. ³ Transgressing. ⁴ Neglect, disregard, impropriety. ⁵ Contrariety, opposition. ⁶ A groundless demand, an imposition. ⁷ A gallant attack, advance of an army in front of an enemy. (See अभिक्रम.) E. क्रम् with अति, kṛit aff. चच्.

अतिक्रमण n. (-णम्) ¹ Going over or beyond. ² Transgressing. ³ Going away, passing. ⁴ Passing away (as time), idling. E. क्रम् with अति, kṛit aff. घट्.

अतिक्रमिन् m. f. n. (-मी-मिणी-मि) ¹ Transgressing. ² Exceeding, surpassing. E. अतिक्रम, taddh. aff. इनि, or क्रम् with अति, kṛit aff. इनि.

अतिक्रान्त m. f. n. (-न्त-न्ता-न्तम्) ¹ Transgressed, exceeded, passed in time, excelled, surpassed, or ² having transgressed, exceeded &c. See क्रम् with अति. E. क्रम् with अति, kṛit aff. क्त.

अतिक्रान्तनिषेध Bahuvr. m. f. n. (-ध-धा-धम्) Having transgressed a prohibition, having done what is prohibited by law. E. अतिक्रान्त and निषेध.

अतिक्रामक m. f. n. (-क-का-कम्) Exceeding, one who oversteps due bounds. E. क्रम् with अति, kṛit aff. कृच्.

अतिक्रामत् m. f. n. (-मन्-मन्-मत्) Transgressing, exceeding, surpassing &c. See क्रम् with अति. E. क्रम् with अति, kṛit aff. शतृ.
अतिचिप्त I. m. f. n. (-प्तः-प्ता-प्तम्) Thrown beyond, thrown outside &c.

II. n. (-प्तम्) (In medicine.) A dislocation (see भ्रम and सन्धिमुक्त), described as 'when the two bones of a joint are forced out and cause much pain'. E. चिप् with अति, kṛit aff. ङ्.

अतिग m. f. n. (-गः-गा-गम्) ¹ Exceeding, going beyond. ² Surpassing, excelling. E. गम् with अति, kṛit aff. ङ्.

अतिगच्छ Bahuvr. I. m. f. n. (-च्छः-च्छा-च्छम्) Having large cheeks or temples.

II. m. (-च्छः) The Yoga star of the sixth lunar mansion (see चाद्रा), that star which serves as the index of the mansion. It is perhaps the 133d of Taurus. E. अति and गच्छ.

अतिगन्ध Bahuvr. I. m. f. n. (-न्धः-न्धा-न्धम्) Of strong or exceeding odour.

II. m. (-न्धः) ¹ A fragrant grass, lemon-grass (Andropogon schoenanthus). ² Champac (Michelia champaca). ³ A kind of Jasmin. See सुन्नर. ⁴ Sulphur. E. अति and गन्ध.

अतिगन्धाक्षु Tatpur. m. (-क्षुः) The name of a creeper. See पुषदाक्षी. E. अति and गन्धाक्षु.

अतिगर्वित Tatpur. m. f. n. (-तः-ता-तम्) Very arrogant, very proud. E. अति and गर्वित.

अतिगव Tatpur. m. f. n. (-वः-वा-वम्) Having gone beyond a cow, having surpassed a cow &c. E. अति (sc. क्रान्त) and गो (in the sense of the accusative), samāsānta aff. टच्.

अतिगहन Tatpur. m. f. n. (-नः-ना-नम्) Very impervious or inaccessible. E. अति and गहन.

अतिगुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very secret, closely hidden or concealed. E. अति and गुप्त.

अतिगुहा Tatpur. f. (-हुः) A plant (Hemionites cordifolia, Rox.). See पुन्निपर्वी. E. अति (sc. क्रान्त) and गुहा (in the sense of the accusative); 'rising above the ground'.

अतिगो Tatpur. f. (-गोः) An excellent cow. E. अति and गो.

अतिग्रह m. (-हः) I. Overtaking, surpassing. E. ग्रह् with अति, kṛit aff. चच्.

II. Tatpur. (In the philosophical terminology of the Upanishads) that which goes beyond the grahas or the eight instruments of apprehension i. e. the objects or functions of apprehension themselves: thus with the graha प्राण (meaning there 'the nose') corresponds the atigraha अपान (meaning there 'fragrant substance'), with the graha वाच, the atigraha नामन् and likewise, with the other six grahas विज्ञा, चक्षुस्, श्रोत्र, मनस्, इन्द्र, त्वक्, the atigrahas रस, रूप, शब्द, काम, कर्मेन् and सार्श. — Also called अतिग्राह. E. अति and ग्रह (in the sense of the accusative).

अतिग्राह Tatpur. m. (-हः) The same as अतिग्रह in its philosophical meaning. E. अति and ग्राह (in the sense of the accus.).

अतिग्राह्य Tatpur. I. m. f. n. (-ह्यः-ह्या-ह्यम्) Very acceptable or agreeable.

II. m. (-ह्यः) The name of three particular grahas or sacrificial vessels (see ग्रह), with which libations were made in the Jyotishtoma sacrifice to Agni, Indra and Sūrya. E. अति and ग्राह्य.

अतिघ Tatpur. m. (-घः) ¹ A bludgeon, a weapon. ² Anger, wrath. E. अति and घ.

अतिघ्नी Tatpur. f. (-घ्नी) The state of happiness, the state of profound sleep. (In the terminology of the Upanishads.) E. अति and घ्, with ङीप् aff., 'destroying thoroughly all unpleasant feelings'; sc. अवस्था.

अतिचर Tatpur. I. m. f. n. (-रः-रा-रम्) Going very much.

II. f. (-रा) The name of a plant which grows in Bengal (Hibiscus mutabilis). See also पद्मचारिणी, चवचा, पद्मा and चारटी. E. अति (very much) and चर, or अति (sc. क्रान्त) and चर (going i. e. a living being, in the sense of the accusative); the plant being called so, because 'it grows in impervious places and, therefore, goes beyond the reach of living beings'.

अतिचार m. (-रः) I. ¹ Going over or beyond. ² Surpassing, excelling. E. चर् with अति, kṛit aff. चच्.

II. Tatpur. ¹ Going quickly. ² The passage of a planet from one zodiacal sign to another, in a shorter than ordinary period. E. अति (exceedingly) and चार.

अतिचारिन् m. f. n. (-री-रिणी-रि) Transgressing, surpassing. E. चर् with अति, kṛit aff. चिनुच्, the affix implying here habit or nature.

अतिच्छ Tatpur. I. m. (-चः) A species of mushroom. (See छचा and पासन्न.)

II. f. (-चा) ¹ Anise (Anethum pimpinella). ² Barleria longifolia. E. अति (sc. क्रान्त) and छ (in the sense of the accusative), 'surpassing a parasol'; in the fem. with टाप् aff.

अतिच्छक I. m. (-कः) A mushroom. See the preceding.

II. f. (-का) The same as अतिच्छचा. E. taddh. aff. कन् added to the last.

अतिच्छन्द Tatpur. m. f. n. (-न्दः-न्दा-न्दम्) Without desire, free from worldly desire. Also अतिच्छन्दस्. E. अति (sc. क्रान्त) and छन्द (in the sense of the accusative), 'having gone beyond desires'.

अतिच्छन्दस् Tatpur. I. m. f. n. (-न्दाः-न्दाः-न्दः) The same as the preceding.

II. f. n. (-न्दाः-न्दः) The name of two classes of metres regulated by number and quantity, the first of which comprises the classes अतिजननी, शङ्करी, अतिशङ्करी, अष्टि, अष्टाष्टि, धृति, अतिधृति (qq. vv.) and the second the classes छति, प्रछति, आछति, विछति, सङ्कृति, अतिछति (or अभि-छति), उत्कृति (qq. vv.).

III. f. (-न्दाः) The name of one of the consecrated bricks or ishtakās. E. अति (sc. क्रान्त) and छन्दस् I. desire, II. metre (in the sense of the accusative) 'going or having gone beyond desires' and 'going beyond the seven Chhandas or metres गायत्री, उष्णिह्, अनुष्टुप्, जुह्वी, पङ्क्ति, विष्टुप् and जननी'.

अतिजननी Tatpur. f. (-नी) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It comprises sixteen varieties and consists of a stanza of four lines, with thirteen syllables in each line. (See ¹ प्रहर्विणी, ² वधिरा (or अतिवधिरा), ³ मन्तमयूर (or माया), ⁴ नौरी, ⁵ मञ्जुभाषिणी (or प्रबोधिता, or मुनन्दिनी, or जनकप्रभा), ⁶ चन्द्रिका (or चमा, or उत्पलिनी, or कुटि-जननी), ⁷ कलहंस (or विचवती, or सिंहनाद), ⁸ चक्षुरिका-वली, ⁹ चन्द्रलेखा, ¹⁰ विष्णु, ¹¹ मुनेन्द्रमुख, ¹² तारक, ¹³ क-

आवन् (or **अवन्**), ¹⁴ **पङ्कजावली** (or **पङ्कजावली**), ¹⁵ **चञ्चली**, ¹⁶ **प्रभावती**. E. **अति** (sc. **क्रान्ता**) and **अवती** (in the sense of the accusative) 'going beyond the metre अवती q. v.'. **अतिजन** Bahuvr. m. f. n. (-**जः-जा-जम्**) Solitary, lonely. E. **अति** (in the sense of **अतिगत** or **अत्यन्तविगत**) and **जन**; or perhaps as a Tatpur. **अति** (sc. **क्रान्त**) and **जन** (in the sense of the accusative). **अतिजर** Bahuvr. m. f. n. (-**रः-रा-रम्**) Exceedingly old. With respect to the declension of this word, see **जरा** and **जरस्**. E. **अति** and **जरा**. **अतिजन** Tatpur. I. m. (-**वः**) Extreme speed. II. m. f. n. (-**वः-वा-वम्**) Marching fast or fleet. E. **अति** and **जव**. **अतिजागर** Tatpur. I. m. f. n. (-**रः-रा-रम्**) Very wakeful, restless. II. m. (-**रः**) The black curlew. E. **अति** and **जागर**. **अतिजात** Tatpur. m. f. n. (-**तः-ता-तम्**) Superior by birth (to the parents). E. **अति** and **जात**. **अतिजीर्ण** Tatpur. m. f. n. (-**र्णः-र्णा-र्णम्**) Very old. E. **अति** and **जीर्ण**. **अतिडीन** Tatpur. n. (-**नम्**) Very lofty or very rapid flight of birds. E. **अति** and **डीन**. **अतितराम्** ind. ¹ Far more, far better (with a word following in the ablative or fifth case). ² Very much, excessively, exceedingly. ³ Far beyond, far above (with a word following in the accusative or second case). E. **अति**, taddh. aff. **तरप्** and **आमु**. (**अतितराम्** may better be considered as the comparative degree of **अति** in the accus. of the femin.) **अतितारिन्** m. f. n. (-**री-रिणी-रि**) Crossing or getting over. E. **तु** with **अति**, kṛit aff. **शिनि**. **अतितीक्ष्ण** Tatpur. m. f. n. (-**क्ष्णः-क्ष्णा-क्ष्णम्**) Very pungent, sharp, hot or acrid. E. **अति** and **तीक्ष्ण**. **अतितीव्र** Tatpur. I. m. f. n. (-**व्रः-व्रा-व्रम्**) Very sharp or pungent. II. f. (-**व्रा**) Dūb grass. See **गण्डदूर्वा**. E. **अति** and **तीव्र**. **अतितुष** Tatpur. m. f. n. (-**षः-षा-षम्**) Very much hurt or injured. E. **अति** and **तुष**. **अतितृप्ति** Tatpur. f. (-**प्तिः**) Oversatisfaction, satisfying one's appetite too much. E. **अति** and **तृप्ति**. **अतिवद्** Tatpur. Beyond that. E. **अति** (sc. **क्रान्त**) and **वद्** (in the sense of the accusative). This word seems to be only one of grammatical coinage, to show that the declension of **वद्** in compositions like these is like that of other nouns ending in **द्** and not that of the pronominal theme **वद्**; i. e. **अतिवद्**, **अतिवदौ** &c. (instead of **अतिस्यः**, **अतिवौ** &c.). **अतित्वम्** Tatpur. m. Surpassing thee. E. **अति** (sc. **क्रान्तः**) and **त्वम्** (in the sense of **त्वाम्**). This word seems to be, like the last, only a grammatical one and scarcely in real use; its declension is equally purely fictitious and varying, even, according to the different grammatical authorities. See the following and **अतित्वाम्**, **अतिद्वयम्**, also **अत्वहम्**. **अतित्वान्** Tatpur. The accus. in the plural of the preceding. **अतित्वाम्** Tatpur. The accusative in the singular and dual of **अतित्वम्**.

अतिथि I. 1. m. f. n. (-**थिः-थी-थि**) One who arrives and, though entirely unknown, is entitled to the rites of hospitality, a guest. See **अतिथिन्**. 2. m. (**थिः**) ¹ A proper name of a king of Ayodhyā, the son of Kuśa and grandson of Rāma. ² The vaidik name of an attendant of Soma. (This latter meaning is more likely to be taken in a figurative sense, Soma being mentioned as the name of a king and Agni, Atithi, Śyena as those of his attendants). E. **अत्**, un. aff. **इथिन्**. (**अतिथि** in the meaning of 'guest' is also explained as a Bahuvr. 'one who has no kind of तिथि or holy day, who may arrive any day' or 'one who does not sojourn a whole tithi, but only one single night', or 'one who is not steady (when तिथि is supposed to be a mutilated form of स्थिति)'; all these explanations are artificial.) II. Bahuvr. m. (-**थिः**) Wrath, anger. E. **अ** priv. and तिथि 'not restricted to a tithi, what may come at any time'. **अतिथिक्रिया** Tatpur. f. (-**या**) Hospitality considered as a religious duty. E. **अतिथि** and **क्रिया**. **अतिथिन्** Tatpur. m. (-**न्**) A proper name or a vaidik epithet of Divodāsa. (Properly meaning: 'worthy to be approached by guests, hospitable'. E. **अतिथि** and **न्** (from **गन्**, un. aff. **ङ्**)). **अतिथित्वम्** n. (-**त्वम्**) Hospitality. E. **अतिथि**, taddh. aff. **त्वम्**. **अतिथिधर्म** Tatpur. m. (-**र्मः**) The proper quality which constitutes a claim to hospitality. E. **अतिथि** and **धर्म**. **अतिथिधर्मिन्** m. f. n. (-**र्मि-र्मिणी-र्मि**) One who has the proper qualities which constitute a claim to hospitality. E. The preceding, taddh. aff. **इर्मि**. **अतिथिन्** I. m. f. n. (-**थि-थिनी-थि**) Wandering, travelling. (ved.) II. m. (-**थी**) The name of a king, called also Suhotra and otherwise Atithi. See **अतिथि**. E. **अत्**, un. aff. (?) **इथिन्**. **अतिथिद्वेष** Tatpur. m. (-**घः**) Inhospitability. E. **अतिथि** and **द्वेष**. **अतिथिपूजन** Tatpur. n. (-**नम्**) Hospitality considered as one of the principal sacraments of the Hindus. E. **अतिथि** and **पूजन**. **अतिथिपूजा** Tatpur. f. (-**जा**) The same as the preceding. E. **अतिथि** and **पूजा**. **अतिथिसत्कार** Tatpur. m. (-**रः**) The rite of hospitality, the hospitable treatment of a guest. E. **अतिथि** and **सत्कार**. **अतिथिसेवा** Tatpur. f. (-**वा**) Service of a guest, hospitality. E. **अतिथि** and **सेवा**. **अतिदग्ध** Tatpur. I. m. f. n. (-**ग्धः-ग्धा-ग्धम्**) Very much burnt. II. n. (-**ग्धम्**) (In med.) One of the four degrees of burns, described in the following manner: 'when the flesh hangs down and the part is separated with the destruction of the vessels, joints &c., with fever, thirst, faintness, the tumour growing slowly and, when ripe, being colourless'. E. **अति** and **दग्ध**. **अतिदत्त** Tatpur. m. (-**त्तः**) A proper name, the son of Śūra or Rājādhīdeva. E. **अति** and **दत्त**. **अतिदर्प** I. Tatpur. m. (-**र्पः**) Excessive pride or arrogance. II. Bahuvr. m. f. n. (-**र्पः-र्पा-र्पम्**) Very proud or arrogant. E. **अति** and **दर्प**. **अतिदर्शिन्** Tatpur. m. f. n. (-**र्शि-र्शिनी-र्शि**) Seeing very far. E. **अति** and **दर्शिन्**. **अतिदानु** Tatpur. m. (-**ता**) A liberal man. E. **अति** and **दानु**.

अतिदान Tatpur. n. (-नम्) Munificence, giving largely. E. अति and दान.

अतिदान Tatpur. m. (-नः) The name of a prince. Perhaps the same as, or another reading of अभिदान. E. अति and दान.

अतिदाह Tatpur. m. (-हः) ¹ Great heat. ² Violent inflammation. E. अति and दाह.

अतिदिष्ट m. f. n. (-ष्टः-ष्टा-ष्टम्) Being the object of an अति-देश (q. v.), of an additional or supplementary rule. E. हिम् with अति, kṛit aff. ण्.

अतिदीप Tatpur. m. (-पः) The name of a plant (Plumbago rosea). Called also रक्तचिषक. E. अति and दीप.

अतिदीर्घ Tatpur. m. f. n. (-र्घः-र्घा-र्घम्) Too or very long (in time and space). E. अति and दीर्घ.

अतिदुःसह Tatpur. m. f. n. (-हः-हा-हम्) Quite intolerable, quite unbearable, not to be borne or endured. E. अति and दुःसह.

अतिदुर्गत Tatpur. m. f. n. (-तः-ता-तम्) In great difficulty or distress. E. अति and दुर्गत.

अतिदुर्लभ Tatpur. m. f. n. (-भः-भा-भम्) Very difficult to obtain. E. अति and दुर्लभ. (The form दुर्लभ, however, occurs only as part of a compound, दुर्लभ or दुर्लभ being the legitimate forms, when used alone.)

अतिदुष्कर Tatpur. m. f. n. (-रः-रा or -री-रम्) Very arduous, very difficult. E. अति and दुष्कर.

अतिदूर Tatpur. n. (-रम्) Excessive distance. (अतिदूरम्, अतिदूरात्, अतिदूरेण and अतिदूरे, especially in conjunction with न are used adverbially 'not very far off'.) E. अति and दूर.

अतिदेव Tatpur. m. (-वः) A superior god, one who surpasses the Gods. E. अति and देव (or according to others अति, sc. ब्रह्मा, and देव, in the sense of the accusative).

अतिदेश m. (-शः) A rule providing for something more than the ordinary or established rules (see प्रदेश, उपदेश) provide for and not comprehended by them; it may be either enjoined specially or derived from inference; if such a rule, in grammar, affects the form, gender &c. of a word, it is called **रूपातिदेश**, **लिङ्गातिदेश** &c.; in philosophy atideśas of a general or comprehensive nature are called **सामान्यातिदेश** and those restricted to a special case **विशेषातिदेश**. See also शास्त्रातिदेश, कार्यातिदेश, निमित्तातिदेश, व्यपदेशातिदेश. E. हिम् with अति, kṛit aff. चञ्.

अतिदोष Tatpur. m. (-षः) A great fault. E. अति and दोष.

अतिधन्वन् Bahuvr. m. (-न्वा) The proper name of a descendant of Śunaka. E. अति and धन्वन्.

अतिधृति Tatpur. f. (-तिः) ¹ The name of a class of metres which are regulated by number and quantity. See अतिच्छन्दस्. It comprises thirteen varieties and consists of a stanza of four lines with nineteen syllables in each line. (See ¹ शार्दूल or शार्दूलविक्रीडित, ² मेघविशुद्धित or विशुद्धित, ³ पञ्चामर, ⁴ पुष्पदामन, ⁵ विन्दा, ⁶ छाया, ⁷ मकरन्दिका, ⁸ समुद्रतटा, ⁹ सुरसा, ¹⁰ मखिमज्जरी, ¹¹ चक्रमासा or चक्र, ¹² धवसाङ्ग or धवस, ¹³ सङ्गु.) ² (In arithmetic sometimes used to denote) the number nineteen. E. अति (sc. ब्रह्मा) and धृति (in the sense of the accusative) 'going beyond the metre धृति q. v.'.

अतिधेनु Bahuvr. m. f. n. (-नुः-नुः-नु) Having excellent or a great many cows. E. अति and धेनु.

अतिनामन् Bahuvr. m. (-मा) A proper name, one of the seven Rishis or Sages who preside over the reign of Chā-kshusha, the sixth Manu. E. अति and नामन्.

अतिनिवृत् Tatpur. f. (-वृत्) The name of a vaidik metre regulated by the number of syllables; it consists of three Pādas of seven, six, and seven syllables in each; also read अतिनिवृत्. E. अति (sc. ब्रह्मा) and निवृत् (or निवृत्), in the sense of the accusative.

अतिनिद्र I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) One who sleeps inordinately.

II. Tatpur. f. (-द्रा) Excessive sleep (also considered as a morbid symptom).

III. Avyayibh. (-द्रम्) After sleeping. E. अति and निद्रा.

अतिनिवृत् Tatpur. f. (-वृत्). See अतिनिवृत्.

अतिनी Tatpur. m. f. n. (-नीः-नीः-नु) Landed from a boat.

E. अति (sc. ब्रह्मा) and नी (in the sense of the accusative) 'gone beyond a boat'.

अतिपतन n. (-नम्) Transgressing, going beyond bounds. E. पत् with अति, kṛit aff. ण्.

अतिपतित m. f. n. (-तः-ता-तम्) Transgressed, missed. See also अतिपन्न. E. पत् with अति, kṛit aff. ण्.

अतिपत्ति f. (-तिः) Going beyond, passing away. E. पत् with अति, kṛit aff. ण्.

अतिपत्र Bahuvr. m. (-त्रः) ¹ A tree, see हस्तिपत्र. ² Another tree, the Teak tree. See शाकपत्र. E. अति and पत्र.

अतिपथिन् Tatpur. m. (-पन्था) A good road. E. अति and पथिन्, 'a very road'.

अतिपद् Bahuvr. m. f. n. (-द्दः-द्दा-द्दम्) Having one foot too much or more (as an exuberant metre; f. i. अतिपद् गायत्री, अतिपद् शङ्करा). E. अति and पद्.

अतिपन्न m. f. n. (-न्नः-न्ना-न्नम्). The same as अतिपतित. E. पद् with अति, kṛit aff. ण्.

अतिपर Tatpur. m. (-रः) I. A great enemy. E. अति and पर.

II. One who has conquered his enemy. E. अति (sc. ब्रह्मा) and पर (in the sense of the accusative).

अतिपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Very imperceptible, very remote. E. अति and परोक्ष.

अतिपरोक्षवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Being of very remote explanation, very difficult to explain (as words the etymology of which is obscure). E. अतिपरोक्ष and वृत्ति.

अतिपात m. (-तः) ¹ Passing away. ² Transgression, neglect of duty, deviation from laws or customs, sin, offence.

³ Contrariety, opposition. E. पत् with अति, kṛit aff. चञ्.

अतिपातक Tatpur. n. (-कम्) The worst of the great sins, a heinous sin, viz. the sexual intercourse of a man with his mother, daughter or daughter-in-law and that of a woman with her son, father and father-in-law. E. अति and पातक.

अतिपातित Tatpur. I. m. f. n. (-तः-ता-तम्) Quite thrown, quite driven out.

II. n. (-तम्) (In medicine.) A dislocation, complete separation of a limb from the body (see भग्न and काण्डभग्न). E. अति and पातित.

अतिपातिन् m. f. n. (-ती-तिनी-ति) I. Going beyond, exceeding. E. पत् with अति, kṛit aff. चिञ्.

II. Tatpur. Passing very quick, acute (as a disease). E. अति and पातिन्.

अतिपादनिवृत् Tatpur. f. (-त्) The name of a vaidik metre regulated by the number of syllables. It is a species of the Gāyatri metre and consists of three Pādas of six, eight and seven syllables in each. Also read अतिपादनिवृत्. E. अति (sc. क्वात्) and पादनिवृत् (or पादनिवृत्), in the sense of the accusative.

अतिपादनिवृत् Tatpur. f. (-त्). See the preceding.

अतिपितामह Tatpur. m. (-हः) Surpassing the grand-father, better than his grand-father (as a grand-son). E. अति (sc. क्वात्) and पितामह (in the sense of the accusative).

अतिपितृ Tatpur. m. (-ता) Surpassing the father, better than his father (as a son). E. अति (sc. क्वात्) and पितृ (in the sense of the accusative).

अतिपुरुष Tatpur. m. (-षः) A great man, a great hero; also written अतिपुरुष. E. अति and पुरुष or पुरुष.

अतिपेशल Tatpur. m. f. n. (-लः-ला-लम्) Very dexterous or clever. E. अति and पेशल.

अतिप्रगे Tatpur. ind. Very early or too early in the morning. E. अति and प्रगे.

अतिप्रमाण Bahuvr. m. f. n. (-णः-णा-णम्) Exceedingly large, very great. E. अति and प्रमाण.

अतिप्रवृत्ति Tatpur. f. (-त्तिः) Coming forth very much, running too abundantly &c. E. अति and प्रवृत्ति.

अतिप्रवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Too much grown, swollen &c. ² Too haughty, too arrogant. E. अति and प्रवृद्ध.

अतिप्रश्न m. (-श्नः) A question which goes beyond its proper bounds, a question concerning a transcendental object. E. प्रश्न् with अति, kṛit aff. णञ्.

अतिप्रश्न्य m. f. n. (-श्न्यः-श्न्या-श्न्यम्) Belonging to, referring to, being the object of a question which goes beyond its proper bounds, or concerns a transcendental object. E. अतिप्रश्न, taddh. aff. यत्.

अतिप्रसक्ति Tatpur. f. (-क्तिः) Being attached too much, too great attachment. See also the following. E. अति and प्रसक्ति.

अतिप्रसङ्ग m. (-ङ्गः) I. Tatpur. Too great attachment, being attached too much. E. अति and प्रसङ्ग.

II. (In grammar, law and philosophy.) The applicability of a rule, definition, notion &c. extended too far: applying a rule &c. to a case, object &c. where properly it ought not to be applied. E. सङ्ग with प्र and अति, kṛit aff. चञ्.

अतिप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Very notorious, quite known. E. अति and प्रसिद्ध.

अतिप्रेषित Tatpur. n. (-तम्) The time after the ceremony with the प्रेष (q. v.) Mantras has been performed. E. अति (sc. क्वात्) and प्रेषित (in the sense of the accusative).

अतिप्रीडयौवन Tatpur. m. f. n. (-नः-ना-णम्) Being in the fullness of youth. E. अति and प्रीडयौवन.

अतिवह Bahuvr. I. m. f. n. (-वहः-वा-वहम्) Very strong, very powerful.

II. m. (-वहः) ¹ An active soldier. ² The name of a king.

III. f. (-वा) ¹ The name of a medicinal plant 'employed

against disorders from wind, worms, sickness, burning heat and thirst, excess of saliva, in pregnancy &c. and considered as possessing strengthening properties' (Sidonia cordifolia and rhombifolia, or according to others Annona squamosa). ² A proper name, a daughter of Daksha and wife of Kaśyapa. ³ The name of a mystical verse or charm, used as a mystical weapon. E. अति and वह.

अतिबाहु Bahuvr. m. (-हुः) One of the seven Rishis or Sages who preside over the reign of the fourteenth Manu. E. अति and बाहु, 'having very great arms'.

अतिब्रह्मचर्य Tatpur. n. (-र्यम्) Excess of chastity. E. अति and ब्रह्मचर्य.

अतिब्रह्मन् Tatpur. m. (-न्) The proper name of a king. E. अति (sc. क्वात्) and ब्रह्मन् (in the sense of the accusative).

अतिभार I. Tatpur. m. (-रः) ¹ A great or excessive burden. ² (Figuratively.) Inexplicitness, great obscurity (of a sentence &c.).

II. Bahuvr. (?) A proper name, according to a Purāṇa, the son of Rīteyu and a descendant of Puru. See also अतिमार. E. अति and भार.

अतिभारन Tatpur. m. (-नः) A mule. E. अतिभार and न.

अतिभाव m. (-वः) Surpassing, overcoming, overpowering. E. भू with अति, kṛit aff. वञ्.

अतिभी Bahuvr. m. (-भीः) Lightning, the flash accompanying thunder. E. अति and भी.

अतिभीषण Tatpur. m. f. n. (-णः-णा-णम्) Very horrible, very formidable. E. अति and भीषण.

अतिभूमि Tatpur. f. (-मिः) ¹ Extensive land. ² Excess, extremeness, impropriety. E. अति and भूमि; (some explain this word by अतिशयस्य स्थानम्.)

अतिभोजन Tatpur. n. (-नम्) Eating too much (considered also as a consequence of the disease भक्षक q. v.). E. अति and भोजन.

अतिभू Bahuvr. m. f. n. (-भूः-भू-भु) Having very large eyebrows. E. अति and भू.

अतिमङ्गल Tatpur. I. m. f. n. (-लः-ला-लम्) Very auspicious &c. (See मङ्गल.)

II. m. (-लः) A fruit (Ægle, or Cratoeva marmelos). See विल. E. अति and मङ्गल.

अतिमति Tatpur. f. (-तिः) Pride, arrogance. E. अति and मति.

अतिमध्याह्न Tatpur. n. (-नम्) The height of midday. E. अति and मध्याह्न.

अतिमर्याद I. Tatpur. m. f. n. (-दः-दा-द्धम्) Very much, excessive.

II. Avyayibh. (-द्म्) Excessively, beyond bounds. E. अति

(sc. क्वात्) and मर्यादा (in the sense of the accusative).

अतिमर्त्य Tatpur. m. f. n. (-र्त्यः-र्त्या-र्त्यम्) Superhuman, divine. E. अति (sc. क्वात्) and मर्त्य (in the sense of the accusative).

अतिमात्र I. Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Much, excessive.

II. Avyayibh. (-त्रम्) Excessively. E. अति (sc. क्वात्) and मात्रा (in the sense of the accusative).

अतिमान् Tatpur. The accus. in the plural of अत्यहम् q. v.

अतिमान Tatpur. m. (-नः) Great pride or arrogance. E. अति and मान.

अतिमानिन् Tatpur. m. f. n. (-नी-तिनी-नि) Very proud, very haughty or arrogant. E. अति and मानिन्.

अतिमानुष Tatpur. m. f. n. (-वः-वी-वम्) ¹ Superhuman, more than mortal. ² Immortal, divine. E. अति (sc. क्वात्) and मानुष (in the sense of the accusative).

अतिमाम् Tatpur. The accusative in the singular and in the dual of अत्यहम् q. v.

अतिमाय Tatpur. m. f. n. (-यः-या-यम्) ¹ Free from illusion. ² Entirely liberated or freed. E. अति (sc. क्वात्) and माया (in the sense of the accusative).

अतिमार Tatpur. m. (-रः) The name of a prince; also written अतिभार q. v. E. अति (sc. क्वात्) and मार (in the sense of the accusative).

अतिमावत I. Tatpur. m. (-तः) A hurricane.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Very windy. E. अति and मावत.

अतिमित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not wet, not moistened. E. अ neg. and तिमित. ² Over measured. E. अति and मित.

अतिमुक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Entirely liberated or freed. ² Free from passion or worldly desire. ³ Seedless, barren. E. अति and मुक्त.

II. m. (-क्तः) A large creeper bearing white fragrant flowers (Gærtnera racemosa), 'used against colds, bilious heat, feverish delirium, hiccough, sickness &c.' See also पुण्ड्रक, माधवीक्षता. E. अति (sc. क्वात्) and मुक्ता (in the sense of the accusative) 'surpassing pearls sc. in whiteness'.

III. m. (-क्तः) A tree (Dalbergia oujeiniensis). E. अति and मुक्त 'from its spreading very widely'.

अतिमुक्तक m. (-कः) ¹ A tree (Dalbergia oujeiniensis). ² A creeper (Gærtnera racemosa). See अतिमुक्त. ³ Mountain ebony. See तिन्दुक. ⁴ Another tree. See हरिमन्त्र. E. अति-मुक्त, taddh. aff. कन्.

अतिमुक्ति f. (-क्तिः) Liberation from death. See मुक्ति, अति-मोक्ष and मोक्ष. E. मुच् with अति, kṛit aff. क्तिन्; or a Tatpur. consisting of अति and मुक्ति.

अतिमुख Tatpur. m. f. n. (-मुः-मु-मु) Overcoming death. E. अति (sc. क्वात्) and मुख (in the sense of the accusative).

अतिमैयुज Tatpur. n. (-नम्) Excess of sexual intercourse. E. अति and मैयुज.

अतिमोक्ष m. (-क्षः) Liberation from death. See मोक्ष, मुक्ति and अतिमुक्ति. E. मोक्ष with अति, kṛit aff. क्षच्; or a Tatpur. consisting of अति and मोक्ष.

अतिमोदा Bahuvr. f. (-दा) A tree (Jasminum arboreum). See नवमल्लिका. E. अति and मोद.

अतियश Bahuvr. m. f. n. (-शः-शा-शम्) Very glorious, very celebrated. E. अति and यश (instead of यशस्). See the following.

अतियशस् Bahuvr. m. f. n. (-शः-शा-शः) Very glorious, very celebrated. E. अति and यशस्.

अतियाज Tatpur. m. (-जः) The name of a Rishi (properly meaning: a great sacrificer, very pious). E. अति and याज.

अतियुवन् Tatpur. m. f. n. (-युवा-यूनी or -युवती-युव) Very young. E. अति and युवन्.

अतियुयम् Tatpur. The nominative in the plural of अति-स्वम् q. v.

अतियोग Tatpur. m. (-गः) Too great conflux, excessive combination, excess. E. अति and योग.

अतिरक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) Very red.

II. f. (-क्ता) One of the seven tongues of Agni. See अग्नि-जिह्वा. E. अति and रक्त.

अतिरथ Tatpur. m. (-थः) A mighty warrior or chief, one going to battle in a car. E. अति and रथ.

अतिरसा Bahuvr. f. (-सा) The name of several plants. See मूवी, राखा, क्लीतक. E. अति and रस.

अतिराजकुमारि Tatpur. m. f. n. (-रिः-रि-रि) Surpassing a princess. E. अति (sc. क्वात्) and राजकुमारी (in the sense of the accusative).

अतिराजन् Tatpur. m. (-जा) ¹ An excellent, a mighty king. E. अति and राजन्. See अतिराजी. ² One who surpasses a king. E. अति (sc. क्वात्) and राजन् (in the sense of the accusative). See अतिराजी.

अतिराज्य denom. par. (-यति) To surpass a king. E. अति-राजन् (one who surpasses a king), denom. aff. णिच्.

अतिराजी Tatpur. m. (-जी) An excellent queen. E. अति and राजन्, samāsānta aff. टच् and fem. aff. ङीप्. (The masculine form of this word which would be अतिराज, does not exist. See अतिराजन्, 1.)

अतिराज्ञी Tatpur. f. (-ज्ञी) A woman who surpasses a king. E. See अतिराजन्, 2, fem. aff. ङीप्.

अतिरात्र Tatpur. m. (-त्रः) ¹ The name of the fifth part or Soma-sansthá of the Jyotishboma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory but kāmya, voluntary, viz. if the sacrificer institutes it for the sake of progeny, and therefore anitya, not always taking place, supererogatory. (See अग्निष्टोम.) ² The usual beginning and concluding part of those Ahargaṇa sacrifices which are called Sattrā (q. v.) and the beginning or the concluding part of those which are called Abina (q. v.). There are, however, exceptions to this rule, see f. i. पञ्चदश-रात्र, कुण्डपायिनामयन. ³ The name of the Sāmaveda verse which closes the ceremonies of the sacrifices mentioned before.

⁴ A proper name, the son of Chākshusha or the sixth Manu by Nadvalā. E. अति (sc. क्वात्) and रात्रि (in the sense of the accusative), samāsānta aff. ञच्; properly meaning 'lasting beyond a night'.

अतिरात्रसवनीयपशु Tatpur. m. (-शुः) The savaniyapaśu (q. v.) or sacrificial animal in the Atirātra (q. v.). It is a ewe consecrated to Saraswati and subject to the regulations which exist for the अपीषोमीयपशु (q. v.) E. अतिरात्र and सवनीयपशु.

अतिरिक्त m. f. n. (-क्तः-क्ता-क्तम्) Excessive, exceeding. E. रिच् with अति, kṛit aff. क्त.

अतिरिक्तता f. (-ता) Increase of bulk or quantity, expansion, enlargement, elevation, &c. E. taddh. aff. तच् added to the preceding.

अतिरिक्ताङ्ग I. Tatpur. n. (-ङ्गम्) An additional or extra limb.

II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Having a limb too much (f. i. six fingers). E. अतिरिक्त and अङ्ग.

अतिरुक् Tatpur. m. (-रुक्) The knee of a horse. E. अति and रुक् 'very bright' (?).

अतिरुचिर Tatpur. I. m. f. n. (-रः-रा-रम्) Very beautiful, very pleasing.

II. f. (-रा) The name of two metres; viz. ¹ A metre re-

gulated by quantity, consisting of a stanza of four lines with twenty-nine syllables to each couplet, or according to others, a variety of the Gityáryá, with thirty syllables in the first couplet and thirty-two in the second. Also called **चुडिका** or **चुलिका**. ²A metre regulated by number and quantity; a variety of the metre **अतिवृत्ति** (q. v.) and consisting of a stanza of four lines with the following feet in each line: — — — | — — — — — — — — —. Also called **रुचिरा**. E. **अति** and **रुचिर**.

अतिरेक m. (-कः) Going over, exceeding, excess. Also used as adj. in the three genders, excessive. Also written **अतीरेक**. E. **रिच्** with **अति**, kṛit aff. **चञ्**.

अतिरेकिन् m. f. n. (-की-किणी-कि) More, superior. E. **अतिरेक**, taddh. aff. **इनि**.

अतिरे Tatpur. m. f. n. (-रे:-रे:-रि) One who goes beyond his wealth or property, extravagant. E. **अति** (sc. **क्रान्त**) and **रे** (in the sense of the accusative).

अतिरोग Tatpur. m. (-रः) Consumption (Phthisis pulmonalis). E. **अति** and **रोग**.

अतिरोमश् Tatpur. I. m. f. n. (-श:-शा-शम्) Very hairy, too hairy. See **अतिशोमश्**.

II. m. (-शः) A wild goat, or according to some, a large monkey. E. **अति** and **रोमश्**.

अतिलक्ष्मी I. Tatpur. f. (-क्ष्मीः) Great fortune, great beauty &c.

II. Bahuvr. m. f. n. (-क्ष्मी:-क्ष्मी:-क्ष्मि) Very fortunate, very beautiful &c. E. **अति** and **लक्ष्मी**.

अतिलम्ब Tatpur. m. f. n. (-म्ब:-म्बा-म्बम्) Very spacious, very large or extended. E. **अति** and **लम्ब**.

अतिलिङ्गा Tatpur. (?) f. (-ङ्गा) A Prākṛit metre regulated by quantity; it consists of a stanza of four lines with sixteen mātrās in each line, does not contain an Amphibrachys and ends in a Pyrrhichius. Also called **अटिङ्गा**. E. **अति** and **लिङ्ग** (?).

अतिबुध्य m. f. n. (-ब्ध्य:-ब्धा-ब्ध्यम्) Very covetous. E. **अति** and **बुध्य**.

अतिशोभ I. Tatpur. m. (-भः) Excessive desire or greediness.

II. Bahuvr. m. f. n. (-भ:-भा-भम्) Very greedy, very covetous. E. **अति** and **शोभ**.

अतिशोभता f. (-ता) Great greediness. E. **अतिशोभ** (II), taddh. aff. **तच्**.

अतिशोम Bahuvr. m. f. n. (-म:-मा-मम्) Having too many or very many hairs on the body, too hairy, very hairy. E. **अति** and **शोम**.

अतिशोमश् Tatpur. I. m. f. n. (-श:-शा-शम्) Too hairy, very hairy.

II. f. (-शा) A potherb (Convolvulus argenteus). E. **अति** and **शोमश्**.

अतिशोहित Tatpur. m. f. n. (-त:-ता-तम्) Very red. E. **अति** and **शोहित**.

अतिशौक Tatpur. n. (-कम्) Excessive desire or greediness. E. **अति** and **शौक**.

अतिवक्तु Tatpur. m. f. n. (-क्ता-क्ती-क्तु) Loquacious, talkative. E. **अति** and **वक्तु**.

अतिवक्र Tatpur. I. m. f. n. (-क्र:-क्रा-क्रम) Very crooked, very oblique &c.

II. f. (-क्रा) One of the eight gatis or kinds of motion of a planet. (See **वति**.) E. **अति** and **वक्र**.

अतिवचम् Tatpur. The nominative in the plural of **अवहम्** q. v. **अतिवर्तन** n. (-नम्) An accident, a circumstance not capable of being prevented or guarded against, and which, therefore, does not render a person liable to punishment. E. **वृत्** with **अति**, kṛit aff. **छुट्** 'out of the reach of punishment'.

अतिवर्तिन् m. f. n. (-र्ती-र्तिनी-र्ति) ¹ Going beyond. ² Transgressing, offending. E. **वृत्** with **अति**, kṛit aff. **इनि**.

अतिवर्तुल Tatpur. I. m. f. n. (-लः-ला-लम्) Very round, circular &c.

II. m. (-लः) A kind of potherb. See **कलाय**. E. **अति** and **वर्तुल**.

अतिवाद m. (-दः) Opprobrious or harsh speech. Another reading of this word is **अभिवाद**. E. **वद्** with **अति**, kṛit aff. **चञ्** 'a speech going beyond its proper bounds'.

अतिवादिन् m. f. n. (-दी-दिनी-दि) Speaking more than is proper. E. **वद्** with **अति**, kṛit aff. **णिनि** (implying in this instance habit or nature).

अतिवालक Tatpur. I. m. f. n. (-क:-का-कम्) Childish.

II. m. (-कः) An infant. E. **अति** and **वालक**.

अतिवास Tatpur. m. (-सः) The fast observed on the day preceding that in which the Śrāddha or presentation of oblations to deceased ancestors is performed. E. **अति** and **वास**.

अतिवाहन Tatpur. n. (-नम्) Excessive carrying or toiling, carrying or toiling too much. E. **अति** and **वाहन**.

अतिवाहिक m. (-कः) An infernal spirit, an inhabitant of the hell. E. **अतिवाह**, taddh. aff. **ठक्** (having to toil very hard; see **यात्र**).

अतिविकट Tatpur. I. m. f. n. (-ट:-टा-टम्) Very fierce, very formidable.

II. m. (-टः) A vicious elephant. E. **अति** and **विकट**.

अतिविद्ध Tatpur. m. f. n. (-द्ध:-द्धा-द्धम्) Pierced through, transfixed. E. **अति** and **विद्ध**.

अतिविलम्बिन् Tatpur. m. f. n. (-म्बी-म्बिनी-म्बि) Very dilatory, very slow. E. **अति** and **विलम्बिन्**.

अतिविश्रम्भनवोढा Karmadh. f. (-डा) One of the female characters in the amatory poetry of the Hindus, described as very much attached to her husband, but being sarcastic when he is in fault and firm, and abusive when he is in fault but weak. E. **अति-विश्रम्भ** and **नवोढा**.

अतिविश्व Tatpur. m. (-श्वः) The name of a Muni. E. **अति** (sc. **क्रान्त**) and **विश्व** (in the sense of the accusative) 'beyond all'.

अतिविष I. m. f. n. (-ष:-षा-षम्) ¹ Bahuvr. Very poisonous. ² Tatpur. Exceeding or subduing poison.

II. Tatpur. (or Bahuvr.) f. (-षा) The name of a most poisonous plant growing in Nepal used in medicine as an antidote and also against disorders produced by bilious fevers, dysentery, sickness, preternatural parturition &c. Its bark is also employed in dying; it is of three kinds, white, red and black. The root is employed by the natives of India and Nepal to poison the barbs of arrows (Aconitum ferox). E. Bahuvr. **अति** and **विष**; Tatpur. **अति** (sc. **क्रान्त**) and **विष** (in the sense of the accusative).

अतिवृत्ति f. (-त्तिः) I. Going beyond, not being appropriate. E. **वृत्** with **अति**, kṛit aff. **क्तिन्**.

II. Tatpur. Excess, abundance. E. **अति** and **वृत्ति**.

अतिवृष्टि Tatpur. f. (-ष्टिः) Heavy rain, excess of rain. E. अति and वृष्टि.

अतिवृष्टिहत Tatpur. m. f. n. (-तः-ता-तम्) Injured by heavy rain. E. अतिवृष्टि and हत.

अतिवैश I. Tatpur. m. f. n. (-वः-वा-वम्) Much, excessive. II. Avyayibh. (-वम्) Excessively. E. अति (sc. क्कान्त) and वैश (in the sense of the accusative).

अतिवोढु m. (-ढा) One who carries over or beyond. E. वह् with अति, kṛit aff. तुच्.

अतिव्यथन Tatpur. n. (-नम्) Causing excessive pain or agony. E. अति and व्यथन.

अतिव्यथा Tatpur. f. (-था) Excessive pain, agony. E. अति and व्यथा.

अतिव्यय Tatpur. m. (-यः) Extravagance, great expenditure. E. अति and व्यय.

अतिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Piercing through, transfixing. E. अति and व्याधिन्.

अतिव्याप्त m. f. n. (-प्तः-प्ता-प्तम्) (In grammar and philosophy.) Obtained through generalizing by going beyond the mark or too far, inferred without being warranted by the rules, premises &c. given, not authorised. E. आप् with वि and अति, kṛit aff. क्त.

अतिव्याप्ति f. (-प्तिः) (In grammar and philosophy.) Generalising by going beyond the mark or too far, drawing an inference unwarranted by the premises, rules &c.; applying a rule, definition, notion &c. to a case, object &c. where it ought not to be applied. E. आप् with वि and अति, kṛit aff. क्तिन्.

अतिशक्करी f. (-री). See अतिशक्करी which is the more correct reading of this word.

अतिशक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Very powerful. E. अति and शक्त.

अतिशक्ति Tatpur. f. (-क्तिः) Great power. E. अति and शक्ति.

अतिशक्तिता f. (-ता) Heroic valor, prowess. E. अतिशक्ति, taddh. aff. तच्.

अतिशक्तिभाव Tatpur. m. f. n. (-वः) Possessing great power. E. अतिशक्ति and भाव.

अतिशक्करी Tatpur. f. (-री) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists in the classic Sanskrit of a stanza of four lines with fifteen syllables in each line and comprises eighteen varieties. (See ¹ चक्रावर्ता, ² माता or सव, ³ मणिमुखनिकर, ⁴ माखिनी or नन्दीमुखी, ⁵ चक्रलेखा, ⁶ कामक्रीडा or लीलाखेला or सरङ्गक, ⁷ प्रभद्रक or सुभद्रक or सुकेसर, ⁸ एला, ⁹ उपमाखिनी, ¹⁰ विपिनतिलक, ¹¹ विद्या, ¹² तुलक or चामर, ¹³ धमरावली, ¹⁴ मणहंस, ¹⁵ सरभ or शशिकला, ¹⁶ निशिपास, ¹⁷ उत्तर, ¹⁸ हंस.) Also written, though not correctly, अतिशक्करी. E. अति (sc. क्कान्त) and शक्करी (in the sense of the accusative), another metre.

अतिशय I. m. f. n. (-यः-या-यम्) Excellent, superior, excessive. (The fem. is very seldom used.)

II. m. (-यः) ¹ Excellence, superiority, excessiveness. (अतिशयेन used adverbially.) ² Advantage, visible result of an action (opposed to अपूर्व q. v.). ³ A superhuman quality inherent to a Jaina Arhat; there are thirty-four such qualities belonging to them, four of which regard their per-

sonal accomplishment, eleven their supernatural powers and the remaining twenty-nine their celestial attributes.

III. n. (-यम्) used as adverb. Very much, excessive. E. शी with अति, kṛit aff. चच्.

अतिशयन I. m. f. n. (-नः-नी-नम्) Very much, excessive.

II. f. (-नी) A metre regulated by number and quantity; a variety of the class called अक्षष्टि (q. v.) and consisting of a stanza of four lines with the following feet in each line: ॐ - ॐ - ॐ - ॐ - | ॐ - ॐ - ॐ - ॐ. Also called चिचलेखा.

III. n. (-नम्) used as adverb. Excessively. E. शी with अति, kṛit aff. चट्.

अतिशयित m. f. n. (-तः-ता-तम्) Very much, excessive, superior. See अतिशेत. E. शी in the caus. with अति, kṛit aff. क्त.

अतिशयिन् m. f. n. (-यी-यिनी-यि) Exceeding, superior. E. शी with अति, kṛit aff. इनि.

अतिशय Tatpur. m. f. n. (-यः-या-यम्) Preeminent, very excellent. E. अति and शय.

अतिशयोक्ति Tatpur. f. (-क्तिः) ¹ Extreme assertion. ² Verbosity, prolixity. ³ (In rhetoric.) Hyperbole. See अत्युक्ति. E. अतिशय and उक्ति.

अतिशस्त्र Tatpur. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Surpassing a weapon, more injurious or powerful than a weapon. E. अति (sc. क्कान्त) and शस्त्र (in the sense of the accusative).

अतिशङ्कर m. f. n. (-रः-रा-रम्) Belonging to, written in the metre Atisakvari. E. अतिशक्करी, taddh. aff. चच्.

अतिशायन n. (-नम्) Excellence, superiority, excessiveness. **अतिशायनम्** used as adverb. E. शी with अति, kṛit aff. चट्.

अतिशायिन् m. f. n. (-यी-यिनी-यि) Very much, excessive. E. शी with अति, kṛit aff. इनि.

अतिशीतम् Avyayibh. After the cold (weather &c.). E. अति and शीत.

अतिमुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Very white, too white. E. अति and मुक्त.

अतिशेत m. f. n. (-तः-ता-तम्) Surpassing, exceeding. See अतिशयित. E. शी with अति, kṛit aff. क्त.

अतिशेष m. (-षः) Rest, remainder. E. शिष् with अति, kṛit aff. चच्.

अतिशोभन Tatpur. m. f. n. (-नः-ना-नम्) Beautiful, splendid, excellent. E. अति and शोभन.

अतिश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्री) Very fortunate, very beautiful &c. E. अति and श्री.

अतिश्रेयसि Tatpur. m. f. n. (-सिः-सी-सि) Surpassing the best women. E. अति (sc. क्कान्त) and श्रेयसी (in the sense of the accusative).

अतिश्व Tatpur. m. f. n. (-श्वः-श्वी-श्वम्) ¹ Surpassing a dog. ² Worse than a dog, more servile than a dog. E. अति (sc. क्कान्त) and श्व (in the sense of the accusative), samāsanta aff. टच्.

अतिश्वन् m. (-श्व) A proper name (?). E. अति and श्वन् (or perhaps from श्वि with अति).

अतिश्वदरी f. (-री) (ved.) A lewd woman. E. अतिश्वदन् (a masc. form not in use, from श्वद with अति, kṛit or un. aff. क्कनिप्), fem. aff. डीप् and र् instead of न्.

अतिष्ठा I. f. (-ष्ठा) Superiority, excellence, mastership. E. स्था with अति, kṛit aff. ङ, fem. aff. टाप्.
 II. m. f. (-ष्ठा-ष्ठाः) Standing above, superior. (ved.) E. स्था with अति, kṛit aff. क्तिप्.
अतिष्ठावन् m. (-वा) Standing above, superior. (ved.) E. स्था with अति, kṛit aff. वन्.
अतिष्ठावत् m. f. n. (-वान्-वती-वत्) Superior, preeminent. (ved.) E. अतिष्ठा, taddh. aff. मनुप्.
अतिसक्ति Tatpur. f. (-क्तिः) Too great attachment. E. अति and सक्ति.
अतिसक्तिमत् m. f. n. (-मान्-मती-मत्) Too much attached, too fond of. E. अतिसक्ति, taddh. aff. मनुप्.
अतिसंस्कृत Tatpur. m. f. n. (-तः-ता-तम्) Very accomplished or adorned, very excellent &c. E. अति and संस्कृत.
अतिसञ्चय Tatpur. m. (-यः) Too or very great accumulation. E. अति and सञ्चय.
अतिसन्धम् Avyayibh. Unlawfully, dishonestly. E. अति (sc. क्रान्तम्) and सन्धा (in the sense of the accusative).
अतिसन्धान Tatpur. n. (-नम्) Unlawfulness, wrong, deceit, fraud, cheating. E. अति (sc. क्रान्तम्) and सन्धान (in the sense of the accusative).
अतिसन्धित m. f. n. (-तः-ता-तम्) Cheated, deceived. E. अतिसन्ध, denom. aff. शिच्, and kṛit aff. क्त.
अतिसमर्थ Tatpur. m. f. n. (-र्थः-र्या-र्यम्) Very able, very clever &c. E. अति and समर्थ.
अतिसम्यक् Tatpur. m. (-क्) See अत्यन्तसम्यक्. E. अति and सम्यक्.
अतिसर्ग m. (-र्गः) ¹ Giving away, spending. ² Full leave, unrestricted permission. See अन्ववसर्ग. E. सृज् with अति, kṛit aff. घञ्.
अतिसर्जन n. (-नम्) ¹ Liberality, giving. ² A gift, a donation. ³ Appointing, engaging. ⁴ Slaughter, killing. E. सृज् with अति, kṛit aff. घृट्.
अतिसर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Above all, beyond all. (The masc. used as a proper name or as an epithet of a divinity; see अतिविश्व.) E. अति (sc. क्रान्त) and सर्व (in the sense of the accusative).
अतिसांवत्सर m. f. n. (-रः-री-रम्) Going or lasting beyond a year. E. अतिसंवत्सर (beyond a year), taddh. aff. अण्.
अतिसाध्वस Tatpur. n. (-सम्) Extreme fear. E. अति and साध्वस.
अतिसान्नापन Tatpur. n. (-नम्) Severe penance or expiation, especially for the guilt of eating unclean animals; taking as food nothing but cow's urine, cowdung, curds, milk, and ghee, each two days in succession. See सान्नापन and महासान्नापन. E. अति and सान्नापन.
अतिसाम्या Bahuvr. f. (-म्या) The sweet juice of Bengal madder (लतायष्टि). E. अति and साम्य.
अतिसायम् Tatpur. ind. Very late in the evening. E. अति and सायम्.
अतिसार m. (-रः) Dysentery or diarrhoea, described as produced by vitiated bile or air or phlegm or by these three humours collectively or by grief or by vitiated mucus in the abdomen; according to others also by various other reasons and comprised under acute and chronic dysentery. (See पित्तातिसार, वातातिसार, श्लेष्मातिसार, शोकातिसार, आ-

मातिसार, पक्कातिसार.) An older division is that in ज्वरातिसार, वातातिसार, पित्तातिसार, श्लेष्मातिसार, रक्तातिसार, सन्निपातातिसार (qq. vv.). Also written अतीसार.
 E. सु with अति, kṛit aff. घञ्.
अतिसारकिन् m. f. n. (-की-किणी-कि) Dysenteric, afflicted with dysentery. Also written अतीसारकिन्. E. अतिसार, taddh. aff. इनि and āgama कृक्.
अतिसारिन् m. f. n. (-री-रिणी-रि) Afflicted with dysentery. E. अतिसार, taddh. aff. इनि.
अतिसुखन Tatpur. m. f. n. (-नः-ना-नम्) Very good, very virtuous or respectable. E. अति and सुखन.
अतिसुन्दर Tatpur. I. m. f. n. (-रः-रा-रम्) Very handsome, very beautiful.
 II. m. (-रः) The name of a metre regulated by number and quantity; a variety of the class called अष्टि, consisting of a stanza of four lines with the following feet in each line: — — — — — | — — — — —. Also called चिच, चिचसङ्ग or चञ्चला. E. अति and सुन्दर.
अतिसुहित Tatpur. m. f. n. (-तः-ता-तम्) Overkind, more than affectionate &c. E. अति and सुहित.
अतिसुष्टि Tatpur. f. (-ष्टिः) A superior creation, a more excellent creation. E. अति and सुष्टि.
अतिसेन Bahuvr. m. (-नः) The proper name of a prince, a son of Śambara. E. अति and सेना.
अतिसौरभ I. Tatpur. n. (-भम्) Extreme fragrance.
 II. Bahuvr. m. f. n. (-भः-भा-भम्) Very fragrant, very odoriferous. E. अति and सौरभ.
अतिसौहित्य Tatpur. n. (-त्थम्) ¹ Excessive satiety or fullness. ² Excessive goodness. E. अति and सौहित्य.
अतिस्त्रि Tatpur. m. f. n. (-स्त्रिः-स्त्री-स्त्रि) Surpassing a woman. E. अति (sc. क्रान्त) and स्त्री (in the sense of the accusative).
अतिस्त्रिर Tatpur. m. f. n. (-रः-रा-रम्) Very firm or durable. E. अति and स्त्रिर.
अतिखूल Tatpur. m. f. n. (-लः-ला-लम्) ¹ Too fat. ² Too clumsy. ³ Too dull. ⁴ Too large, too great. E. अति and खूल.
अतिस्निग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very amiable, very affectionate &c. E. अति and स्निग्ध.
अतिस्फिर Tatpur. m. f. n. (-रः-रा-रम्) Very tremulous. E. अति and स्फिर.
अतिस्वप्न Tatpur. n. (-प्नम्) Excessive dreaming, excess of visions (considered as a morbid affection of the eyes). E. अति and स्वप्न. (In this sense the word occurs only as a neuter.)
अतिहसित Tatpur. n. (-तम्) Excessive laughter. See अतिहास. E. अति and हसित.
अतिहस्य denom. (-यति) I. To throw out the hands. E. हस, denom. aff. शिच्, with अति.
 II. To surpass or run-out with an elephant. E. हसिन्, denom. aff. शिच्, with अति.
अतिहास Tatpur. m. (-सः) Excessive, uninterrupted laughter. E. अति and हास.
अतिहिमम् Avyayibh. After the frost. E. अति and हिम.
अतिदृक् Tatpur. m. f. n. (-दृक्-दृक्-दृक्) Too short, very short. E. अति and दृक्.
अतीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Not sharp, blunt, dull, obtuse. E. अ neg. and तीक्ष्ण.

अतीत I. m. f. n. (-तः-ता-तम्) ¹ Passed, gone away. ² Dead, deceased. ³ Gone beyond, overcome, exceeded, surpassed. (In this sense अतीत may enter into composition with a word depending upon it in the accusative, f. i. दुःखमतीत or दुःखातीत.) ⁴ Very much, excessive.

II. m. (-तः) The modern name of a class of ascetics belonging to the Dāsnāmins, one of the principal sects who adore Śiva as the supreme deity. E. इ with अति, kṛit aff. त्त. **अतीतकाल** Karmadh. m. (-कः) The past time. E. अतीत and काल. **अतीतनौक** Bahuvr. m. f. n. (-कः-का-कम्) Landed from a boat. E. अतीत and नौ, samāsānta aff. कप्.

अतीत्यरी f. (-री) (ved.) A disloyal or unchaste woman. E. अतीत्यन् (a masc. form not in use, from इ with अति, kṛit or un. aff. क्निप्, with āgama तुट्), fem. aff. डीप् and र् instead of र्; or अतीत्यर Tatpur. (अति and इत्यर), fem. aff. डीप्. See इत्यरी.

अतीन्द्रिय Tatpur. I. m. f. n. (-यः-या-यम्) Going beyond the senses, unattainable by the senses, imperceptible.

II. m. (-यः) (In the Sāṅkhya philosophy.) The same as Puruṣa or soul.

III. n. (-यम्) ¹ (In the Vedānta philosophy.) The same as Manas q. v. ² (In the Sāṅkhya.) The same as Pradhāna or nature. E. अति (sc. क्कान्) and इन्द्रिय (in the sense of the accusative).

अतिरिक् m. (-क्) See अतिरिक्.

अतीव Tatpur. ind. Much, very much, much indeed. (Sometimes अतीव may be explained as representing the two distinct words अति (the preposition) and इव which through Sandhi form अतीव but which are not then to be considered as an inseparable Tatpur. compound.) E. अति and इव.

अतीसार m. (-रः) Diarrhoea or dysentery. See अतिसार.

अतीसारकिन् m. f. n. (-की-किनी-कि) See अतिसारकिन्.

अतुङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) ¹ Short of stature, dwarfish. ² Low. E. अ neg. and तुङ्ग.

अतुर Tatpur. m. (-रः) (ved.) Not liberal. E. अ neg. and तुर.

अतुल Bahuvr. I. m. f. n. (-लः-ला-लम्) Unequalled.

II. m. (-लः) A plant bearing an oily seed (Sesamum orientale). See तिल. E. अ priv. and तुला.

अतुल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) Unequalled, unparalleled. E. अ neg. and तुल्य.

अतुषारकर Bahuvr. m. (-रः) The sun. E. अ-तुषार (not cold) and कर 'whose rays are not cold'.

अतुष्टि Tatpur. f. (-ष्टिः) Dissatisfaction, displeasure. E. अ neg. and तुष्टि.

अतुहिनधामन् Bahuvr. m. (-मा) The sun. E. अ-तुहिन and धामन्. See the following.

अतुहिनरश्मि Bahuvr. m. (-रश्मिः) The sun. E. अ-तुहिन and रश्मि 'whose rays are not cold', also analogous compounds, as अतुहिनवृषि &c.

अतुमुचि Tatpur. m. (-चिः) (ved.) Not fast, slow. E. अ neg. and तुमुचि.

अतूर्त Tatpur. (ved.) I. m. f. n. (-र्तः-र्ता-र्तम्) ¹ Unhurt, uninjured. ² Not hastening, not going speedily.

II. n. (-र्तम्) The illimited space. E. अ neg. and तूर्त.

अतूर्तद्वय Bahuvr. m. (-द्वयः) (ved.) Of unhurt power, irresistible; an epithet of the Aświns. E. अतूर्त and द्वय.

अतूर्तपथिन् Bahuvr. m. (-न्वाः) (ved.) Whose path is unhurt or without obstacles; an epithet of Vāyu and of Aryaman, one of the Ādityas. E. अतूर्त and पथिन्.

अतृषाद् Tatpur. m. (-दः) A recently born calf. E. अ neg. and तृषाद् 'not or not yet eating grass'.

अतृषा Tatpur. f. (-षा) A small quantity of grass. E. अ neg. and तृषा (a quantity of grass).

अतृदिक् Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) (ved.) Not brittle, solid. E. अ neg. and तृदिक्.

अतृप Bahuvr. m. (-पः) (ved.) Not satisfied. E. अ priv. and तृपा (?).

अतृष Tatpur. m. f. n. (-षः-षा-षम्) (ved.) Not suffering thirst. E. अ neg. and तृष.

अतेजस् I. Tatpur. n. (-जः) ¹ Shade, shadow. ² Insignificance, feebleness, imbecility. E. अ neg. and तेजस्.

II. Bahuvr. m. f. n. (-जाः-जा-जम्) Dark, dim, dull. E. अ priv. and तेजस्.

अतेजस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Dark, dim, dull. E. अ priv. and तेजस्, samāsānta aff. कप्.

अतेजस्विन् Tatpur. m. f. n. (-स्वी-स्विनी-स्वि) Void of splendour or energy. E. अ neg. and तेजस्विन्.

अतोषणीय Tatpur. m. f. n. (-यः-या-यम्) Implacable, not to be appeased. E. अ neg. and तोषणीय.

अत्क I. m. f. n. (-कः-का-कम्) A traveller.

II. m. (-क्) ¹ A limb, a member of the body. ² (ved.) Moisture, fluid. ³ (ved.) Armour, mail. ⁴ (ved.) Thunderbolt, lightning (?). ⁵ (ved.) The name of an Asura, a synonyme of Vṛitra. E. अत्, un. aff. कन्.

अत्कील m. (-लः) See उत्कील, the more correct reading of this word.

अत्ता f. (-त्ता) ¹ A mother. ² An elder sister. ³ A mother's elder sister. (In Prakṛit: a mother in law.) E. unknown. See also अत्ति, अत्तिका.

अत्ति I. f. (-त्तिः) (In theatrical language.) An elder sister. E. unknown. See the preceding.

II. m. (-त्तिः) (ved.) An eater, one who eats. E. अद्, un. aff. ति.

अत्तिका f. (-का) (In theatrical language.) An elder sister. E. अत्ता a mother, and कन् affix, 'who is, as it were, a mother'. Also written अत्तिका and अर्तिका.

अतु m. f. n. (-त्ता-त्री-तु) An eater, one who eats. See अत्तिन्. E. अद्, kṛit aff. तुच्.

अन्न I. m. (-न्नः) and II. n. (-न्नम्). See अन्न III. and IV., the less correct, but more usual reading of this vaidik word.

अन्नि m. (-न्निः). See अन्नि the less correct, but more usual reading of this word. E. अद्, un. aff. णिप्. See the following.

अन्निन् m. (-न्नी). See अन्निन्, the less correct, but more usual reading of this vaidik word. E. अद्, un. aff. णिनि; or according to others, अन्न (food), taddh. aff. इनि. The plur. अन्निन् is also explained, as an irregul. plural of अतु, with āgama इतुच्.

अन्न m. (-न्नः) The sun. E. अत्, un. aff. ज. See the following.

अनु m. (-नुः) The sun. E. अत्, un. aff. क्.

अव m. (-वः) (ved.) A horse. E. अत्, un. aff. व.

अवहस Tatpur. m. f. n. (-हाः-हा-हः) (ved.) Beyond sin, free from sin. E. अति (sc. क्कान्) and अवहस (in the sense of the accusative).

अवमि Tatpur. I. m. (-मिः) Too quick digestion, described as

'followed by burning heat in throat, palate and lips'. E. अति and अपि.

II. m. f. n. (-पि:-पि:-पि) Surpassing fire (f. i. in brilliancy). E. अति (sc. क्कान्त) and अपि (in the sense of the accus.).

अत्यष्टिम Tatpur. m. (-मः) ¹ The name of the second part or Somasansthā of the Jyotishīoma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory, as the Agnishīoma (q. v.), but kāmya, voluntary and therefore anitya, supererogatory. ² The name of the Sāmaveda verse which closes the ceremonies of this sacrifice. E. अति (sc. क्कान्तः) and अष्टिम (in the sense of the accus.), 'going beyond, coming after the Agnishīoma'.

अत्यङ्गु Tatpur. m. f. n. (-शः-शा-शम्) No more controllable by a hook, unmanageable, vicious (as an elephant). E.

अति (sc. क्कान्त) and अङ्गु (in the sense of the accusative).

अत्यङ्गुल Tatpur. m. f. n. (-जः-जा-जम्) Surpassing, going beyond a finger or an angula-measure. (See अङ्गुलि.) E.

अति (sc. क्कान्त) and अङ्गुलि (in the sense of the accusative), samāsānta aff. अच्.

अत्यध्वन् Tatpur. m. (-धा) ¹ A very great way or road. ² Travelling very or too much. E. अति and अध्वन्.

अत्यनिल Tatpur. m. f. n. (-लः-ला-लम्) Surpassing the wind (in quickness &c.). E. अति (sc. क्कान्त) and अनिल (in the sense of the accusative).

अत्यन्त I. Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) ¹ Excessive, very much, very far. ² Complete, thorough. ³ Uninterrupted, continual (in space or time). II. Avyayibh. (-न्तम्) ¹ Excessively. ² Completely. ³ Always, continually. E. अति (sc. क्कान्त) and अन्त (in the sense of the accusative).

अत्यन्तकोपन Tatpur. m. f. n. (-जः-जा-जम्) Very passionate, fierce, violent. E. अत्यन्त and कोपन.

अत्यन्तग Tatpur. m. f. n. (-गः-गा-गम्) What goes very much or quickly. E. अत्यन्त and ग.

अत्यन्तगत Tatpur. m. f. n. (-तः-ता-तम्) Completely established or pertinent, always applicable (as a rule). E. अत्यन्त and गत.

अत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of 'completely, thoroughly' (opposed to the sense of 'diminutive'). See अन्तत्यन्तगति. E. अत्यन्त (complete, thorough) and गति (sense, understanding).

अत्यन्तगामिन् Tatpur. m. f. n. (-भी-मिमी-मि) Going very much or quickly, going very far. E. अत्यन्त and गामिन्.

अत्यन्तगुणिन् m. f. n. (-णी-णिनी-णि) Having highly good qualities. E. अत्यन्त-गुण (highly good quality), taddh. aff. इनि.

अत्यन्ततिरस्कृतवाच्यध्वनि Karmadh. m. (-निः) (In rhetoric.) A metaphorical expression, when the word expressing the figure or comparison drops its literal sense in order to become appropriate for the comparison; f. i. in the sentence 'the moon does not shine, like a mirror which has become blind by breathing upon it' — the word 'blind' loses its literal meaning, to serve as a comparison for 'the not shining' of the moon with which it has no common quality. E. अत्यन्त, तिरस्कृत, वाच्य (these three words forming a Bahuvr.) and ध्वनि.

अत्यन्तपीडन Karmadh. n. (-नम्) Causing excessive pain or agony. E. अत्यन्त and पीडन.

अत्यन्तवासिन् Karmadh. m. (-सी) The Brahman who con-

tinues to live with his spiritual preceptor and always remains in the condition of a religious student. See निष्ठिक. E. अत्यन्त and वासिन्.

अत्यन्तसंयोग Karmadh. m. (-जः) (In grammar.) The intimate proximity (of two words), the connexion of two words without any other word standing between them. E. अत्यन्त and संयोग.

अत्यन्तसम्पर्क Karmadh. m. (-र्कः) Too frequent sexual intercourse. E. अत्यन्त and सम्पर्क.

अत्यन्तसुकुमार Tatpur. m. (-रः) A species of grain (Panicum Italicum). E. अत्यन्त and सुकुमार 'extremely soft'.

अत्यन्ताभाव Karmadh. m. (-वः) (In the Vaiśeṣika philosophy.) Absolute negation or non-existence, one of the four kinds of अभाव q. v. E. अत्यन्त and अभाव.

अत्यन्तिक m. f. n. (-कः-का-कम्) I. Tatpur. Very near, very proximate. E. अति and अन्तिक.

II. Going much or quickly, going very far. E. अत्यन्त, taddh. aff. ठन्.

अत्यन्तीन m. f. n. (-जः-जा-जम्) Going much or quickly, going very far. E. अत्यन्त, taddh. aff. ख.

अत्यन्तीनत्व n. (-त्वम्) The condition or property of going very far, of being distant or exalted, a high degree. E.

अत्यन्तीन, taddh. aff. ख.

अत्यन्त Tatpur. I. m. f. n. (-जः-जा-जम्) Very sour.

II. m. (-जः) A tree (Spondias mangifera). See वृषाज.

III. f. (-जा) Another plant and fruit; a species of citron. See मातुलुङ्गी. E. अति and अज.

अत्यन्तपर्णी Bahuvr. f. (-णी) A creeper and medicinal plant, 'of pungent and astringent properties, employed as a stomachic and against pains and enlargement of the spleen, rheumatism and diseases coming from disorders of the phlegmatic humour.' See तीक्ष्णा, कण्डूरा, वयस्का. E. अत्यन्त and पर्णी, with the fem. aff. डीष्.

अत्यय m. (-यः) ¹ Going over or beyond. ² Surpassing. ³ Going or passing away. ⁴ Death. ⁵ Loss, destruction, end. ⁶ Transgression, sin, offence, guilt. ⁷ Vice, fault. ⁸ Distress. ⁹ Punishment. E. इ with अति, kṛit aff. अज्.

अत्ययिन् m. f. n. (-यी-यिनी-यि) Exceeding, excessive. E. इ with अति, kṛit aff. इनि (implying here nature, disposition).

अत्यराति Tatpur. m. (-तिः) A proper name, the son of Janantapa. E. अति (sc. क्कान्तः) and अराति (in the sense of the accusative) 'overcoming his enemies'.

अत्यर्थ I. Tatpur. m. f. n. (-र्थः-रथा-र्थम्) Very much, excessive. II. Avyayibh. (-र्थम्) Excessively. E. अति (sc. क्कान्त) and अर्थ (in the sense of the accusative).

अत्यल्प Tatpur. m. f. n. (-ल्पः-ल्पा-ल्पम्) Very small, very little. E. अति and अल्प.

अत्यवि Tatpur. m. (-विः) (ved.) Going beyond the sheep, running beyond the sheep's tail serving as a filtre for sacrificial purposes (an epithet of Soma in the Vedas). E. अति (sc. क्कान्तः) and अवि (in the sense of the accusative).

अत्यशन Tatpur. n. (-नम्) Eating too much, excess of eating. E. अति and अशन.

अत्यष्टि Tatpur. f. (-ष्टिः) ¹ The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists of four lines with seventeen syllables to each line and comprises twelve varieties. (See ¹ शिखरिणी, ² पृथ्वी, ³ व-

शुपचपतित or वंशपच, ⁴ हरिणी, ⁵ मन्दाक्रान्ता, ⁶ गर्कुटक or गर्धटक or अविचय, ⁷ कोकिलक, ⁸ हरि, ⁹ क्रान्ता or क्रान्ता, ¹⁰ चिचलेखा or अतिशयनी, ¹¹ मासाधर or वनमासाधर, ¹² हरिणी.) ² (In arithmetic sometimes used to denote) the numeral 17. E. अति (sc. क्रान्ता) and अष्टि, another metre (in the sense of the accusative).

अत्यस्त m. f. n. (-स्तः-स्त-स्तम्) Having overcome, having surpassed. (This word may form a compound with a word depending upon it in the accusative; f. i. तुहिनमत्यस्त or तुहिनात्यस्त.) E. अस् (to throw &c.) with अति, kṛit aff. क्त. 10
अत्यहम् Tatpur. m. Surpassing me. E. अति (sc. क्रान्तः) and अहम् (in the sense of माम्). This word seems to be only one of grammatical coinage and scarcely to occur in the real language. See also अतिमान्, अतिमाम्, अतिवचम्; and अतिलम्.

अत्यह Tatpur. m. f. n. (-हः-हा-हम्) Passing beyond one day, lasting more than one day. E. अति (sc. क्रान्त) and अहम् (in the sense of the accusative), samāsanta aff. टच्. 15
अत्याकार m. (-रः) Censure, blame, contempt. E. क्त with आ and अति, kṛit aff. चञ्.

अत्याचार Tatpur. I. m. f. n. (-रः-रा-रम्) Deviating from prescribed observances, contemning religious and moral laws. E. अति (sc. क्रान्त) and आचार (in the sense of the accusative). 20
II. m. (-रः) Observance of uncommanded and unnecessary rites or practices. E. अति and आचार.

अत्यादान Tatpur. n. (-नम्) Taking away too much. E. अति and आदान.

अत्यादित्व Tatpur. m. f. n. (-त्वः-त्वा-त्वम्) Surpassing the sun. E. अति (sc. क्रान्त) and आदित्व (in the sense of the accusative).

अत्याधान n. (-नम्) ¹ Putting over, placing over or beyond. ² A groundless demand, an imposition. E. धा with आ and अति, kṛit aff. कृट्.

अत्यानन्दा Tatpur. f. (-न्दा) A morbid affection of the female organs of generation, described as 'when the woman has no pleasure in the embraces of her husband'. See योनिव्यापद्. E. अति (sc. क्रान्ता) and आनन्द (the sense of the accusative), sc. योनि.

अत्याय m. (-यः) Exceeding, transgressing. E. इ with अति, kṛit aff. क्.

अत्याल Tatpur. m. (-लः) The name of a plant (Plumbago rosea). See रक्तचिचक. E. अति and आल.

अत्याशा Tatpur. f. (-शा) Unreasonable hope or desire. E. अति and आशा.

अत्याश्रमिन् m. (-मी) An ascetic of the highest degree, one who is above the four orders or āśramas. E. अत्याश्रम (अति and आश्रम), taddh. aff. इनि.

अत्यासम् ind. After the lapse of; only used in composition, f. i. ब्रह्मात्यासम्, 'after the lapse of two days'. E. अस् with अति, kṛit aff. णमुञ्.

अत्याहार Tatpur. m. (-रः) Excessive food. E. अति and आहार.

अत्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Eating excessively, a glutton, a gormandizer. E. अति and आहारिन्.

अत्याहित Tatpur. n. (-तम्) ¹ Great dread. ² Desperate or daring action. E. अति and आहित.

अत्युक्ता Tatpur. f. (-क्ता) The name of a class of metres, regulated by number and quantity; it consists of a stanza of four lines with two syllables in each line and comprises four varieties.

(See ¹ स्त्री or काम, ² रति or मही, ³ सार, ⁴ मधु.) Also called अत्युक्ता. E. अति (sc. क्रान्ता) and उक्ता, another class of metres (in the sense of the accusative).

अत्युक्ति Tatpur. f. (-क्तिः) ¹ Idle or excessive talk. ² A figure of rhetoric, description of any thing surprising or extraordinary, hyperbole. E. अति and उक्ति.

अत्युक्ता Tatpur. f. (-क्ता). See अत्युक्ता. E. अति (sc. क्रान्ता) and उक्ता (in the sense of the accusative).

अत्युय Tatpur. I. m. f. n. (-यः-या-यम्) ¹ Very hot, very sharp or pungent. ² Very formidable.

II. n. (-यम्) Asa foetida. E. अति and उय.

अत्युच्चैर्धनि Tatpur. m. (-नि) A very loud sound, a very high note. E. अत्युच्चैस् and धनि.

अत्युच्चैस् Tatpur. ind. Very loud, very high (as a sound, a note). E. अति and उच्चैस्.

अत्युत्कट Tatpur. m. f. n. (-टः-टा-टम्) Exceedingly great. E. अति and उत्कट.

अत्युपध Tatpur. m. f. n. (-धः-धा-धम्) Above trial, proved, sincere, upright. E. अति (sc. क्रान्त) and उपधा (in the sense of the accusative).

अत्युल्लस्य Tatpur. m. f. n. (-लः-ला-लम्) Excessive, very much. E. अति and उल्लस्य.

अत्युष्ण Tatpur. m. f. n. (-ष्णः-ष्णा-ष्णम्) Very hot. E. अति and उष्ण.

अत्युमशा ind. A particle of abuse or reproach (?), used only in composition with अस्, भू, क्त. E. unknown; comp. ऊम.

अत्युर्मि m. f. n. (-र्मिः-र्मि-र्मि) (ved.) Overflowing. E. अत् with अति, uñ. aff. मि and ऊ substituted for the initial अ.

अत्युह Bahuvr. I. m. (-हः) A gallinule.

II. f. (-हा) A plant (Jasminum villosum, Rox. or in Bengal, Nyctanthes tristis). See नीलिका or शेषालिका. E. अति and ऊह.

अच I. ind. ¹ In this place, here, herein. ² In conjunction with nouns used in the same sense as एतस्मिन्, the locat. of एतद्; f. i. अचाहि = एतस्मिन्निहि, 'on that day'. — In the Vedas also written अचा which seems to be the more original form of this word. E. अच् (i. e. अ which, in this instance, is considered as a substitute of एतद् (and not of इदम्), because अच points always to what precedes), taddh. aff. चल्.

II. Tatpur. m. f. n. (-चः-चा-चम्) Not protecting. E. अ neg. and च.

III. m. (-चः) (ved.) A demon, a Rākshasa. E. अच्, uñ. aff. च (literally: 'one who eats or devours'). See अच.

IV. n. (-चम्) (ved.) Food. E. अच्, uñ. aff. घृन्. See अच.

अचद्वय m. f. n. (-द्वः-द्वी-द्वम्) Having that size, being of that height. E. अच, taddh. aff. द्वच्, in the fem. with aff. ऊप्; or more correctly, a Bahuvr. consisting of अच and an obsolete noun द्वच् q. v.

अचप Bahuvr. m. f. n. (-पः-पा-पम्) Shameless, immodest. E. अ priv. and चपा.

अचभवत् Tatpur. m. f. n. (-वान्-वती-वत्) Respectable, venerable (especially in theatrical language used as a respectful mode of address). E. अच and भवत्. See also तचभवत्.

अचवस् ind. The last year but one. E. अच, taddh. aff. वस् (?). This word is of doubtful authority.

अचलु Tatpur. m. f. n. (-लु:-लु:-लु) Not timid, fearless. E. अ neg. and लु.

अबास Bahuvr. m. f. n. (-स:-सा-सम्) Fearless. E. अ priv. and बास.

अचि m. (-चिः) ¹ Eater, devourer (in the Vedas especially as an epithet of Agni, the divinity of fire). ² The name of a Maharshi or a great Saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Āśvins and the Viśwadevas; and who in the epic period is considered as one of the ten Prajāpatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mindborn son of Brahmā and as one of the seven Ṛishis who preside over the reign of Swāyambhuva, the first, or according to others of Swārochisha, the second, or of Vaivaswata, the seventh Manu; he is married to Anasūyā, the daughter of Daksha and their son is Duvāsas. Produced by a flash of light from his eye which was received by Space, the via lactea personified, or according to a more recent legend, by his penitence, is Soma or the moon. See **अचिजात**, **अचिदृग**, **अचिनेच** &c. As sons of his are also named the Manes Barhishads and Udamaya; a daughter of his is Apālā. The name of Atri occurs also as that of the author of several vaidik hymns, as that of an inspired legislator, of the author of an astronomical and medical work and, in astronomy, as one of the seven Ṛishis in the constellation of the great bear. — An Atri, son of Sānkhyā, but probably a different personage, is the author of a hymn in the Ṛigveda. — Amongst the authors of vaidik hymns we find as sons or descendants of Atri the following: Archanaṇa, Avasyu, Bāhuvṛikta, Bhauma, Budha, Dvita, Gavishhira, Gaya, Gopavana, Isha, Paura, Pratibhānu, Pratiṣṭha, the Prayaswats, Purīsha, Ratahavya, Sadāprīṇa, Saptavadhri, Śaśa, Satyaśravas, Śrutavid, Sutambhara, Śyāváśwa, Vasuśruta, the Vasūyus, Viśwasāman, Yajata; and as daughters of Atri, Apālā, Gātu, Viśwavarā. ³ m. pl. (**अचयः**) The descendants (see **गोच**) of Atri collectively. (The masc. plur. **अचयः** is considered as the plur. of the patronymic **अचिय** (q. v.) with luk of the taddh. aff. **इङ्**; the plural of the fem., however, remaining regular, viz. **अचियः**; but there is no necessity to adopt this artificial etymology which is given to connect the sense of the patronymic with that of the plur. of the original form.) E. See **अचि**.

अचिचतुरह Tatpur. m. (-हः) The name of a sacrifice, belonging to the class of those called **अहीन** q. v. E. **अचि** and **चतुरह**.

अचिजात Tatpur. m. (-तः) ¹ The moon. ² A man of the three first classes. E. ¹ **अचि** and **जात**. See for the meaning under **अचि**. ² अ neg., चि and जात 'not thrice born, i. e. born twice'; see **द्विज**.

अचिदृग Tatpur. m. (-ङः) ¹ The moon. ² (In arithmetic sometimes used to denote) the numeral one. E. **अचि**-दृग् (eye) and ङ. See for the meaning of this word and of its synonymes under **अचि**.

अचिन् m. (-नी) (ved.) A Rākshasa, a demon. (Literally: one who eats or devours.) E. See **अचिन्**.

अचिनेच Tatpur. m. (-चः). See **अचिदृग**. E. **अचि**-नेच and च. **अचिनेचप्रसूत** Tatpur. m. (-तः). See **अचिदृग**. E. **अचि**-नेच and प्रसूत.

अचिनेचभव Tatpur. m. (-वः). See **अचिदृग**. E. **अचि**-नेच and भव.

अचिनेचभू Tatpur. m. (-भूः). See **अचिदृग**. E. **अचि**-नेच and भू.

अचिनेचसूत Tatpur. m. (-तः). See **अचिदृग**. E. **अचि**-नेच and सूत.

अचिभारद्वाजिका f. (-का) The marriage union of Atri and Bhāradwājī. E. **अचि** and **भारद्वाजी** (as Dwandwa), taddh. aff. **वुञ्** implying in this and similar Dwandwa compounds condition or action. The more correct form of this word seems to be **आचिभारद्वाजिका**.

अचिवत् ind. Like Atri or like the descendants of Atri. E. **अचि**, taddh. aff. **वति**.

अचिसंहिता Tatpur. f. (-ता) The name of a law-book ascribed to Atri. E. **अचि** and **संहिता**.

अचिसृति Tatpur. f. (-तिः) The same as the preceding. E. **अचि** and **सृति**.

अक्षरा Tatpur. f. (-रा) Want of haste or precipitation. E. अ neg. and **क्षरा**.

अच ind. An inceptive and auspicious particle. It serves to introduce the beginning of a work, a chapter, a sentence and with respect to the latter may imply doubt or interrogation or may serve as a conjunctive or disjunctive particle. It may be accompanied by those particles or words which themselves are used in the same sense, giving them greater emphasis, especially by **उ**, **अतस्**, **अनन्तरम्**, **किम्**, **तु**, **पुनर्**, **वा**, **किम्**, **अपि**. Without or with these particles **अच** corresponds therefore with: ¹ Now (inceptive or pre-mising); in the same sense but with greater emphasis **अचो** (**अच** and **उ**), **अचातस्**, **अचानन्तरम्**. ² Why? what? (interrogatively and doubtingly); (likewise **अचवा**.) ³ How else? certainly; (in the same sense **अचकिम्**.) ⁴ But, on the contrary; (in the same sense **अच तु**, **अच पुनर्**.) ⁵ Or, or rather; (likewise **अचवा**, **अचवापि**, **अचापि वा** &c.) ⁶ Moreover, so much the more, therefore, thus; (likewise **अचच**, **अचापि**, **अचो अपि**, **अच किम्**.) In the Vedas there occurs also the protracted form **अचा** which seems to be the more original one; (cf. **तचा** and **यचा**). E. According to the native authorities from **अर्च**, kṛit aff. **उ** with **र** being dropped; but it is more probably derived from **अ**, the pron. theme which is considered as a substitute for **इहम्** (pointing to what follows), taddh. aff. **च**.

अचकिम् ind. A particle of assent, how else, what else, assuredly. (Better to be considered as two words. See **अच**.) E. **अच** and **किम्**.

अचकिम् ind. So much the more. (Better to be considered as two separate words and also written **अच किम्**. See **अच**.) E. **अच** and **किम्**.

अचच ind. Also, moreover. (Better to be considered as two words. See **अच**.) E. **अच** and **च**.

अचतु ind. But, on the contrary. (More properly to be considered as two distinct words and also written **अच तु**. See **अच**.) E. **अच** and **तु**.

अचरी f. (occurs only as a plural in the Vedas; -र्वः) The finger. E. This word is given as an irregular derivation from अत् 'to go constantly'; but it is more probable that it is derived, with aff. चरि, from an obsolete rad. अच् which seems to have had the same meaning as अत् (cf. अट् and अट्), but is found only in अचरी, अचर्वन् and their derivatives, implying quickness or agility. The same etymological connexion between words meaning 'finger' and 'fire' may be perceived in other derivations from a radical in the sense of 'to go' f.i. in अकुलि or अकुरि, अयू and अयि, अकुरिस्, from अकृ. It reappears distinctly in the denom. अचर्य and its derivatives अचर्य, अचर्यु qq. vv.

अचर्य par. (-र्यति) To go, to move. (Only in the Vedas.) Probably a denominative from अचरी or अचर् with aff. यच्.
अचर्य m. (-र्वः) Moving constantly; an epithet of Agni in the Vedas. See also the following. E. अचर्य, kṛit aff. अच् (?). A commentary explains, that अचर्य is an epithet of दक्षिणाग्नि, because the sacred fire 'goes always' from the Gārhapatya (q. v.) to his proper place; the epithet may be considered, however, as one of a more general bearing.

अचर्यु m. (-युः) Moving constantly; an epithet of Agni in the Vedas. See the preceding. E. अचर्य, kṛit aff. उ.

अचर्व m. (-र्वः) A proper name of the eldest son of Brahmā, to whom Brahmā revealed the Brahmavidyā (q. v.) or knowledge of God. See अचर्वन्. E. See अचर्वन् of which it is an abbreviated form.

अचर्वन् m. (-न्) A name of Śiva. E. अचर्वन्, taddh. aff. अच् (?).

अचर्वन् m. (-न्) ¹ A Brahman versed in the Atharvaveda. ² A family priest. E. See आचर्वन् which is the better reading of this word.

अचर्वन् 1. m. (-र्वः) ¹ A Brāhmaṇa, a priest (probably one connected with offerings to fire or the attendance on the holy fire). ² The proper name of a priest who is considered to have obtained the fire from heaven and who in the course of mythological personification appears as a Prajāpati or father of all beings, as the inspired author of the fourth or Atharvaveda, as the eldest son of Brahmā to whom Brahmā revealed the Brahmavidyā (q. v.) or knowledge of God (see also अचर्व) and, at a later period, as the same as Angiras (q. v.). Sons of his are Agni (see also अकुरिस्), Dadhyanch, Bhishaj, Bṛihaddiva, Kabandha. ³ An epithet of ^aVasishtha q. v., ^bSoma q. v., ^cप्राज्ञ q. v., ^dŚiva (the god being supposed to carry into effect the charms of the Atharvaveda).

2. m. n. (-र्वी-र्वः) The fourth or Atharvaveda q. v. (see also m. pl. अचर्वीयः).

3. m. pl. (-र्वीयः) ¹ The descendants of Atharvan; they appear sometimes coupled with the descendants of Bhṛigu and of Angiras (see अचर्वीकुरिस्). ² The hymns of the fourth or Atharvaveda collectively (considered as the descendants of Atharvan); the Atharvaveda (see also अचर्वीकुरिस्). E. From an obsolete theme अचर्, fire, with taddh. aff. वनिच्. See the E. of अचरी. The oldest etym. which derives अचर्वन् from अच् neg. and चर्वन् (from चर् 'to go'), is without any probability. A similar etym. is given of अचर्वी q. v.

अचर्वन्मृत Tatpur. m. pl. (-न्मृतः) An epithet of the twelve Mahārshis:

धर्म, दक्ष, मरीचि, अचि, पुष्यस्व, पुष्यह, ऋतु, वसिष्ठ, नीतम, भृगु, अकुरिस्, मनु and (according to a commentary) of 'Rudra, the Lord of the Universe'. E. अचर्वन् and मृत (according to a commentary from भू, to obtain, 'having obtained i. e. versed in the Atharvaveda, the same as अचर्वन्विद्').

अचर्वन्वत् ind. Like Atharvan or the descendants of Atharvan. E. अचर्वन्, taddh. aff. वति.

अचर्वन्विद् Tatpur. m. (-वित्) One versed in the Atharvaveda. See अचर्वन्मृत. According to the Pāṇishā of this Veda esp. an epithet of the priest called Brahman q. v. See ब्रह्मवेद. E. अचर्वन् and विद्.

अचर्ववेद Tatpur. m. (-दः) The fourth or Atharvaveda (see अच्, यजुस्, सामन्), the Veda revealed by Atharvan or Angiras and sometimes considered, therefore, personified as a son of Angiras. See अचर्वन्, अचर्वीकुरिस्, प्रथक्कुरिस्, ब्रह्मवेद. E. अचर्वन् and वेद.

अचर्वशिक्षा Tatpur. f. (-क्षा) The name of one of the Upanishads of the Atharvaveda. E. अचर्वन् and शिक्षा 'the crest' i. e. (according to the comm.) the essence of the Atharvaveda.

अचर्वशिरस् Tatpur. n. (-रः) The name of an Upanishad of the Atharvaveda. E. अचर्वन् and शिरस् 'the head' i. e. the principal Upanishad of the A. V.

अचर्वहृदय Tatpur. n. (-यम्) The name of a Pāṇishā of the Atharvaveda. E. अचर्वन् and हृदय.

अचर्वीकुरिस् I. Tatpur. m. (-रः) The Angiras of the Atharvaveda. This use of the word, as a Tatpur. in the sing., is of later origin than that of the Dvandwa in the plur., and, as it seems, adopted to explain the form अचर्वीकुरिस् q. v.

II. Dvandwa. m. pl. (-रः) ¹ The descendants of Atharvan and of Angiras. ² The Atharvaveda hymns of both collectively; the Atharvaveda (q. v.), one part (or parvan) of which is considered to have been revealed by the descendants of Atharvan and another by the descendants of Angiras. According to another explanation, however, this name of the Atharvaveda would merely refer to Atharvan (q. v.) being the inspired author of one part and Angiras (q. v.) of the other. E. अचर्वन् and अकुरिस्.

अचर्वीकुरिस् I. m. f. n. (-सः-सी-सम्) Referring or belonging to the अचर्वीकुरिस्: q. v.

II. n. (-सम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda.

III. m. pl. (-साः) The mantras or hymns of the Atharvaveda. E. अचर्वीकुरिस्, taddh. aff. टच्.

अचर्वीय n. (-यम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda. E. Irregular derivation from अचर्वन्, taddh. aff. अच् (?).

अचर्वीयविद् Tatpur. m. (-त्) One versed in the rites of the Atharvaveda. E. अचर्वीय and विद्.

अचर्वी Tatpur. f. (-वी). This word occurs only in the Veda and is explained 'not going, unable to move', from अच् neg. and चर्वी (from चर् 'to go'). It would seem, however, that it is a Tatpur. composed of the obsolete word अचर्, fire, and वी, 'surrounded by fire' (?). See the E. of अचर्वन् and अचरी.

अथवा ind. ¹ Why? what? ² Or, or rather. See अथ. E. अथ and वा.

अथवापि ind. Or, or rather. More properly to be considered as two separate words, अथवा and अपि. See अथ. E. अथ-वा and अपि.

अथातस् ind. Now (inceptive or premising). More properly to be considered as two distinct words. See अथ. E. अथ and अतस्.

अथानन्तरम् ind. The same as the preceding; better considered as two separate words. See अथ. E. अथ and अनन्तरम्.

अथापि ind. Moreover, so much the more, therefore, thus; better considered as two distinct words. See अथ. E. अथ and अपि.

अथो ind. Now (inceptive or premising). (According to some it has the same meanings as अथ.) अथो अपि, moreover &c. See अथ. E. अथ and उ.

अद् I. (अद् - अदादि - अनुदात्त - उदात्तेत्) r. 2d cl. par. (अत्ति - imperf. आदत् - imper. अद्भि, ep. अदस्व - perf. आद, 2d pers. आदिथ - fut. 1. अत्स्यति, 2. अत्ता - inf. अनुम् - p. p. अदित (अन्न only used as subst.). Pass. अद्यते. Caus. आदयति - ते. — For the tenses which are not formed of अद्, see अस् which is then considered as a substitute of it.) To eat. (Caus. To feed.) — With अथ (?) - आ - प्र - सम् to eat, to devour; वि - to gnaw, to nibble.

II. m. f. n. (अत्) Eating. This word occurs only as the latter part of a Tatpur., the former part of which may be any word but अन्न (which forms अन्नाद् and not अन्नाद्). See f. i. अङ्गताद्, आमाद्, क्रव्याद्. E. अद्, kṛit aff. विट्. अद् m. f. n. (-दः-दी-दम्) Eating; (occurs only as the latter part of Tatpur. compounds). See f. i. अवाद्, अनुवाद्, अन्नाद्. E. अद्, kṛit aff. अण्.

अदश् Tatpur. m. f. n. (-शः-शा-शम्) Awkward, unskilful. E. अ neg. and दश्.

अदक्षिण m. f. n. (-णः-णा-णम्) I. Tatpur. ¹ Not right, left. ² Not clever, unskilful. E. अ neg. and दक्षिण.

II. Bahuvr. Being or being performed without the presents usually given to Brahmans (see दक्षिणा), as a sacrifice &c. The celebration of a sacrifice without the Dakṣhiṇā occurs for instance under the following circumstances: at the Prātaḥsavana of the Jyotishṭoma, when about to sing the Vahishpavamāna stotra, the priests step out from the house where the sacred fire is kept, one going after the other and holding the one who precedes by the hem of his garment: if it so happens, at this procession, that the Udgātrī inadvertently drops the hem, the sacrifice goes on without the Dakṣhiṇā; once accomplished, however, it is to be repeated and then the Udgātrī has to pay the Dakṣhiṇā which should have been given at the first performance; if the Pratihartṛī meets with a similar accident, he has to pay his whole property at the renewal of the ceremony, which then is called सर्वस्वदक्षिण. E. अ priv. and दक्षिणा.

अदक्षिणत्व n. (-त्वम्) ¹ Leftness, unskilfulness &c. ² The state of a sacrifice performed without the Dakṣhiṇā. See the preceding. E. अदक्षिण, taddh. aff. त्व.

अदक्षिणीय Tatpur. m. f. n. (-यः-या-यम्) Not worth the sacrificial gift or दक्षिणा q. v. E. अ neg. and दक्षिणीय.

अदक्षिण Tatpur. m. f. n. (-यः-या-यम्) The same as the preceding. E. अ neg. and दक्षिण.

अदग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not burnt, unscorched. E. अ neg. and दग्ध.

अदण्ड I. Tatpur. n. (-ण्डम्) Impunity. E. अ neg. and दण्ड. II. Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Unpunished. E. अ priv. and दण्ड.

अदण्ड्य Tatpur. m. f. n. (-ण्ड्यः-ण्ड्या-ण्ड्यम्) ¹ Unpunishable, exempt from punishment. ² Not deserving punishment. E. अ neg. and दण्ड्य.

अदण्डनीय Tatpur. m. f. n. (-यः-या-यम्) Unpunishable, unfit to be punished, exempt from punishment. E. अ neg. and दण्डनीय.

अदत् I. m. f. n. (-दन्-दन्ती-दत्) Eating. E. अद्, kṛit aff. शतृ.

II. Bahuvr. m. f. n. (-दन्-दन्ती-दत्) Having no teeth, toothless. E. अ priv. and दत्, considered as a substitute of दन्त.

अदन्त Bahuvr. m. f. n. (-कः-का-कम्) Toothless. E. अदत् II. q. v., samāsānta aff. कप्.

अदत्त I. Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Not given. 2. f. (-त्ता) An unmarried girl. 3. n. (-त्तम्) (In law.) A void and resumable donation (see दत्त, देय, अदेय). E. अ neg. and दत्त.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Not having given. E. अ priv. and दत्त.

अदग्रश् Tatpur. m. f. n. (-ग्रश्-द्रीची-ग्रश्) Going to that. (This word is probably one of a mere grammatical coinage, to illustrate a rule concerning the pronom. theme अदस्. According to some it would have the same meaning as अदमुग्रश्, अमुग्रश् and अमुमुग्रश् to which others add अदमुग्रश्, अमुमुग्रश्, अदमुग्रश् qq. vv., but it might also be that अदग्रश् (as well as अदमुग्रश्, अदमुग्रश्, अदमुग्रश्) is formed to show that its first part represents not the whole theme, but merely the neuter of अदस्, while the first part of अमुग्रश्, अमुमुग्रश् and अमुमुग्रश् refer to its masc. and femin. For the declension of this word, see अच् II. E. अदस् and अच् (II. 1.), with अद्भि instead of the final अस् of अदस्.

अदन n. (-नम्) ¹ Eating. ² Food. E. अद्, kṛit aff. क्शुट्.

अदन्त Bahuvr. I. 1. m. f. n. (-न्तः-न्ता-न्तम्) Toothless. See the preceding.

2. m. (-न्तः) A leech. E. अ priv. and दन्त.

II. m. f. n. (-न्तः-न्ता-न्तम्) (In grammar.) Ending in the short vowel 'a'. E. अत् (the grammatical designation of short 'a' and अन्त).

अदन्तक Bahuvr. m. f. n. (-कः-का-कम्) Toothless. E. अदन्त, samāsānta aff. कप्.

अदन्त्य Tatpur. m. f. n. (-न्त्यः-न्त्या-न्त्यम्) ¹ Prejudicial to the teeth. ² Different from or other than what is fit for the teeth. E. अ neg. and दन्त्य; in the first meaning which is the usual one, the word is an oxytonon, in the latter a proparoxytonon.

अदव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) (ved.) Unhurt, uninjured, entire, pure &c. E. अ neg. and दव्य.

अदव्यव्रत Bahuvr. m. (-व्रतः) (ved.) One whose devotions or religious observances are unbroken. E. अदव्य and व्रत.

अद्वयप्रमति m. (-तिः) (ved.) I. Bahuvr. One whose mind is superior in having his devotions or observances unbroken, or II. Dvandwa. One whose devotions or observances are unbroken and whose mind is superior (an epithet of Agni). E. **अद्वयप्रत** and **प्रमति**. If a Bahuvr., the former part stands in the sense of the locative.

अद्व्यायु m. (-युः) Having uninjured or pure food, an epithet of Agni in the Vedas. (According to a commentary: leaving uninjured the man who institutes the sacrifice. E. **अद्व** and **आयु**.)

अदध Tatpur. m. f. n. (-धः-धा-धम्) Not little, much. E. **अ** neg. and **दध**.

अदमुग्रश् Tatpur. m. f. n. (-ग्रह-द्रीची-ग्रह) Going to that. See **अदग्रह** and the forms mentioned there. For the declension of this word see **अश्** II. E. Irreg. composition of **अदस्** and **अश्** II. 1. See the following.

अदमुयश् Tatpur. m. f. n. (-यह-द्रीची-यह) Going to that. See the preceding and **अदग्रह**; for the declension see **अश्** II. E. Irreg. compos. of **अदस्** and **अश्**. Also read **अदमुयश्**.

अदमूयश् Tatpur. m. f. n. (-यह-द्रीची-यह). See the preceding.

अदम् I. Tatpur. m. (-म्) Want of hypocrisy or deceit, straightforwardness, sincerity. E. **अ** neg. and **दम्**.

II. Bahuvr. 1. m. f. n. (-म्-मा-मम्) Without deceit, upright, straightforward, sincere. 2. m. (-म्) A name of Śiva. E. **अ** priv. and **दम्**.

अदम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Uncontrollable, untamable. E. **अ** neg. and **दम्य**.

अदय Bahuvr. m. f. n. (-यः-या-यम्) Unfeeling, unmerciful, destitute of pity. **अदयम्** used adverbially. E. **अ** priv. and **दया**.

अदर Tatpur. m. f. n. (-रः-रा-रम्) Not little, much. E. **अ** neg. and **दर**.

अदरक m. (-कः) A proper name (?). E. unknown.

अदर्श m. (-र्शः) ¹ Day of the new moon. See **दर्श**. ² A mirror. See **आदर्श**. E. This word seems to be an incorrect reading of **दर्श** or **आदर्श**; but in the former sense it may be a Tatpur. composed of **अ** neg. and **दर्श**.

अदर्शन I. Tatpur. n. (-नम्) ¹ Not seeing. ² Disappearance, not being visible or present (in grammar f. i. of a letter, an affix &c.). E. **अ** neg. and **दर्शन**.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Invisible, disappearing. E. **अ** priv. and **दर्शन**.

अदर्शनीय Tatpur. m. f. n. (-यः-या-यम्) Invisible. E. **अ** neg. and **दर्शनीय**.

अदल Bahuvr. I. m. f. n. (-लः-ला-लम्) Leafless.

II. m. (-लः) A plant (*Eugenia acutangula*). See **हिमाल**.

III. f. (-ला) Socotrine aloe (*Aloe perfoliata*). See **चुतकुमारी**. E. **अ** priv. and **दल**.

अदस् I. m. f. n. (असौ-असौ-अदस्). The pronoun (see **सर्वनामन्**) which generally points to what is absent, remote or uncertain (differently from **इदम्** q. v.) and which corresponds with ¹ That. ² A certain (so and so). In correlative phrases it stands therefore usually in the prior sentence, imparting greater emphasis. Its declension is defective in as far as most of its cases are supplied by the themes **असु** or **अस**, **अमु** (**अमू**) and **अमि** (**अमी**). The theme which ap-

pears in composition is **अदस्** (except in the forms **अदग्रह** &c. q. v. See also **अद्या**). In some derivations of rare occurrence we meet also with the themes **असु**, **अस** and **अमु**; see **असुक**, **असक**, **अमुक**.

II. ind. (esp. in composition with radicals (see **वति**), when employed reflectively). So, in such a manner, f. i. **अदःकृत्य** having done so &c. — In conjunction with a relative pronoun or particle it has the effect of giving emphasis or of generalising, e. g. **अददस्** whatever, **अद्यादस्** wherever, **अद्यादस्** howsoever. E. unknown; but it is probably derived from the theme **अद्** which occurs in **अदग्रह** and **अद्या**.

अदस् denom. par. (-स्वति) To become that. E. **अदस्**, denom. aff. **यक्**.

अदातु Tatpur. m. f. n. (-ता-ची-तु) ¹ Not giving. ² Not liberal, miserly. ³ Not paying (a debt &c.). ⁴ Not giving in marriage (a daughter, as a father). E. **अ** neg. and **दातु**.

अदादि Bahuvr. m. (-दिः) (In grammar.) The verbs of the second class, the list of which in the native dictionaries begins with **अद्**, to eat. E. **अद्** and **आदि**, sc. **धातु**.

अदान Tatpur. n. (-नम्) Not giving, withholding. E. **अ** neg. and **दान**.

अदान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Untamed, unsubdued, undaunted. E. **अ** neg. and **दान्त**.

अदाभ्य Tatpur. I. m. f. n. (-भ्यः-भ्या-भ्यम्) Unhurttable, uninjurable, irreproachable.

II. m. (-भ्यः) The name of a Graha (q. v.) in the Jyotishoma sacrifice. E. **अ** neg. and **दाभ्य**.

अदायाद m. f. n. (-दः-दा-दम्) I. Tatpur. Not being an heir, having no claim to be an heir. E. **अ** neg. and **दायाद**.

II. Bahuvr. Being without an heir, unclaimed as inheritance. See the following. E. **अ** priv. and **दायाद**.

अदायिक Tatpur. m. f. n. (-कः-की-कम्) ¹ Unclaimed, as inheritance, lapsed. ² Not relating to inheritance. E. **अ** neg. and **दायिक**.

अदार Bahuvr. m. (-रः) Having no wife, unmarried. E. **अ** priv. and **दार**.

अदामु Tatpur. m. (-मुः) (ved.) Not liberal, not pious. E. **अ** neg. and **दामु**.

अदामुरि Tatpur. m. (-रिः) (ved.) Not liberal, not pious. E. **अ** neg. and **दामुरि**.

अदायस् Tatpur. m. (-यान्) (ved.) Not liberal, not pious. E. **अ** neg. and **दायस्**.

अदास Tatpur. m. (-सः) Not a slave, a free man. E. **अ** neg. and **दास**.

अदाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Inconsumable by fire, incombustible. E. **अ** neg. and **दाह्य**.

अदिक Bahuvr. m. (-कः) Having no quarters, driven from all heavenly regions (an epithet of the Asuras in the Vedas). E. **अ** priv. and **दिम्**, samāsanta aff. **क्वप्**.

अदिति I. Tatpur. f. (-तिः) ¹ Entireness, the being unbroken or unhurt. ² Exemption from defect or misery. ³ The full or unbroken creative power of the Prajāpati. E. **अ** neg. and **दिति**.

II. Bahuvr. 1. m. f. (-तिः-तिः) ¹ Unbroken, unhurt. ² Free from misery, happy. ³ Pious, holy. As Bahuvr.

अदिति is in the Vedas often used as an epithet of Indra, the Maruts and Agni, but it becomes personified especially in

2. f. (-तिः) which in the Vedas means 'the earth, 'a cow, 'speech; but especially 'Aditi, the first goddess of the intermediate space or air, the mother of the Gods, who at a later period was considered as the daughter of Daksha and wife of Kaśyapa, as the sister of Agastya and as the mother of the twelve Ādityas, of the eight Vasus, eleven Rudras and two Aświns, besides of the thirty-six Tushitas. — Aditi is in a still later time also an appellative of Durgā.

3. f. du. (-ती) (In the Vedas.) Heaven and earth. E. अ priv. and दिति.

III. m. (-तिः) A name of Mrityu, the god of Death; literally: the eater or devourer. (This meaning of the word occurs only in a commentary of an Upanishad and is rather doubtful.) E. अद् (uñ. aff. ति?).

अदितिज Tatpur. m. (-जः) A son of Aditi, a deity, a god. See अदितिगन्ध. E. अदिति and ज.

अदितित्व n. (-त्वम्) ¹Unbrokeanness, entireness, fullness of power. ²The being Aditi (in the sense of Mrityu; see अदिति III). E. अदिति, taddh. aff. त्व.

अदितिगन्ध Tatpur. m. (-गन्धः) The same as अदितिज. E. अदिति and गन्ध.

अदित्सत् Tatpur. m. f. n. (-त्सन्-त्सन्ती-त्सत्) Not willing to give. E. अ neg. and दित्सत्.

अदित्सु Tatpur. m. f. n. (-त्सुः-त्सुः-त्सु) Not willing to give. E. अ neg. and दित्सु.

अदिप्रभृति Bahuvr. m. (-तिः) The same as अदादि q. v. E. अदि i. e. अद् with a mute ह्, and प्रभृति.

अदीक्षित Tatpur. m. (-तः) One who has not received or performed the दीक्षा q. v. E. अ neg. and दीक्षित.

अदीन Tatpur. I. m. f. n. (-नः-ना-नम्) ¹Not distressed. ²Not vile, not mean. ³Virtuous.

II. m. (-नः) The name of a prince, a descendant of Āyus and son of Sahadeva. According to others his name is अहीन. E. अ neg. and हीन.

अदीनसत्त्व Bahuvr. m. f. n. (-त्त्वः-त्त्वा-त्त्वम्) One whose natural goodness has remained unaltered or unbroken. E. अदीन and सत्त्व.

अदीर्घ Tatpur. m. f. n. (-र्घः-र्घा-र्घम्) Not long. E. अ neg. and दीर्घ.

अदीर्घसूच Tatpur. m. f. n. (-चः-चा-चम्) Not dilatory, 'prompt in beginning what must be done and in accomplishing what has been begun'. E. अ neg. and दीर्घसूच.

अदीर्घसूचता f. (-ता) Dispatch, promptness. E. अदीर्घसूच, taddh. aff. ता.

अदुःख Bahuvr. m. f. n. (-खः-खा-खम्) Without pain or evil, propitious. E. अ priv. and दुःख.

अदुःखनवमी Karmadh. f. (-मी) A particular lunar day; the ninth of the first fortnight of the month Bhādrapada. On this day Devi is worshipped by women, that all evil may be averted during the ensuing year. E. अदुःख and नवमी.

अदुःखन् Bahuvr. m. f. n. (-नः-ना-नम्) (ved.) Without evil. E. अ priv. and दुःखन्.

अदुर्ग m. f. n. (-र्गः-र्गा-र्गम्) I. Tatpur. Easy of access. E. अ neg. and दुर्ग.

II. Bahuvr. Having no fortress. E. अ priv. and दुर्ग.

अदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Unspoiled, unvitiated. ²Not very sinful, not wicked. ³Good, virtuous. E. अ neg. and दुष्ट.

अदूर Tatpur. m. f. n. (-रः-रा-रम्) Not distant, not remote; अदूरे and अदूरात् or अदूरतः are used in the sense of 'not far from'. With numerals this word forms Bahuvr. compounds which, according to some, are generally used in the plur. and without the samāsānta aff. कर्; f. i. अदूरर्षिणाः = षिंशतीऽदूरे, almost thirty. E. अ neg. and दूर.

अदूरभव Tatpur. m. f. n. (-वः-वा-वम्) Being not far from. E. अदूर and भव.

अदूषित Tatpur. m. f. n. (-तः-ता-तम्) ¹Undeified, unvitiated. ²Virtuous, good. E. अ neg. and दूषित.

अदृपित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not humiliated, not treated with arrogance or pride. E. अ neg. and दृपित.

अदृप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) (ved.) Not arrogant, not proud, not overbearing. E. अ neg. and दृप्त.

अदृष्यत् Tatpur. m. f. n. (-ष्यन्-ष्यन्ती-ष्यत्) (ved.) Not arrogant, not haughty or overbearing. E. अ neg. and दृष्यत्.

अदृग् Bahuvr. m. f. n. (-ग्) Blind. E. अ priv. and दृग्.

अदृक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) ¹Invisible, not to be seen. ²Improper to be beheld. E. अ neg. and दृक्ष.

अदृक्षकरण Tatpur. n. (-कर्म) Making invisible. E. अदृक्ष and करण.

अदृक्षत् Tatpur. I. m. f. n. (-न्-नी-त्) Invisible.

II. f. (-नी) The name of the wife of Śakti, the son of Vasiṣṭha, and mother of Parāśara. E. अ neg. and दृक्षत्.

अदृष्ट Tatpur. I. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Unseen, unforeseen. ²Unknown, unfelt, not experienced. ³Invisible.

II. n. (-ष्टम्) ¹Casual and unseen danger (as from conflagration, inundation &c.). ²Fortune, destiny, fate. ³(In philosophy.) ^aVirtue or vice (धर्म or अधर्म), as the eventual cause of pleasure or pain. ^bThe remote or unforeseen consequence of an act, e.g. heaven as that of religious rites &c. See अपूर्व.

III. m. (-ष्टः) A kind of poison or poisonous reptile (in the Vedas). E. अ neg. and दृष्ट.

अदृष्टज Tatpur. m. f. n. (-जः-जा-जम्) Produced by destiny &c. See अदृष्ट. E. अदृष्ट and ज.

अदृष्टनर Bahuvr. m. (-रः) The same as the following q. v. E. अदृष्ट and नर.

अदृष्टपुत्र Bahuvr. m. (-पुत्रः) A form of treaty, in which the parties treat direct, without any mediator or surety. Also अदृष्टनर and similar compounds. E. अदृष्ट and पुत्र, sc. सन्धि.

अदृष्टपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Unseen previously, unseen till now. E. अदृष्ट and पूर्व.

अदृष्टवत् m. f. n. (-वान्-वती-वत्) ¹Enjoying or undergoing good or bad fortune, more usually the former, fortunate. E. अदृष्ट, taddh. aff. मतुप्.

अदृष्टि Tatpur. f. (-ष्टिः) A look of displeasure, evil eye. E. अ deter. and दृष्टि.

अदृष्टिका f. (-का) An angry or displeased look, evil eye. E. अदृष्टि, taddh. aff. कन्.

अदेय Tatpur. I. m. f. n. (-यः-या-यम्) Improper or unfit to

be given. II. n. (-यम्) (In law.) An object not fit to be given away, either because it does not belong to the person who would give it, or because law forbids its being disposed of. See अदत्त, दत्त, देय. E. अ neg. and देय.

अदेयदान Tatpur. n. (-नम्) Giving what ought not to be given, what is not one's own &c. See the preceding. E. अदेय and दान.

अदेव Tatpur. I. m. f. n. (-वः-वी-वम्) ¹ Not referring to the gods, not divine. ² Godless, impious.

II. m. (-वः) One who is not a god. E. अ neg. and देव. I. would more probably be a Bahuvr., if it were not accentuated in the Vedas as a Tatpur. See the following.

अदेवक Bahuvr. m. f. n. (-कः-का-कम्) Having no god or divinity, referring to no god or divinity (as an offering &c.). E. अ priv. and देव, samāsānta aff. कप्.

अदेवता Tatpur. f. (-ता) One who is not a divinity. E. अ neg. and देवता.

अदेवता Tatpur. ind. (ved.) Not towards or amongst the gods. E. अ and देवता.

अदेवयत् Tatpur. m. (-न्) (ved.) One who does not care for the gods, not devout, impious. E. अ neg. and देवयत्.

अदेवयु Tatpur. m. (-युः) (ved.) The same as the preceding. E. अ neg. and देवयु.

अदेश Tatpur. m. (-शः) ¹ An improper place, a wrong place, one not congenial with one's nature &c. E. अ deter. and देश.

अदेशस् Tatpur. m. f. n. (-स्-स्वा-स्वम्) Being not in the proper place, being in the wrong place. E. अदेश and स्.

अदेश Tatpur. m. f. n. (-स्-स्वा-स्वम्) ¹ What is not proper to be ordered. ² Not present on the spot, not present at a transaction. E. अ neg. and देश.

अदोमय m. f. n. (-यः-यी-यम्) Made of that, consisting of that, containing that. E. अदस्, taddh. aff. मयट्.

अदोमूष Bahuvr. m. f. n. (-मूषः-मा-मूषम्) Rooted in that, founded upon that. E. अदस् and मूष.

अद् m. (-द्) The same as पुरोडाश q. v. E. अद्, un. aff. गन्.

अद्वा ind. (निपात) Tatpur. (?) ¹ Indeed, truly, verily. ² Clearly. It may enter into composition with क् (as a नति q. v.). E. अद् ind. and धा (from धा, kṛit aff. विच्); or according to others, but without probability, अद् (to eat), kṛit aff. क्षिप्, and हन् (to kill), taddh. aff. डाच्.

अद्वातमान् ind. (ved.) Most truly, most certainly, most to be relied upon. E. अद्वा, taddh. aff. तमप् (i. e. the superl. of अद्वा in the acc. of the femin.).

अद्वाति m. (-तिः) (ved.) A wise man. E. अद्वा, taddh. aff. तिच्(?).

अद्वापुष Tatpur. m. (-पुः) (ved.) A true man, one deserving the name of a man. E. अद्वा and पुष.

अद्वावीधेय Tatpur. m. pl. (-याः) The name of a Śākhā of the white Yajurveda. E. अद्वा and वीधेय (?).

अद्वावीधेय Bahuvr. m. f. n. (-धेयः-वी-धेयम्) (ved.) Having red ears (as a goat). E. अद्वावीधे (very red? see वीधे) and धेय, in the fem. with aff. टाप् or डीच्.

अद्भुत Tatpur. (?) I. m. f. n. (-तः-ता-तम्) Surprising, wonderful (according to a vaidik interpretation: not having existed before).

II. m. (-तः) ¹ Surprise, astonishment. See अद्भुतरस. ² The name of the Indra or chief of the ninth Manwantara.

III. n. (-तम्) ¹ A prodigy, a wonder, any portentous

or marvellous phenomenon. ² (In architecture.) A kind of temple or vimāna, the breadth of which is divided into four parts, seven such parts being given to its height. E. (doubtful) अद् ind. and भू, un. aff. डुतच्. Compare अद्भुत-तिष्ठत्.

अद्भुतगन्ध Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Having a wonderful smell. E. अद्भुत and गन्ध.

अद्भुतस्व n. (-स्वम्) Wonderfulness. E. अद्भुत, taddh. aff. स्व.

अद्भुतब्राह्मण Karmadh. n. (-णम्) The name of a Brāhmaṇa belonging to the Sāmaveda; more properly the last portion of the Shādvinsābrāhmaṇa of the same Veda. E. अद्भुत and ब्राह्मण.

अद्भुतरस Tatpur. m. (-सः) (In rhetoric.) The marvellous, as a prevailing sentiment in poetical composition, one of the nine rasas or characteristic sentiments of poetical composition as described in Hindu works on rhetoric or poetry. See रस. E. अद्भुत and रस.

अद्भुतरामायण Karmadh. n. (-णम्) The name of a work ascribed to Vālmīki. E. अद्भुत and रामायण.

अद्भुतरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having a wonderful shape or figure. E. अद्भुत and रूप.

अद्भुतसार Karmadh. m. (-रः) The resin of the खदिर q. v. E. अद्भुत and सार.

अद्भुतस्वन Bahuvr. m. (-नः) A name of Śiva. Another reading of this word is अद्भुतचन. E. अद्भुत and स्वन 'producing a wonderful sound'.

अद्यन् n. (-द्यः) (ved.) ¹ Food in general. ² A house. E. अद्, kṛit (or un.) aff. मनिच्.

अद्यनि m. (-निः) Fire. E. अद्, un. aff. अग्नि and āgama मुट्.

अद्यर m. f. n. (-रः-रा-रम्) Gluttonous. E. अद्, kṛit aff. क्करच्.

अद्यसद् Tatpur. f. (-द्) (ved.) ¹ A cook. ² A mother. E. अद्यन् and सद्; according to the comm. 'sitting by the food, to cook it; or sitting in the house; or spending food'.

अद्यसव n. (-वम्) (ved.) Being a cook, the condition of a cook. See the preceding. E. अद्यसद्, taddh. aff. व्.

अद्य I. ind. ¹ To-day. ² Now, at present. In the Vedas also written अद्या which seems to be the more original form of this word. अद्यापि Even now, still. अद्यपूर्वम् before to-day, before now. E. अद्य, considered as a substitute of इदम्, taddh. aff. य; but more probably a Karmadh. compound of अ (the pronom. theme in इदम्) and य or द्या (from द्यु or दिव्) = अद्यिन्धवि.

II. 1. m. f. n. (-द्यः-द्या-द्यम्) Fit to be eaten, eatable.

2. n. (-द्यम्) Food in general. E. अद्, kṛitya aff. यत्.

अद्यतन I. m. f. n. (-नः-नी-नम्) Of or belonging to the current day, of to-day.

II. m. (-नः) The period of a current day, from midnight to midnight in the usual acceptation, but sometimes considered to begin and to end with sun-set or to begin with the proper time of rising and to end with the proper time of going to rest.

III. f. (-नी) (In grammar.) The aorist (or बुद्धि), as the tense employed in relating what has happened during the current day. E. अद्य, taddh. aff. बुद्धि and āgama मुट्.

अद्यतनीय m. f. n. (-यः-या-यम्) Of to-day, belonging to the current day. E. अद्यतन, taddh. aff. ह्.

अवग्रहीत Bahuvr. ind. From to-day. E. अवग्रह and प्रमृति.
अवशनी I. m. f. n. (-नः-जा-जम्) What may happen to-day or to-morrow, near to any event, at the point of death &c.
 II. f. (-जा) A woman or any female animal near the time of delivery. E. अवश and अस्, taddh. aff. ख.
अवावधि Bahuvr. m. f. n. (-धि:-धि:-धि) Beginning or ending with the current day; from or till to-day. E. अवश and अवधि.
अव्यूथ (ved.) Tatpur. I. m. f. n. (-त्व:-त्वा-त्वम्) Not gained by playing, not gained improperly, obtained honestly. E. अव neg. and यूथ.
 II. Bahuvr. n. (-त्वम्) The last watch of the night, that preceding the dawn, at which time the Āśvins are especially to be worshipped. E. अव and यूथ (from युत्, kṛit aff. यत् and ऊ instead of उ) 'without light'. Both explanations of this word belong to different commentaries but refer to the same passage in which it occurs.
अद्रव Tatpur. m. f. n. (-वः-वा-वम्) Not liquid, solid. E. अव neg. and द्रव.
अद्रक्ष Tatpur. n. (-क्षम्) A worthless or good-for-nothing object. E. अव deter. and द्रक्ष.
अद्भि m. (-द्भिः) ¹A stone. ²The thunderbolt. ³A mountain. ⁴A cloud. ⁵A tree. ⁶The sun. ⁷The name of a measure. ⁸A proper name of the son of Viśvagaśwa and father of Yuvanaśwa. ⁹(In arithmetic sometimes used to denote) the numeral 7. E. अद्भ्, uñ. aff. क्तिन्; but more probably, a Tatpur. composed of अव and द्वि (from दृ or द्रा?). Compare अवग. The meanings 1. 2. 4. belong exclusively to the Vedas.
अद्रिकर्षी Bahuvr. f. (-र्षी) The name of a plant (Clitoria ternatea). See अपराजिता or गिरिकर्षी. E. अद्रि and कर्ष, fem. aff. डीष्.
अद्रिका f. (-का) An Apsaras or heavenly nymph, the wife of Amávasu and mother of Satyavati. E. अद्रि, taddh. aff. कन् and fem. aff. टाप्.
अद्रिकीला Bahuvr. f. (-ला) The earth. E. अद्रि and कील.
अद्रिक्षतखली Bahuvr. f. (-ली) The name of an Apsaras. E. अद्रि-क्षत and खल, fem. aff. डीष्.
अद्रिव Tatpur. I. m. f. n. (-जः-जा-जम्) Produced or found in the hills.
 II. f. (-जा) ¹A name of Pārvatī or Durgā, the daughter of Himālaya, the ruler of the Himālaya mountain, and hence this her appellation, mountain-born. ²The name of a plant. See सैहली.
 III. n. (-जम्) Red chalk. See शिलाजतु. E. अद्रि and ज.
अद्रिजा Tatpur. m. (-जाः) (ved.) Produced by the (friction of) stones (an epithet of Agni and ईंस q. v.). E. अद्रि and जा.
अद्रिवृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Moved or hastened by the stones (the sound of the stones); an epithet of the chariot of the Āśvins. E. अद्रि and वृत्.
अद्रितनया Tatpur. f. (-या) ¹A name of Pārvatī, the daughter of the mountain Himālaya. ²A metre regulated by number and quantity; a variety of the class called विकृति q. v. It consists of four lines, with the following twenty-three syllables to each: ○○○○-○-○-○-○- | ○-○○○-○-○-○-○-. Also called अवसहित. E. अद्रि and तनया.

अद्रिदुग्ध Tatpur. m. f. n. (-**ग्धः-ग्वा-ग्धम**) (ved.) Extracted or expressed with stones. E. **अद्रि** and **दुग्ध**; literally: milked with stones.

अद्रिद्विष Tatpur. m. (-**द्वि**) A name of Indra. E. **अद्रि** and **द्विष**, lit. the enemy of the mountains.

अद्रिगन्धिनी Tatpur. f. (-**नी**) Párvati. See **अद्रितनया**. E. **अद्रि** and **गन्धिनी**.

अद्रिपति Tatpur. m. (-**तिः**) Hima, lord of mountains: also similar compounds, as **अद्रिराज**, **अद्रीश्वर** &c.

अद्रिबुध्न Bahuvr. m. f. n. (-**ध्नः-ध्ना-ध्नम**) (ved.) Produced or originating in mountains. E. **अद्रि** and **बुध्न**.

अद्रिभिद् Tatpur. m. (-**भिद्**) A name of Indra. E. **अद्रि** and **भिद्**, lit. the splitter of mountains (with his thunderbolt).

अद्रिभू Tatpur. I. m. f. n. (-**भूः-भूः-भु**) Mountaineer, mountain-born.

II. f. (-**भूः**) A plant (Salvinea cucullata). See **आसुक्वर्णी**. E. **अद्रि** and **भू**.

अद्रिमूर्धन् Tatpur. m. (-**र्धा**) The summit or peak of a mountain. E. **अद्रि** and **मूर्धन्**.

अद्रिराज Tatpur. m. (-**राट्**) The king of mountains, the Himálaya mountains; the snowy range on the north of Hindustan, confounded with the mythological ruler of them, and the father of Párvati. E. **अद्रि** and **राज**.

अद्रिराज Tatpur. m. (-**जः**). The same as the preceding. E. **अद्रि** and **राजन्**, samāsánta aff. **टच्**.

अद्रिवत् m. (-**वान्**, voc. in the Vedas -**वः**) (ved.) Having stones, armed with stones or with the thunderbolt, an epithet of Indra, Soma, Varuṇa. E. **अद्रि**, taddh. aff. **मत्**.

अद्रिवह्नि Tatpur. m. (-**ह्निः**) Fire on or in a mountain. E. **अद्रि** and **वह्नि**.

अद्रिशय्य Bahuvr. m. (-**य्यः**) A name of Śiva. E. **अद्रि** and **शय्या**; literally: whose couch is the mountain (Himálaya).

अद्रिमृङ्ग Tatpur. n. (-**ङ्गम**) A peak, the horn or summit of a mountain. E. **अद्रि** and **मृङ्ग**.

अद्रिसंहत Tatpur. m. f. n. (-**तः-ता-तम्**) (ved.) Struck or extracted with stones, pressed with stones (an epithet of Soma). E. **अद्रि** and **संहत**.

अद्रिसार Tatpur. m. (-**रः**) Iron. E. **अद्रि** and **सार**.

अद्रिसारमय m. f. n. (-**यः-यी-यम्**) Made of iron. E. **अद्रि-सार**, taddh. aff. **मयट्**.

अद्रीश्वर Tatpur. m. (-**श्वः**). The same as the following. E. **अद्रि** and **इश्वर**.

अद्रीश Tatpur. m. (-**शः**) ¹ A name of Śiva. ² A name of Himálaya, as king of mountains. E. **अद्रि** and **ईश**.

अद्रुह Bahuvr. m. f. n. (-**ध्रुक्**) (ved.) Harmless, innocuous, void of guile, kind, mild (an epithet of the gods, of heaven and earth &c.) E. **अ** priv. and **द्रुह**.

अद्रुङ्गन् Tatpur. m. (-**ङ्गा**) (ved.) The same as the preceding (an epithet of Mitra and Varuṇa). E. **अ** neg. and **द्रुङ्गन्**.

अद्रोच Bahuvr. m. f. n. (-**चः-चा-चम्**) (ved.) Having no guile, free from deceit, true. E. **अ** priv. and **द्रोच**.

अद्रोह Tatpur. m. (-**हः**) Mildness, moderation, the absence of tyranny or oppression. E. **अ** neg. and **द्रोह**.

अद्रोहिन् Tatpur. m. f. n. (-**ही-हिषी-हि**) Innocuous, mild. E. **अ** neg. and **द्रोहिन्**.

अद्वय I. Tatpur. n. (-**यम्**) ¹ Not duality, unity. ² The

identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. E. अ neg. and इय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Without a second, only, alone; esp. in the neuter as an epithet of Brahman (n.) which is not distinct from the Universe.

2. m. (-यः) A name of Buddha (acc. to a commentary, because wisdom and object of wisdom are identical with him). E. अ priv. and इय.

अद्वयत् Tatpur. m. (-यन्) (ved.) Free from duplicity, one whose acts are not different from his words and thoughts, upright, honest. E. अ neg. and इयत्.

अद्वयवादिन् Tatpur. m. (-दी) A Jina or Buddha. E. अद्वय and वादिन्: one who acknowledges but one principle; or who teaches the real truth. See अद्वैतवादिन्.

अद्वयस् Tatpur. m. (-याः) (ved.) The same as अद्वयत्. E. अ neg. and इयस्.

अद्वयानन्द Bahuvr. m. (-न्द्) The same as अद्वैतानन्द. E. अद्वय and आनन्द.

अद्वयाविन् Tatpur. m. (-वी) (ved.) The same as अद्वयत्. E. अ neg. and इयाविन्.

अद्वयु Tatpur. m. (-युः) (ved.) The same as अद्वयत्. E. अ neg. and इयु.

अद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door. E. अ neg. and द्वार.

अद्वितीय Bahuvr. m. f. n. (-यः-या-यम्) ¹ Only, sole, without a second. See अद्वय. ² Unparalleled, unequalled. E. अ priv. and द्वितीय.

अद्विषेय Tatpur. m. f. n. (-यः-या-यम्) (ved.) Not detestable or hateful, agreeable, desired. E. अ neg. and द्विषेय.

अद्विष Bahuvr. m. f. n. (-यः-या-यम्) Harmless, not malicious, kind. E. अ priv. and द्विष.

अद्विषिन् Tatpur. m. f. n. (-यी-यिणी-यि) Harmless, inoffensive. E. अ neg. and द्विषिन्.

अद्वैत I. Tatpur. n. (-तम्) ¹ Unity, not duality. ² The identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. ³ The name of an Upanishad of the Atharvaveda. E. अ neg. and द्वैत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Without a second, only, alone; esp. as an epithet of आत्मन् and ब्रह्मन् (n.) or ब्रह्मलोक. E. अ priv. and द्वैत.

अद्वैतवादिन् Tatpur. m. (-दी) A unitarian, one who maintains the existence of but one principle in the Universe. E. अद्वैत and वादिन्. See अद्वयवादिन्.

अद्वैतानन्द Bahuvr. m. (-न्द्) The proper name of one of the founders of the Vaishṇava sect in Bengal; he lived about the end of the 15th century. Also अद्वयानन्द. E. अद्वैत and आनन्द.

अध ind. (निपात) An inceptive particle which occurs only in the Vedas. It is used very much in the same manner as अद्य of which it is apparently a variety and corresponds chiefly with ¹ Now, hereafter. ² Moreover, so much the more. ³ Therefore. It occurs frequently in its protracted form अधा which seems to be the more original one. E. See अध.

अधःकर Tatpur. m. (-रः) The lower part of the hand, the

metacarpus or the hand from the wrist to the root of the fingers. E. अधस् and कर.

अधःकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधस् and काय.

अधःखनन Tatpur. n. (-नम्) Undermining. E. अधस् and खनन.

अधःपद्म Tatpur. n. (-दम्) (In architecture.) A division of the शिखर (q. v.) or cupola, the lower cima recta. E. अधस् and पद्म.

अधःपात Tatpur. m. (-तः) Falling down, literally and metaphorically. E. अधस् and पात.

अधःपुष्पी Bahuvr. f. (-ष्पी) ¹ A plant (Pimpinella anisum). See अवाकपुष्पी. ² Another plant (Elephantopus scaber) or perhaps Hieracium. See गोविद्धा. E. अधस् and पुष्प, fem. aff. ङीष्, lit. having its flowers hanging downwards.

अधःप्रवाह Tatpur. m. (-हः) Flowing or streaming downwards. E. अधस् and प्रवाह.

अधःप्रस्तर Tatpur. m. (-रः) A seat or bed, made of grass, esp. for the use of persons in the state of impurity or आशीच q. v. E. अधस् and प्रस्तर.

अधःशय Tatpur. m. f. n. (-यः-या-यम्) Sleeping on the ground. E. अधस् and शय.

अधःशय्य I. Bahuvr. m. f. n. (-यः-या-यम्) Sleeping on the ground, on a kind of couch different from a bed-stead.

II. Tatpur. f. (-य्या) The sleeping in the manner described. E. अधस् and शय्या.

अधःशिरस् Bahuvr. I. m. f. n. (-राः-राः-रः) and II. n. (-रः) The same as अधोमुख I. and IV. q. v. E. अधस् and शिरस्.

अधःस्थ Tatpur. m. f. n. (-यः-या-यम्) ¹ Below. ² Inferior. E. अधस् and स्थ.

अधःस्थित Tatpur. m. f. n. (-तः-ता-तम्) Standing beneath. E. अधस् and स्थित.

अधःस्वस्तिक Tatpur. n. (-कम्) (In astronomy.) The nadir. Also अधरस्वस्तिक. E. अधस् and स्वस्तिक.

अधउपासन Tatpur. n. (-नम्) Copulation, sexual union. E. अधस् and उपासन.

अधन Bahuvr. m. f. n. (-नः-ना-नम्) Poor, without wealth. E. अ priv. and धन.

अधम I. m. f. n. (-मः-मा-मम्) ¹ Very low or inferior in place or degree. ² Vile, despicable. (In the vituperative sense it stands often as the latter part of a Tatpur. compound; f. i. पापाधम, नराधम.)

II. m. (-मः) (In rhetoric, according to some.) A para-mour of a low description, one without fear, pity or shame &c.

III. f. (-मा) (In rhetoric, according to some.) A mistress of a low description, one ungrateful, whimsical, acting unkindly towards her lover &c. E. अच्, un. aff. अम, with च changed to ध; or according to others a Tatpur. composed of अ neg. and धम (from ध्मा); but a preferable etym. is that from अधस्, taddh. aff. म, with elision of स्; or better from अध् (the thematic form common to अधम, अधर. अधस्, अधक्षात्), aff. अम.

अधमभुत Karmadh. m. (-तः). See the following. E. अधम and भुत.

अधमभुतक Karmadh. m. (-कः) The lowest order of hired servants, a porter, a bearer of burdens. (See also भुतक, उत्तमभुतक and मध्यमभुतक.) E. अधम and भुतक.

अधमर्ष Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) A debtor. E. अधम and ऋष. अधमर्षिक m. (-कः) A debtor. E. अधमर्ष, taddh. aff. ठक्.

अधमाङ्ग Karmadh. n. (-ङ्गम्) A foot. E. अधम and अङ्ग.
अधमाचार Bahuvr. m. f. n. (-रः-रा-रम्) Wicked in practice, low, vile. E. अधम and आचार.
अधमार्ध Karmadh. n. (-र्धम्) The inferior or lower part. Cf. उत्तमार्ध E. अधम and अर्ध.
अधमार्ध m. f. n. (-र्धः-र्धा-र्धम्) Belonging to the inferior or lower part. Cf. उत्तमार्ध. E. अधमार्ध, taddh. aff. यत्.
अधर I. m. f. n. (-रः-रा-रम्) ¹ Lower, inferior, in place. (In this sense the word is declined like the sarvanāman यत् &c. (q.v.), but in the abl. and loc. sing. of the masc. and neuter and in the nom. plur. of the masc. it forms optionally अधरस्मात् or अधरात्, अधरस्मिन् or अधरे, अधरे or अधराः; it may form Tatpur. compositions with nouns having the sense of the singular and considered then as depending upon अधर, which is the former part of the compound, in the genitive; for instance अधरकायः is explained, अधरं कायस्त्व.) Adverbially used are अधरात्, अधरस्मात्, अधरेण; qq.vv. ² Low, vile. ³ Speechless, refuted, overcome in abuse or controversy. ⁴ Prior, preceding in time. See अधरेबुस्.
 II. m. (-रः) The lower lip, the lip.
 III. f. (-रा) ¹ The lower region. ² The nadir (?).
 IV. m. n. (-रः-रम्) Pudendum muliebre. E. Probably from अध (see E. of अधम), aff. अर; the derivation given by the native authorities, from अ neg. and धर is not correct.
अधरकण्ठ Tatpur. m. n. (-कण्ठः-कण्ठम्) The lower part of the throat. E. अधर and कण्ठ. See under अधर.
अधरकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधर and काय. See under अधर.
अधरतस् ind. ¹ Underneath. ² The lower regions, the nadir, or in the lower regions, in the nadir. (Used in the sense of a nominative or locative, but in the latter with the restriction that the distance must not be far; or governing in the first meaning a noun in the genitive.) See अधरात् and अधरेण. Cf. अधराक् E. अधर, taddh. aff. अतसुच्.
अधरपान Tatpur. n. (-पानम्) Kissing. E. अधर II. and पान.
अधरस्मात् ind. Below, underneath. (The correctness of this form appears doubtful.) E. अधर, taddh. aff. अस्माति.
अधरस्मिन् Tatpur. n. (-स्मिन्) (In astronomy.) The nadir. Also अधःस्मिन् q.v. E. अधर and स्मिन्.
अधराक् Tatpur. ind. ¹ Downwards, from below. ² Westwards, from or in the west. ³ The lower regions or the nadir, from or in the lower regions or the nadir. (Used in the sense of a locative, ablative or nominative; or governing in the two first meanings a noun in the ablative. E. अधर and अक् II. with luk of the taddh. aff. अस्माति. See अधराक्.
अधराचीन m. f. n. (-नः-ना-नम्) (ved.) Going or being underneath, westwards, going to or being in the lower regions, in the nadir. E. अधराक्, taddh. aff. ख.
अधराच्च m. f. n. (-चः-चा-चम्) (ved.) The same as the preceding. E. अधराक्, taddh. aff. यत्.
अधराच्च Tatpur. m. f. n. (-राक्-राची-राक्) (ved.) Going or being downwards, westwards, going to or being in the lower regions, in the nadir. E. अधर and अक्.
अधरात् ind. The same as अधरतस्. (Used in the sense of a locative, ablative or nominative.) E. अधर, taddh. aff. आति.

अधरारणि Tatpur. f. (-णिः) (ved.) The nether piece of the two pieces of wood, which, by attrition, produce the sacrificial fire. See अरणि and उत्तरारणि. E. अधर (q.v.) and अरणि.
अधरावलोप Tatpur. m. (-पः) Biting the lip. E. अधर II. and अवलोप.
अधरीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Put down, overcome, vanquished. ² Annulled, invalidated (as a document). E. अधर, taddh. aff. च्चि with क्त, kṛit aff. क्त.
अधरीण m. f. n. (-णः-णा-णम्) Reproached, censured. E. अधर, taddh. aff. ख.
अधरीभूत Tatpur. m. f. n. (-तः-ता-तम्) Refuted, contradicted, invalidated. E. अधर, taddh. aff. च्चि with भू, kṛit aff. क्त.
अधरेण ind. The same as अधरतस् or अधरात्. (Used in the sense of a locative or nominative, but in the first with the restriction that the distance must not be far; or governing in the first meaning a noun in the accusative or genitive.) E. अधर, taddh. aff. एणप्.
अधरेबुस् ind. A previous day, the day before yesterday. E. अधर, irregular aff. एबुस्; better a Tatpur. compound, from अधर (loc.) and बुस् from दिव् or बु.
अधरोत्तर Dvandwa I. m. f. n. (-रः-रा-रम्) ¹ Lower and higher. ² Inferior and better. ³ Prior and posterior.
 II. n. sing. or plur. (-रम् or -रे) ¹ The lower and higher, inferior and better, prior and posterior. ² A state of confusion, when things are topsy-turvy. ³ Address and answer. E. अधर and उत्तर.
अधरोष्ठ Karmadh. m. (-ष्ठः) The lower lip. Also अधरीष्ठ. E. अधर and ओष्ठ.
अधर्म Tatpur. 1. m. (-र्मः) ¹ Unrighteousness, injustice, all behaviour contrary to the Śruti and Smṛiti, or religious and legal institutions. ² (In philosophy.) According to the Nyāya and Vaiśeṣika: moral demerit, the result of doing what is forbidden, the peculiar cause of pain, one of the twenty-four qualities united with substance. — According to the Sāṅkhya, one of the changeable (वैकृतिक) dispositions (भाव) of the mind, which being the efficient cause, makes the soul migrate into an animal, a deer, a bird, a reptile, a vegetable, a mineral. — According to the Buddhist doctrine it is the consequence of upādāna or exertion of body or speech. — According to the Jains it is that which causes the soul in general to continue embarrassed with body notwithstanding its capacity for ascent and natural tendency to soar. ³ As a personification Adharma occurs in the Purāṇas as one of the Prajāpatis or mind-born sons of Brahmā; his wife is Himsā (mischief) on whom he begot Anṛita (falsehood) and Nikṛiti (immorality) or according to others, Mṛishā (falsehood) and his children Dam-bha (hypocrisy) and Māyā (deceit) who were adopted by Nirṛiti (misfortune). — Adharma is also mentioned as one of the eighteen servants of the sun.
 2. f. (-र्मा) According to the Śāktas a kalā or part of the original or Mūla-prakṛiti and personified as the bride of Mṛityu or Death. E. अ neg. and धर्म.
अधर्मचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Unrighteous, wicked. E. अधर्म and चारिन्.

अधर्मदण्डन Tatpur. n. (-नम्) Inflicting punishment without any lawful motive, unjust punishment. E. अधर्म and दण्डन.

अधर्ममय m. f. n. (-यः-यी-यम्) Consisting of injustice or unrighteousness, thoroughly unjust or unrighteous. E. अधर्म, taddh. aff. मयट्.

अधर्मात्मन् Bahuvr. m. f. n. (-त्मा-त्मा-त्मा) Wicked, unrighteous. E. अधर्म and आत्मन्.

अधर्माक्षिपाय Tatpur. m. (-यः) The category or predicament of अधर्म, according to the Jainas (see अधर्म, 2). E. अधर्म and अक्षिपाय.

अधर्मिन् m. f. n. (-मी-मी-मी-मि) Wicked, sinful, unrighteous. E. अधर्म, taddh. aff. इनि.

अधर्मिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Very wicked. E. अधर्मिन्, taddh. aff. इष्ठन्.

अधर्म्य Tatpur. m. f. n. (-र्म्यः-र्म्या-र्म्यम्) Not conformable or according to justice or morality, wicked, unrighteous. E. अधर्म neg. and धर्म्य.

अधवा Bahuvr. f. (-वा) A widow. See विधवा. E. अध priv. and धव.

अधवर Tatpur. I. m. f. n. (-रः-री-रम्) Going down or below. II. m. (-रः) A thief. E. अधस् and वर. See the following.

अधवीर Tatpur. m. (-रः) A house-breaker, a thief. E. अधस् and वीर.

अधस् ind. ¹Underneath, downwards or from below. ²The lower regions, the nadir, or: from or in the lower regions, the nadir. (In these meanings it is used in the sense of a nominative, ablative or locative; or governs in the first meaning a noun in the genitive, more seldom in the ablative; the reiterated अधो अधस् implies proximity and is followed by the noun in the accusative, f. i. अधो अधो ग्रामम् below the village, but in its neighbourhood; it may occur as the former and as the latter part of Tatpur. compounds.) ³Pudendum muliebre. ⁴Away, out(?). See अधस्तात्; cf. अधराक्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. असि.

अधस्तन m. f. n. (-नः-नी-नम्) Below, underneath. E. अधस्, taddh. aff. जुन् and ङाङ्मा तुट्.

अधस्तराम ind. Lower, very low. E. अधस्, taddh. aff. तरप् and आमु (or better the acc. fem. in the comparative of अधस् used as an adverb).

अधस्तात् ind. The same as अधस् in the three first meanings. It is used, like this word, in its two first meanings in the sense of a nominative, ablative and locative and may in its first meaning govern a noun in the genitive, more seldom in the ablative. See अधस्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. अस्ताति.

अधस्ताहिन् Tatpur. f. (-क) The lower region, the nadir. E. अधस्तात् and हिन्.

अधस्ताद् Tatpur. n. (-द्म्) The place under the feet. E. अधस् and पद्.

अधा ind. See अध.

अधामार्गव m. (-वः) A plant (Achyranthes aspera). Also धामार्गव; and see अपामार्ग. E. unknown.

अधारयक् Bahuvr. m. f. n. (-कः-का-कम्) Not supporting, not giving or not allowing to gain a livelihood, unprofitable. E. अध priv. and धारय, samāsanta aff. कप्.

अधार्मिक Tatpur. m. f. n. (-कः-की-कम्) Unjust, unrighteous, wicked. See also आधार्मिक. E. अध neg. and धार्मिक.

अधि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying superiority in place, power, rank, quality and quantity and generally used as a separable preposition or as a prefix to verbs, but in the Vedas also as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayibhāva compounds. It means

1. (as adverb, in the Vedas) very much, excessively.

2. (as a separable preposition) ¹with a noun following or preceding in the locative, ^a above (in place), ^b over (in the sense of mastership, power &c.), ^c under (see अधीन and अधिक 4, cf. अधस्); ²with a noun following or preceding in the accusative, ^a on, above (in place), ^b concerning, with respect to, ^c repeated it implies also proximity; f. i. अधधि ग्रामम् above the village but in its neighbourhood; ³with a noun following or preceding in the ablative (in the Vedas), ^a on, above, ^b from above, ^c from (in this meaning it occurs also in the classical language, when it is supposed to be merely an expletive, the preceding ablative implying already the notion 'from'), ^d in consequence of, on behalf of, ^e in presence of, before, in front of; ⁴with a noun following or preceding in the genitive (in the Vedas), amidst, amongst.

3. (as a prefix to verbs) Over, esp. in the sense of taking possession of, mastering &c. literally or metaphorically; but used also as an expletive esp. when followed by another preposition: f. i. with क्ख् to superintend, with इ to obtain, to study &c.; but it does not alter the meaning of आगम्, when forming with the latter आधागम्.

4. (in composition) ¹(with Tatpur. or Bahuvr.) it implies superiority in place, rank, quantity &c., ²(with Avyayibh.) ^a concerning, with respect to, ^b over. E. unknown.

अधि 1. m. (-धिः) Anxiety, mental pain; more usually आधि q. v. of which it seems to be an incorrect reading. E. see आधि.

2. f. (-धिः) A woman in her courses. See also अधि. E. अद्, kṛit aff. इ and ध् substituted for इ or a Tatpur. अध neg. and धि (from धा). (The first etym. doubtful.)

अधिक I. m. f. n. (-कः-का-कम्) ¹Exceeding, in addition to (the reverse of न्यून; between both साधारण). ²More, more than, superior (in place, power, rank, quality or quantity). ³Very much, excessive, excellent. ⁴Less, smaller, inferior (cf. अधि 2. i. c.). अधिकम् used as adverb. (If अधिक has the first of these meanings, that by which the excess is caused, stands in the instrumental or (but seldom) in the locative or forms the first part of a Tatpur. compound of which अधिक is the latter; if it has the second meaning, the object compared with, stands in the instrumental, the ablative or in the genitive; if it has the last meaning, the object compared with stands in the ablative. Cf. अधारयक्. With numerals अधिक may form Bahuvr. compounds, usually in the plural, if it is the former part of the compound; for instance अधिकवत्वारिंशः (sc. संख्याः) i. e. more than forty. It is considered as dropped in Dvandva compounds of numerals f. i. in पञ्चविंशति, equal to पञ्चाधिकविंशति.) ⁵Embolismic, intercalary (only in composition with and prefixed to the name or numeral of a luni-solar year, to the name of a month and to the name of a day;

f. i. अधिकान्विन. See also अधिकतिथि, अधिकदिन, अधिकमास, अधिकसंवत्सर, and compare चय). ⁵ Subsequent, following (as a day, a chapter or a passage in a book &c.; used very much in the same manner as ऊर्ध्व).

II. n. (-कम्) ¹ The surplus, that which is exceeding. ² (In Nyāya.) Superfluity in reasons or instances, giving more reasons or instances than are required or relevant in a syllogism. ³ (In rhetoric.) Hyperbole (of which two kinds are enumerated: hyperbole concerning the recipient (substance, subject &c.) and hyperbole concerning that which is to be received (accidents, predicate &c.). E. अधि, taddh. aff. कन्.

अधिकता f. (-ता) Excess, addition; also अधिकत्व n. (-त्वम्). E. अधिक, taddh. aff. तल् or ल्.

अधिकव्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Causing excessive loss, wasting too much. E. अधिक-व्य and कारिन्.

अधिकतिथि Karmadh. m. f. (-धि-थिः) An intercalary lunar day. When no tithi (q. v.) begins or ends in a solar day, the numeral of the preceding is repeated in the calendar, the first tithi being accounted the intercalated and the second the proper one. Compare चयतिथि. E. अधिक and तिथि.

अधिकदन्त Karmadh. m. (-न्तः) A tooth growing over another. See अधिदन्त and वर्धन. E. अधिक and दन्त.

अधिकदिन Karmadh. n. (-नम्) An intercalated day. See अधिकतिथि. Also अधिदिन. E. अधिक and दिन.

अधिकमासार्धम् Tatpur. n. (-र्धम्). See अधिमासार्धम्. E. अधिक-मास and अर्धम्.

अधिकमास Karmadh. m. (-सः) An intercalated month. Also अधिमास. Compare चयमास. E. अधिक and मास.

अधिकरण I. Tatpur. n. (-णम्) ¹ Superiority, supremacy, government. ² Title, right. ³ Town meeting, court of justice. ⁴ Support, receptacle. ⁵ Substance (द्रव्य, as the recipient of qualities &c.). ⁶ (In grammar.) Comprehension, location, generally the sense of the seventh or locative case, but occasionally also that of the third or instrumental and of the sixth or genitive case. ⁷ (In grammar.) Government, regimen; see एकाधिकरण, युगपदधिकरण, समानाधिकरण. ⁸ (In philosophy.) A case or topic; esp. in the Mīmāṃsā and Vedānta; in the former it comprehends usually five parts or members, the subject (विषय), the doubt (संशय), the first side (or objectionable) argument (पूर्वपक्ष), the following (or right) argument (उत्तरपक्ष) and the conclusion (सिद्धान्त or राद्धान्त). Sometimes, however, the second part is inherent in the third and the fifth in the fourth. In both philosophies an adhikarāṇa is a subdivision of a pāda, which is the division of an adhyāya. E. कृ with अधि, kṛit aff. क्यट्.

II. Bahuvr. m. f. (-ण-णी). See अधिकार II. E. अधि and करण; in the fem. with aff. डीप्.

अधिकरणमण्डप Tatpur. m. n. (-पः-पम्) A hall of the town council, a hall of justice (?). E. अधिकरण and मण्डप.

अधिकरणसिद्धान्त Tatpur. m. (-न्तः) (In the Nyāya philosophy.) A truth or conclusion which implies another truth or conclusion; one of the four kinds of सिद्धान्त. See also सर्वतन्त्रसिद्धान्त, प्रतितन्त्रसिद्धान्त and अभ्युपगमसिद्धान्त. E. अधिकरण and सिद्धान्त, a paramount truth.

अधिकरणिक. See अधिकारणिक.

अधिकरणीतावत् Tatpur. n. (-त्वम्) Quantity. E. अधिकरण (substance) and एतावत् 'the fixed measure of a substance'.

अधिकर्षि Bahuvr. m. f. n. (-र्षिः-र्षिः-र्षिः) Prosperous, every way happy. E. अधिक and कर्षि.

अधिकर्मकर Tatpur. m. (-रः) The same as the following. E. अधि and कर्मकर.

अधिकर्मकृत् Tatpur. m. (-त्) A servant who is set over or superintends the working men; one of the four kinds of servants called कर्मकार or कर्मकर qq. vv. See also सुसूचक. E. अधि and कर्मकृत्.

अधिकर्मकृत Tatpur. m. (-तः) The master or chief of a family, one who superintends all family affairs. E. अधि-कर्मन् and कृत.

अधिकर्मन् Tatpur. n. (-र्मे) Superintendence, supervision. E. कृ with अधि, kṛit aff. मनिन्.

अधिकर्मिक m. (-कः) Clerk or prefect of the market or fair. E. अधिकर्मन्, taddh. aff. टन्.

अधिकल्पिन् Tatpur. m. (-ल्पी) (ved.) An exceedingly shrewed gambler, one skilled in superior tricks or combinations (?). E. अधि and कल्पिन्.

अधिकवाक्कोक्ति Tatpur. f. (-क्तिः) Exaggeration, hyperbole. E. अधिक-वाक् and उक्ति.

अधिकवाष्टिक m. f. n. (-कः-वी-कम्) Bought with, made of &c. more than sixty. E. अधिक-वाष्टि, taddh. aff. टञ्.

अधिकसंवत्सर Karmadh. m. (-रः) An intercalated year. E. अधिक and संवत्सर.

अधिकसप्ततिक m. f. n. (-कः-वी-कम्) Bought with, made of &c. more than seventy. E. अधिक-सप्तति, taddh. aff. टञ्.

अधिकाङ्ग Bahuvr. I. m. f. n. (-ङ्गः-ङ्गी or -ङ्गा-ङ्गम्) Having more members than natural or common.

II. n. (-ङ्गम्) The girdle over the coat of mail, worn as a kind of scarf. E. अधिक and अङ्ग; in the fem. with aff. डीष् or टाप्.

अधिकार I. Tatp. m. (-रः) ¹ Superintendence, supremacy, authority. ² Rule, government. ³ Duty, office. ⁴ Right, title, ownership. ⁵ The use of royal insignia. ⁶ (In the Mīmāṃsā philosophy.) The right of action, i. e. the right to institute a sacrifice and to claim the results which are derived from it; it is subject to different regulations and restrictions and forms the subject of the sixth adhyāya of the Mīmāṃsā. See also कर्माधिकार. ⁷ A topic in a book; especially in grammatical works where it means a precept, rule or word, heading and applying to a number of particular rules which follow. Also written अधीकार. E. कृ with अधि, kṛit aff. चञ्.

II. Bahuvr. m. f. (-रः-री) One who has many duties to perform, very busy. E. अधि and कार; in the fem. with aff. डीष्.

अधिकारस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Established in an office or charge. E. अधिकार and स्थ.

अधिकारिता f. (-ता) ¹ Ownership, lordship. ² Right, title &c. See अधिकारिन्. Also अधिकारित्व n. (-त्वम्). E. अधिकारिन्, taddh. aff. तल् or ल्.

अधिकारिन् I. m. f. n. (-री-रिणी-रि) (In law.) Possessing a right or title.

II. m. (-री) ¹ A superintendent, a ruler, a director.

² One holding an office. ³ A master, an owner. ⁴ (In the Mīmāṃsā.) One entitled to institute a sacrifice; see अधिकार.
⁵ (In the Vedānta.) A person who is perfect in the principles and practice of the Vedānta. ⁶ Man (in general). E. अधि-
 कार, taddh. aff. इति.
अधिकार्यवचन Tatpur. n. (-नम्) Exaggeration, hyperbole.
 E. अधिक-अर्थ and वचन.
अधिकार्य Tatpur. n. (-नम्). Perhaps the name of a place or
 country. E. अधिक and अर्थ.
अधिकृत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Superintended,
 governed. ² Claimed or held as a right. ³ Set as a rule or
 authority. ⁴ Set over, superintendent.
 II. m. (-तः) ¹ A superintendent in general. ² Inspector
 of receipts and disbursements, an auditor of public ac-
 counts. E. कृ with अधि, kṛit aff. क्त.
अधिकृति Tatpur. f. (-तिः) A possession, a right, a privilege.
 See अधिकरत्न. E. कृ with अधि, kṛit aff. क्तिन्.
अधिक्रम Tatpur. m. (-मः) Invasion, assailing. E. क्रम् with
 अधि, kṛit aff. चञ्.
अधिकृत Tatpur. m. (-तः) (ved.) Lord, ruler. E. वि with अधि,
 kṛit aff. क्तिप्.
अधिविप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Censured, reviled,
 detracted from. ² Thrown or cast down. ³ Dismissed, sent,
 dispatched. ⁴ Placed, fixed. E. विप् with अधि, kṛit aff. क्त.
अधिविप Tatpur. m. (-पः) ¹ Detraction, censure. ² Dismissal,
 dispatch. E. विप् with अधि, kṛit aff. चञ्.
अधिगत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Obtained. ² Gone
 through or over, lit. or fig. as read, studied. E. गम् with
 अधि, kṛit aff. क्त.
अधिगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be reached, attain-
 able, acquirable, lit. or fig. E. गम् with अधि, kṛitya aff. तव्य.
अधिगन्तु Tatpur. m. (-न्ता) One who obtains or acquires. E.
 गम् with अधि, kṛit aff. तुच्.
अधिगम Tatpur. m. (-मः) ¹ Obtaining, attaining, acquiring.
² Attainment, apprehension, going through or over, lit. or
 fig. ³ Profit, gain, interest on capital or risk. E. गम् with
 अधि, kṛit aff. चञ्.
अधिगमन Tatpur. n. (-नम्) ¹ Obtaining, attaining, acquiring.
² Attainment, apprehension, going through or over, lit. or
 fig. as reading, studying. E. गम् with अधि, kṛit aff. क्त्वा.
अधिगमनीय Tatpur. m. f. n. (-यः-या-यम्) To be reached,
 attainable, acquirable, lit. or fig. E. गम् with अधि, kṛitya
 aff. णीयर्.
अधिगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Attainable, to be reached
 or acquired, lit. or fig. E. गम् with अधि, kṛitya aff. यत्.
अधिगव Tatpur. m. f. n. (-वः-वी-वम्) (ved.) On the cow,
 coming from the cow (as milk &c.). E. अधि and गो,
 samāsānta aff. टच्.
अधिगुण Bahuvr. m. f. n. (-णः-णा-णम्) Of superior quali-
 ties. E. अधि and गुण.
अधिग Tatpur. m. f. n. (-जः-जा-जम्) ¹ Superior by birth.
² Born from, produced on (?). E. जन् with अधि, kṛit aff. ड.
अधिजनन Tatpur. n. (-नम्) Birth. E. जन् with अधि, kṛit aff. क्त्वा.
अधिजिह्व Bahuvr. m. (-ङ्गः) One of the diseases of the throat,
 described as 'a swelling at the root of the tongue like a second
 tongue' (probably a swelling of the epiglottis) — therefore

called also द्विजिह्व — and produced by the phlegm and blood;
 when it suppurates, considered as incurable. Also अधि-
 जिह्विका. E. अधि and जिह्वा.
अधिजिह्विका Bahuvr. f. (-का) The same as the preceding.
 E. अधिजिह्व, samāsānta aff. कप्.
अधिज्य Bahuvr. m. f. n. (-ज्यः-ज्या-ज्यम्) Strung (as a bow).
 E. अधि and ज्या.
अधिज्योतिषम् Avyayibh. Concerning or relating to the lu-
 minous part of creation; a chapter in the Upanishads treat-
 ing thereon, comprises the following subjects: fire, sun,
 water and the substance of lightning. E. अधि and ज्योतिष.
अधिलका f. (-का) Land on the upper part of a mountain.
 E. अधि, taddh. aff. लक्.
अधिदन्त Tatpur. m. (-न्तः) A tooth growing over another.
 See अधिकदन्त and वर्धन. E. अधि and दन्त.
अधिदिन Tatpur. n. (-नम्) The same as अधिकदिन. E. अ-
 धि and दिन.
अधिदेव I. Tatpur. m. (-वः) ¹ A supreme or tutelary deity.
 II. Avyayibh. (-वम्) Concerning the gods. (In derivatives
 with a taddh. aff. which has an anubandha ज्, ज् or क्, both
 parts of this word have vṛiddhi, f. i. आधिदेविक q. v.) E.
 अधि and देव.
अधिदेवतम् Avyayibh. Concerning the divinities or the gods.
 E. अधि and देवता.
अधिदेवता Tatpur. f. (-ता) A tutelary or presiding divinity.
 E. अधि and देवता.
अधिदेवन n. (-नम्) The ground in a hall, on which gambling
 with dice takes place. E. दिव्, with अधि, kṛit aff. क्त्वा.
अधिदेव I. Tatpur. n. (-वम्) and
 II. Avyayibh. (-वम्). See the following. E. अधि and देव.
अधिदेवत I. Tatpur. n. (-तम्) ¹ The supreme or tutelary
 deity. ² The active principle in creation, the regulating
 power which resides in water, fire, sky, air, the regions
 &c. See also अधिभूत, अध्यात्म.
 II. Avyayibh. (-तम्) Concerning ¹ the deity or ² the active
 principle in creation. E. अधि and देवत.
अधिप Tatpur. m. (-पः) ¹ An owner, a lord or master. ² A
 king. ³ (In astrology.) The regent of a sign of the zodiac.
 E. पा with अधि, kṛit aff. क्.
अधिपति Tatpur. m. (-तिः) ¹ A master, an owner, a ruler. ² A
 king. (A noun depending upon it in these meanings stands in
 the gen. or loc., f. i. भवामधिपति or गोष्वधिपति.) ³ (In me-
 dicine.) 'That part of the trunk which is inside of the
 upper part of the head, at the passage of the vessel along
 the lateral sinus; wounds inflicted there produce instan-
 taneous death'. E. पा with अधि, un. aff. डति.
अधिपतिवती f. (-ती) The name of certain female divinities
 (in the Vedas). See पत्नी. E. अधिपति, taddh. aff. मतुप्,
 the change of म् in the affix to व् being restricted, in this
 word, to the vaidik meaning of it.
अधिपत्नी Tatpur. f. (-त्री) A mistress, a protectress. E.
 अधिपति, fem. aff. डीप्, and न् ādeśa for the final इ.
अधिपथम् Avyayibh. Over or across a road. E. अधि and
 पथिन्, samāsānta aff. च्.
अधिपा Tatpur. m. (-पाः) (ved.) A master, a lord, a pro-
 tector. E. पा with अधि, kṛit aff. विच्.

अधिपांसुल Tatpur. m. f. n. (-सः-पा-लम्) Where dust is lying on or has risen from, dusty. Also written **अधिपांसुल**. E.

अधि and **पांसुल**.

अधिपुष्य Tatpur. m. (-सः) The supreme or presiding spirit. E. **अधि** and **पुष्य**.

अधिप्रवम् Avyayibh. Concerning or relating to the continuation of the world by procreation; a chapter in the Upanishads treating thereon comprises the subjects: mother, father, posterity and generation. E. **अधि** and **प्रवा**.

अधिप्रष्टि Avyayibh. (ved.) Over the Prashṭi (q. v.). See the following. E. **अधि** and **प्रष्टि**.

अधिप्रष्टियुग Tatpur. m. (-गः) (ved.) The yoke over the Prashṭi horse, to which a fourth horse was put (in a ceremony connected with the Vājapeya sacrifice; two horses being put before a cart and a third in front of the two, so as to form with them a kind of triangle or tripod (प्रष्टि q. v.), wherefore the third horse was called metaphorically the Prashṭi). E. **अधिप्रष्टि** and **युग**.

अधिभू Tatpur. m. (-भूः) A master, a ruler. E. **भू** with **अधि**, kṛit aff. क्तिप्.

अधिभूत I. Tatpur. n. (-तम्) A subtle or invisible element, one which is the cause of the gross or visible elements (also as an attribute of the supreme soul that pervades and regulates all elements or existence).

II. Avyayibh. (-तम्) Concerning or relating to the bhūta or elements; a chapter in the Upanishads includes under this topic, earth, atmosphere, material heaven, regions, intermediate regions, fire, air, sun, moon, lunar mansions, water, annual plants, trees, ether, soul. (In derivatives with a taddh. aff. which has an anubandha **ञ्**, **ञ्** or **क्**, both parts of this word assume vṛiddhi, f. i. **आधिभौतिक**.) E. **अधि** and **भूत**.

अधिमन्त्र Tatpur. m. (-न्त्रः) (In medicine.) Severe ophthalmia which is described as having the following symptoms: 'acute pains as if the eyes were torn; throbbing which extends to half of the head'; it consists of four varieties according to its being produced by derangement of the air, bile, phlegm or blood. Also **अधीमन्त्र**. E. **अधि** and **मन्त्र**.

अधिमन्त्रन Tatpur. m. n. (-नः-नम्) (ved.) A piece of wood from the paring of the sacrificial post, placed over the araṇi (q. v.) to kindle a fire by attrition. E. **मन्त्र** with **अधि**, kṛit aff. कृट्; scil. शकल.

अधिमन्त्रित m. f. n. (-तः-ता-तम्) Affected with the disease called **अधिमन्त्र** q. v. E. **अधिमन्त्र** (अधिमन्त्र, denom. aff. क्तिप्), kṛit aff. क्त.

अधिमांस Tatpur. m. (-सः) (In medicine.) A disease of the gums, described as 'a great and painful swelling round the wisdom-tooth with the discharge of saliva; produced by diseased phlegm'. Also **अधिमांसक**. E. **अधि** and **मांस**.

अधिमांसक m. (-कः). The same as the preceding. E. **अधिमांस**, taddh. aff. कन्.

अधिमांसार्मेन् Tatpur. n. (-मे) (In medicine.) A disease of the white part on the conjunctiva of the eye; it is described as 'a large, soft (fleshy growth), either liver-coloured or brown'. Also **अधिकमांसार्मेन्**. E. **अधिमांस** (scil. ज) and **अर्मेन्**; 'the disease **अर्मेन्** produced by the fleshy excrescence'.

अधिमाच I. Tatpur. m. f. n. (-चः-पा-चम्) Excessive, above measure. Cf. **अतिमाच**.

II. Avyayibh. (-चम्) Above syllabic measurement. (In the doctrine of the Upanishads the mysterious syllable **चोम्** is said to be exempt from the general rules of prosody. See also **अध्वचर**.) E. **अधि** and **माच**.

अधिमाचकारणिक Tatpur. m. (-कः) The name of a Mahābrahman (q. v.) according to the mythology of the Buddhists. E. **अधिमाच** and **कारणिक**, lit. 'excessively kind or compassionate'.

अधिमास Tatpur. m. (-सः) An intercalary month, formed of the aggregate days omitted in reckoning the lunar year, in comparison with the solar. See also **अधिकमास**. E. **अधि** and **मास**.

अधिमुक्ति Tatpur. f. (-क्ति) (In Buddhistic literature.) Comprehension, intelligence, natural disposition (of the soul). E. **मुक्** with **अधि**, kṛit aff. क्तिन्.

अधिमुक्तिक m. (-कः) A name of Mahākāla (q. v.), according to the mythology of the Buddhists. E. **अधिमुक्ति**, taddh. aff. कन् (?).

अधिमुक्तिसार Bahuvr. m. f. n. (-रः-रा-रम्) (In Buddhistic literature.) Being quite comprehension, being thoroughly addicted to comprehending. E. **अधिमुक्ति** and **सार**.

अधिमुह्य Tatpur. m. (-ह्यः) A name of Śākyamuni in one of his thirty-four anterior births. E. **मुह्य** with **अधि**, kṛitya aff. यत् (?) or **अधि** and **मुह्य**. The word is doubtful.

अधियज्ञ I. Tatpur. m. (-ज्ञः) ¹ The supreme sacrifice, the sacrifice *याते ईशोर्गृह्य*. ² An influence superior to or presiding over sacrifice.

II. Avyayibh. (-ज्ञम्) Concerning or with respect to sacrifice. E. **अधि** and **यज्ञ**.

अधियाङ्ग Tatpur. (?) n. (-ङ्गम्). The same as **अधिवाङ्ग** of which it is given as a various reading. E. doubtful, perhaps instead of **अध्याङ्ग** (**अधि** and **आङ्ग**), or of **अधिवाङ्ग**, with **य** in the place of **क्**.

अधिरथ Tatpur. I. m. f. n. (-थः-पा-थम्) Being on or above a car.

II. m. (-थः) ¹ A charioteer. ² The proper name of a charioteer who was a prince and descendant of Anu and of Anga, a son of Satyakarman and foster father of Karna. E. **अधि** and **रथ**.

अधिरथि m. (-थिः). See **उदरथि** of which it occurs as a various reading.

अधिराज् Tatpur. m. (-राट्) A supreme king or ruler. E. **अधि** and **राज्**.

अधिराज Tatpur. m. (-जः). The same as the preceding. E. **अधि** and **राजन्**, samāsānta aff. टच्.

अधिराजन् Tatpur. m. (-जा). The same as **अधिराज्**. E. **अधि** and **राजन्**.

अधिराज्य Tatpur. n. (-ज्यम्) ¹ Supreme sway. ² Empire. ³ The name of a country, also read **अधिराज्** and **अधिवाज्य**. E. **अधि** and **राज्य**.

अधिराज्यभाज् Tatpur. m. (-ज्) An emperor, a paramount sovereign. E. **अधिराज्य** and **भाज्**.

अधिराज् Tatpur. n. (-जम्). See **अधिराज्य**. E. **अधि** and **राज्**.

अधिरत्न Bahuvr. m. f. n. (-त्नः-त्ना-त्नम्) Wearing gold. E. **अधि** and **रत्न**.

अधिरोह Tatpur. m.f.n. (-ह-डा-हम्) Ascended or gone over, lit. or fig., act. or pass., person. or impersonally. E. रह् with अधि, kṛit aff. क्.

अधिरोप Tatpur. n. (-णम्) Causing to ascend, placing over. E. रह् with अधि, in the caus., kṛit aff. क्.

अधिरोपित Tatpur. m. f. n. (-तः-ता-तम्) Placed over, lit. or fig. E. रह् with अधि, in the caus., kṛit aff. क्.

अधिरोह Tatpur. m. (-हः) Surmounting, ascending, over-topping. E. रह् with अधि, kṛit aff. क्.

अधिरोहण Tatpur. l. n. (-णम्) Ascending, surmounting, over-topping.

II. f. (-णी) A ladder, a staircase. See also अधिरोहिणी. E. रह् with अधि, kṛit aff. क्.

अधिरोहिण Tatp. l. m.f.n. (-ही-हिणी-हि) Who rises on or above.

II. f. (-णी) A ladder, a staircase. See अधिरोहिणी. E. रह् with अधि, kṛit aff. क्.

अधिलोक Avyayibh. Concerning or relating to the world. A chapter in the Upanishads treating thereon comprises the subjects: earth, sky, æther, wind. E. अधि and लोक.

अधिवक्त्र Tatpur. m. (-क्ता) I. A partisan, an advocate. E. वक् with अधि, kṛit aff. क्.

II. One who speaks in a superior manner, very eloquent. E. अधि and वक्त्र.

अधिवचन Tatpur. n. (-णम्) I. Advocating, speaking in favour of another. E. वच् with अधि, kṛit aff. क्.

II. A name, an appellation. E. अधि and वचन.

अधिवस्त्र Bahuvr. m. f. n. (-स्त्र-स्त्रा-स्त्रम्) Wearing cloth or raiment. E. अधि and वस्त्र.

अधिवाञ्छ n. (-ञ्चम्) The name of a country; see अधिराञ्च which seems to be the more correct reading of this word.

अधिवास Tatpur. m. (-सः) I. ¹One who dwells above others. ²One who dwells near others, a neighbour. ³An inhabitant. ⁴An abode, a place or situation. E. वस् (to dwell &c.) with अधि, kṛit aff. क्.

II. A cover, an upper garment. Also अधीवास. E. वस् (to cover with dress) with अधि, kṛit aff. क्.

III. Continuance, perseverance, esp. fig.: fixing one's self at a person's door in order to enforce compliance with some demand. E. वस् (वसु) with अधि, kṛit aff. क्.

IV. ¹Perfuming or dressing the person &c.; (as materials and objects of toilet by which this is done, are enumerated the following: मृत्तिका, गन्धः, शिला, धान्यम्, दूर्वा, पुष्पम्, फलम्, इक्षु, घृतम्, स्वस्तिकम्, सिन्दूरम्, शङ्खः, कज्जलम्, रोचना, चैतसर्वपः, खर्बन्ध, रौप्यम्, ताम्रम्, चामरम्, दर्पणम्, दीपः, प्रशस्त्रपाचम्). ²See अधिवासन. E. वास् with अधि, kṛit aff. क्.

अधिवासन Tatpur. n. (-णम्) I. ¹Perfuming or dressing the person &c. (see अधिवास IV. 1.). ²A religious ceremony, preliminary to any great Hindu festival: touching a vessel containing perfumes, flowers and other things previously presented to an idol, or offering perfumes &c. to it. E. वास् with अधि, kṛit aff. क्.

II. ¹A summoning and fixing of the presence of a divinity upon an image &c., when he is wanted for any solemnity. ²The placing of a new image in water &c. the day before the divinity is to be summoned to inhabit it. ³The same as अधिवास III.

E. वस् (वसु) with अधि, in the caus., kṛit aff. क्.

II. ¹A summoning and fixing of the presence of a divinity upon an image &c., when he is wanted for any solemnity. ²The placing of a new image in water &c. the day before the divinity is to be summoned to inhabit it. ³The same as अधिवास III.

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E. वस् (वसु) with अधि, in the caus., kṛit aff. क्.

अधिवासभूमि Tatpur. f. (-मिः) A dwelling place. E. अधिवास and भूमि.

अधिवासित Tatpur. m.f.n. (-तः-ता-तम्) I. Invested with. E. वस् (to cover with dress) with अधि, in the caus., kṛit aff. क्.

II. Perfumed, scented. E. वास् with अधि, kṛit aff. क्.

अधिवासिता f. (-ता) Residence, staying or abiding in one place. Also अधिवासित्व n. (-त्वम्). E. अधिवासिन्, taddh. aff. त्व् or ल्व्.

अधिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Staying or abiding in one place. E. वस् with अधि, kṛit aff. क्.

अधिवाहन Bahuvr. m. (-नः) A proper name; acc. to some, a son of Anga. E. अधि and वाहन.

अधिविबन्ध Avyayibh. Concerning or relating to knowledge. A chapter in the Upanishads treating thereon comprises the subjects: teacher, pupil, science and expounding. E. अधि and विबन्ध.

अधिविज्ञा Tatpur. f. (-ज्ञा) (In law.) A wife whose husband has subsequently married others; a superseded wife. E. विद् (विद्) with अधि, kṛit aff. क्, or according to another etym. a Bahuvr. of अधि and विज्ञ, taken either in the sense of विज्ञा or विज्ञम्.

अधिवेत्तव्या Tatpur. f. (-व्या) A wife deserving or proper to be superseded by her husband marrying another. Also अधिवेत्ता or अधिवेदनीया. E. विद् (विद्) with अधि, kṛitya aff. त्व्.

अधिवेत्तु Tatpur. m. (-त्ता) A man marrying another than his first wife. E. विद् (विद्) with अधि, kṛit aff. क्.

अधिवेदन Tatpur. n. (-णम्) Marrying again, whilst a former wife is living. E. विद् (विद्) with अधि, kṛit aff. क्.

अधिवेदनीया Tatpur. f. (-या). The same as अधिवेत्तव्या. E. विद् (विद्) with अधि, kṛitya aff. क्.

अधिवेदम् Avyayibh. Concerning or with respect to the Veda. E. अधि and वेद.

अधिवेद्या Tatpur. f. (-द्या). The same as अधिवेत्तव्या. E. विद् (विद्) with अधि, kṛitya aff. यत्.

अधिश्चित Tatpur. m.f.n. (-तः-ता-तम्) Lain or slept over or upon; used either in an active or passive sense, personally or impersonally. E. शी with अधि, kṛit aff. क्.

अधिश्चय Tatpur. l. n. (-णम्) Placing over the fire a pot &c. (the reverse of अधश्चय q.v.); also as a sacrificial act which occurs in several sacrifices, the Darsāpūriamāsa, Vājapeya &c.

II. f. (-णी) A furnace or fire-place. E. श्चि with अधि, kṛit aff. क्, in the fem. with ङीप्.

अधिश्चयणीय m. f. n. (-यः-या-यम्) Relating to the अधिश्चय q.v. E. अधिश्चय, taddh. aff. क्.

अधिश्चित Tatpur. m. f. n. (-तः-ता-तम्) Placed over the fire. E. श्चि with अधि, kṛit aff. क्.

अधिषवण Tatpur. n. (-णम्) (ved.) The name of two wooden boards, on which the juice of the Soma plant was expressed and where the Somābhishava (q.v.) was placed, in sacrifices as the Jyotishtoma or those sharing in the principal rites of it. E. सू with अधि, kṛit aff. क्.

अधिष्ठातृ Tatp. l. m.f.n. (-ता-नी-तृ) Governing, directing, ruling. II. m. (-ता) ¹A ruler, a governor, a superintendent.

²(According to the doctrine of the Pāsupatas) Īśvara, the superintending or ruling providence. (In the feminine esp. in conjunction with देवता, a ruling or tutelary divinity.) E. स्था with अधि, kṛit aff. क्.

अधिष्ठान Tatpur. n. (-णम्) ¹Abiding, resting upon. ²Site,

situation. ³ A town. ⁴ (In architecture.) Base, basement.
⁵ Power, dignity, superintendence. ⁶ Prescribed rule, fixed practice. ⁷ A wheel. ⁸ Approaching. ⁹ (In Buddhistic literature.) Benediction. E. स्था with अधि, kṛit aff. लृट्.
अधिष्ठानशरीर Karmadh. n. (-रम्) (In Sāṅkhya phil.) According to some, an intermediate body between the लिङ्गशरीर and सूक्ष्मशरीर (qq.vv.), one that is supposed to enable the subtle body to assume the corporeity of gross body. E. अधिष्ठान and शरीर.
अधिष्ठायक Tatpur. m.f.n. (-यकः-यिका-यकम्) Superintending, governing. E. स्था with अधि, kṛit aff. लृट् and āgama युक्.
अधिष्ठित Tatpur. m.f.n. (-तः-ता-तम्) ¹ Fixed, determined, established; literally or figuratively, as a house or a practice. ² Inhabited, occupied. ³ Supervised, superintended, guarded. ⁴ Appointed. ⁵ Superintending, inhabiting, occupying. Used act. or pass., person. or impersonally. E. स्था with अधि, kṛit aff. क्त.
अधिसूत्री I. Tatpur. f. (-सूत्री) A superior or excellent woman.
 II. Avyayibh. (-स्त्रि) Used in the same sense as the locative of सूत्री. E. अधि and सूत्री.
अधिहरि Avyayibh. Used in the same sense as the locative of हरि. E. अधि and हरि.
अधीकार Tatpur. m. (-रः). See अधिकार.
अधीगर्भ Bahuvr. m. (-र्घः) (In grammatical terminology.) A radical having the sense of remembering. E. हृक् (the technical form of ह् in the sense of remembering) with अधि, and गर्भ; scil. धातु.
अधीत Tatpur. m. f. n. (-तः-ता-तम्) Read, obtained &c. E. ह् (हृक् or हक्) with अधि, kṛit aff. क्त.
अधीतवेद Bahuvr. m. (-दः) A Brahman, who has read the Vedas; a student who has finished his course of study. E. अधीत and वेद.
अधीति Tatpur. f. (-तिः) ¹ Study, perusal. ² (ved.) Recollection, desire. E. ह् (¹ हृक्, ² हक्) with अधि, kṛit aff. क्तिन्.
अधीतिन् m. f. n. (-ती-तिनी-ति) Well read in, conversant with, versed in (with a noun in the locative; f. i. अधीती व्याकरणे, versed in grammar). E. अधीत, taddh. aff. इनि.
अधीन Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Dependant. ² Docile. E. अधि and इन् 'having a master over one's self'. This word and the etymology as mentioned, are given by the native lexicographers; but according to the best grammatical authorities अधीन would not exist as a real word. Words as राजाधीन, ब्राह्मणाधीन and the like, are explained by them as coming from राजाधि (राजन् and अधि), ब्राह्मणाधि (ब्राह्मण and अधि) with taddh. aff. ख, or by others as derived from राजन्, ब्राह्मण with taddh. aff. सधीनन्; it would seem therefore that the use of अधीन as an independant word is grammatically not correct. But see अध्याधीन and अनधीनक.
अधीनता f. (-ता) Subjection, dependance, slavery: so अधीनत्व n. (-त्वम्). E. अधीन, taddh. aff. तत् or त्व. The grammatical correctness of this word is questionable; see the E. of the preceding.
अधीमन्य Tatpur. m. (-न्यः). The same as अधिमन्य q.v.; the vowel in अधि being lengthened.
अधीयत् Tatpur. I. m. (-यन्) A student who reads the Veda &c. with facility or ease. See अधीयान्. E. ह् (हृक्) with अधि, kṛit aff. शतृ.
 II. m. f. n. (-यन्-यती-यत) Remembering. E. ह् (हृक्) with अधि, kṛit aff. शतृ.

अधीयान m. (-नः) A student, one going over or reading the Vedas &c. E. ह् (हृक्) with अधि, kṛit aff. शानच्.
अधीर Tatpur. I. m. f. n. (-रः-रा-रम्) ¹ Unsteady, unstable (lit. or met.). ² Perplexed, confused, not possessed of self-command. ³ Unwise.
 II. f. (-रा) ¹ Lightning. ² (In rhetoric.) A cross or capricious mistress, one not possessed of self-command; with two varieties, the मध्या or adolescent dame who will 'assail her lover with harsh speeches' and the प्रनखभा or प्रौढा or mature dame who will 'scold and beat him'. See also धीरा and धीराधीरा. E. अ neg. and धीर.
अधीरता f. (-ता) Fickleness, unsteadiness; also अधीरत्व n. (-त्वम्). E. अधीर, taddh. aff. तत् or त्व.
अधीवास Tatpur. m. (-सः). The same as अधिवास II., the ह् in अधि being made long.
अधीश Tatpur. m. (-शः) A master, a lord. E. अधि and ईश.
अधीश्वर Tatpur. m. (-रः) ¹ An emperor, a king paramount over all the neighbouring princes. ² An Arhat, according to the Jainas. E. अधि and ईश्वर.
अधीष्ट Tatpur. I. m. (-ष्टः) One requested or honourably engaged to assume a duty, as a teacher &c. (not one hired for money).
 II. n. (-ष्टम्) An honourable occupation. E. हृक् with अधि, kṛit aff. क्त.
अधुना ind. Now, at present. E. अन् (i. e. अ, considered as a substitute of हृदम्), taddh. aff. अधुना.
अधुनातन m. f. n. (-नः-नी-नम्) Of or belonging to the present. E. अधुना, taddh. aff. लृट् and āgama लृट्.
अधुर Bahuvr. m. f. n. (-रः-रा-रम्) Having no load (as a cart). E. अ priv. and धुर, samāsanta aff. अ.
अधृत Tatpur. I. m. f. n. (-तः-ता-तम्) Unheld, undetained.
 II. m. (-तः) A name of Viṣṇu. E. अ neg. and धृत.
अधृति I. Tatpur. f. (-तिः) ¹ Laxity, want of firm hold. ² Want of steadiness or firmness. (In rhetoric described as one of the conditions connected with the Rasa Śringāra q. v.) E. अ neg. and धृति.
 II. Bahuvr. m. f. n. (-तिः-तिः-ति) Having no steadiness or firmness. E. अ priv. and धृति.
अधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Ashamed, modest, humble. ² Not overcome, invincible. E. अ neg. and धृष्ट.
अधृष्य Tatpur. I. m. f. n. (-ष्यः-ष्या-ष्यम्) ¹ Proud, vain. ² Irresistible, invincible.
 II. f. (-ष्या) The name of a river. E. अ neg. and धृष्य.
अधेनु Tatpur. f. (-नुः) A cow that does not yield milk. E. अ deter. and धेनु.
अधिर्य I. Tatpur. n. (-र्यम्) Instability, want of firmness. E. अ neg. and धिर्य.
 II. Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Unsteady, feeble, irresolute. E. अ priv. and धिर्य.
अधीःशुक Tatpur. n. (-कम्) A lower garment. E. अधस् and शुक.
अधीःश्व Tatpur. m. f. n. (-श्वः-शा-श्वम्) (ved.) Being under the axle of a car or under a car. See अधोःश्व. E. अधस् and श्व.
अधीःश्व Tatpur. m. f. n. (-श्वः-शा-श्वम्). The same as अधोःश्व. E. अधस् and श्व.
अधीःश्व Tatpur. m. (-जः) ¹ A name of Kṛishṇa. ² The sign Śraṇāṇā. Also written अधोःश्व. E. अधस्-श्व and ज; 'Kṛishṇa, as a child, killed, when lying under a car, Pūtānā,

a female fiend who was hovering over it in the shape of a bird, and thus, as it were, was born again (under the car)'; or according to others, from अधोष, the name of a Rishi, and अ, 'a son of Adhoksha'; or, 'because he is produced by or to such as have subdued or cast down their passions, i. e. because he becomes visible to them'; or a Bahuvr. from अधस् and अधव (n. knowledge derived from the senses; m. pl. living beings), 'because he has subdued all untrue knowledge or because he is superior to all living beings'.

अधोमत Tatpur. m. f. n. (-तः-ता-तम्) Descended, gone down, lit. or fig. E. अधस् and मत.

अधोमति I. Tatpur. f. (-तिः) Going downwards, lit. or fig. as degradation, going into hell &c.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) Descending, going downwards, lit. or fig. E. अधस् and गति. In the same sense

अधोमन Tatpur. m. (-मः) and अधोगमन Tatpur. n. (-गमः).

अधोनामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Descending, going downwards. See the preceding. E. अधस् and नामिन्.

अधोचट्टा Bahuvr. f. (-ष्टा) A plant (Acheranthes aspera). See अपामार्ग. E. अधस् and चट्टा.

अधोऋ Tatpur. n. (-ऋम्) ¹The anus. ²Pudendum muliebre; also written अधोऋ. E. अधस् and ऋ.

अधोबाहु Avyayibh. Under the knee, lower than the knee. E. अधस् and बाहु.

अधोबिहिका Tatpur. f. (-का) The uvula or soft palate. E. अधस् and बिहिका.

अधोदार Tatpur. m. n. (-दः-द) The under timber (of a pillar &c.). E. अधस् and दार.

अधोदिम् Tatpur. f. (-दिम्) ¹The lower region. ²The Nadir. E. अधस् and दिम्.

अधोदृष्टि I. Tatpur. f. (-ष्टिः) A downcast look.

II. Bahuvr. m. f. n. (-ष्टिः-ष्टिः-ष्टि) Downcast, one who looks down. E. अधस् and दृष्टि.

अधोदेश Tatpur. m. (-शः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and देश.

अधोद्वार Tatpur. n. (-रम्) ¹The anus. ²Pudendum muliebre. E. अधस् and द्वार.

अधोनाभम् Avyayibh. Under the navel. E. अधस् and नाभि, samāsanta aff. अ.

अधोपहास Tatpur. m. (-सः) Copulation, coition. E. This word occurs only in the Upan. and seems to be an irregular compound formed of the phrase अध उप ह आस, 'she was or lay under (him)'.

अधोवन्धन Tatpur. n. (-नम्) An under girth or strap. E. अधस् and बन्धन.

अधोभक्त Tatpur. n. (-क्तम्) (In medicine.) A medicament which is to be taken after eating; one of the ten kinds of medicaments classified according to the time of their application; see besides निर्भक्त, प्राग्भक्त, मध्यभक्त, अनन्तराभक्त, सभक्त, सामुक्त, मुकुमुज्ज्वल (which is twofold) and आसाकार. E. अधस् and भक्त, scil. औषध.

अधोभव Tatpur. m. f. n. (-वः-वा-वम्) Placed below, inferior. E. अधस् and भव.

अधोभान Tatpur. m. (-नः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and भान.

अधोभानदीवहर Tatpur. m. f. n. (-रः-रा-रम्) Removing or

curing diseases of the lower part of the body (as a medicine). E. अधोभान-दीव and हर.

अधोभुवन Tatpur. n. (-नम्) The world below, the regions below the earth. E. अधस् and भुवन.

अधोभूमि Tatpur. f. (-मिः) A place or land below (such as land at the foot of a mountain &c.). E. अधस् and भूमि.

अधोमर्मन् Tatpur. n. (-र्मन्) The anus. E. अधस् and मर्मन्.

अधोमुख Bahuvr. I. m. f. n. (-खः-खा or खी-खम्) ¹Downlooked, looking downwards. ²Inverted, turned upside down, headlong.

II. m. (-खः) A name of Vishnu.

III. f. (-खा) A plant (Premna esculenta). See गोविद्धा.

IV. n. (-खम्) A division of Naraka or hell. See अधःशिरस्. E. अधस् and मुख; in the fem. with aff. टाप् or डीप्.

अधोयन्त्र Tatpur. n. (-न्त्रम्) A still, or the lower of two vessels luted together for distilling, sublimation &c. E. अधस् and यन्त्र.

अधोरक्तपित्त Tatpur. n. (-त्तम्) (In medicine.) See अधोःक्षयित्त. E. अधस् and रक्तपित्त.

अधोराम Tatpur. m. (-मः) (ved.) White — (or according to others, dark) — coloured on the lower part of the body, an epithet of the goat, one of the twelve ऐकादशिन (q. v.) animals in the Aśwamedha sacrifice. E. अधस् and राम.

अधोलम्ब Tatpur. m. (-म्बः) The perpendicular. Also अव-लम्ब, वलम्ब and लम्ब. E. अधस् and लम्ब.

अधोलोक Tatpur. m. (-कः) The regions below the earth. E. अधस् and लोक.

अधोवदन Bahuvr. m. f. n. (-नः-ना-नम्). The same as अधो-मुख q. v. E. अधस् and वदन.

अधोवश Tatpur. m. (-शः) ¹The bottom of a thing. ²Pudendum muliebre. E. अधस् and वश.

अधोवायु Tatpur. m. (-युः) ¹The vital air that passes downwards, one of the five vital airs. ²Ventris crepitus. E. अधस् and वायु.

अधोःक्षयित्त Tatpur. n. (-त्तम्) (In medicine.) A kind of plethora, 'when blood is discharged from the anus and urethra'. Also written अधोक्षयित्त. E. अधस् and क्षयित्त.

अध्वज Tatpur. I. m. f. n. (-जः-जा-जम्) ¹Perceptible, present to the senses. ²Superintending, presiding over.

II. m. (-जः) ¹A superintendent in general, one of receipts and disbursements. ²A plant (a species of Mimosa). See चीरिका and फलाध्वज. E. अधि and जज, or more correctly, as also mentioned in the native etym., जज् with अधि, kṛit aff. जज्.

अध्वजरम् Avyayibh. Above all other letters (in importance or in place; being often put at the head of various writings, as the mysterious syllable ओम्). E. अधि and जजर.

अध्वयि Avyayibh. (In law.) Property given to the wife at the time of her marriage, one of the six items of woman's peculiar property. See स्त्रीधन. E. अधि and ययि; lit. (presented) over the (nuptial) fire.

अध्वयिज्ञत Tatpur. n. (-तम्). The same as the preceding. E. अध्वयि and ज्ञत; sc. स्त्रीधन (q. v.).

अध्वगुपागत Tatpur. n. (-तम्). The same as the preceding. E. अध्वयि and उपागत; sc. स्त्रीधन (q. v.).

अध्वज Tatpur. m. f. n. (-जः-जी-जम्) Superior, best. E. जज् (I. 1.) with अधि, kṛit aff. ज्जिन्, in the fem. with aff. डीप्. For the declension of this word see जज् II.

अध्वज्जा Bahuvr. f. (-ज्जा) ¹Cowach. See अवज्जा and कपिकज्ज.

- ² According to others a synonyme of भूम्यामलकी. E. अधि and अण्ड 'having excellent seed' (?).
- अधिविषय Tatpur. m. (-पः) Excessive censure. E. अधि and अधिविषय.
- अधीन Tatpur. m. f. n. (-नः-ना-नम्) Very dependant, slave by birth. E. अधि and अधीन, or अधधि, taddh. aff. ख; see the E. of अधीन.
- अध्ययन Tatpur. n. (-नम्) Study, reading, especially of the sacred books; one of the six duties of a Brahman. E. इ (इङ्) with अधि, kṛit aff. ऋट्.
- अध्ययनतपस् Dvandwa n. du. (-सी) Study and penance. (Only used in the dual.) E. अध्ययन and तपस्.
- अध्ययनपुख Tatpur. n. (-खम्) Religions merit or purity which is in the study of the sacred works. E. अध्ययन (in the sense of the locative) and पुख.
- अध्ययनीय Tatpur. m. f. n. (-यः-या-यम्) To be read or studied. E. इ (इङ्) with अधि, kṛitya aff. अनीयर्.
- अध्यर्ध Bahuvr. m. f. n. (-र्धः-र्धा-र्धम्) One and a half, having an extra half. See also सार्ध. (In derivatives of compounds the first part of which is अध्यर्ध and which have the meaning of 'measuring or weighing, worth, containing, bought for, produced from, consisting of &c.', the affix which would be required, is dropped in many instances; see f. i. अध्यर्धकस, अध्यर्धगूर्प &c.) E. अधि and अर्ध.
- अध्यर्धक m. f. n. (-र्धकः-र्धिका-र्धकम्) Bought for or worth, containing, produced from &c. one and a half. E. अध्यर्ध, taddh. aff. कन्.
- अध्यर्धकस (accord. to some) Dwigu I. m. n. (-सः-सम्) One Kansa (q. v.) and a half.
II. m. f. n. (-सः-सी-सम्) Containing, measuring, consisting of, bought for &c. one Kansa (q. v.) and a half. E. अध्यर्ध and कस; in the meaning II. the taddh. aff. टिटन् is considered as dropped.
- अध्यर्धकाकिणीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Weighing, worth, consisting of, bought for &c. one Kākinī (q. v.) and a half. E. अध्यर्ध-काकिणी (accord. to some, Dwigu), taddh. aff. ईकन्.
- अध्यर्धकार्षापण (accord. to some) Dwigu I. m. n. (-णः-णम्) One Kārshāpaṇa (q. v.) and a half.
II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Kārshāpaṇa (q. v.) and a half. E. अध्यर्ध and कार्षापण; in the meaning II. the taddh. aff. टिटन् is considered as dropped. See also अध्यर्धकार्षापणिक.
- अध्यर्धकार्षापणिक (accord. to some) Dwigu m. f. n. (-कः-की-कम्) Weighing, worth, consisting of, bought for &c. one Kārshāpaṇa (q. v.) and a half. See also अध्यर्धकार्षापण II. E. अध्यर्धकार्षापण (I.), taddh. aff. टिटन्.
- अध्यर्धखारीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Measuring, containing, consisting of, bought for &c. one Khārī (q. v.) and a half. E. अध्यर्ध-खारी (accord. to some, Dwigu), taddh. aff. ईकन्.
- अध्यर्धपण (accord. to some) Dwigu m. f. n. (-खः-खा-खम्) Measuring or weighing, consisting of, bought for &c. one Paṇa (q. v.) and a half. E. अध्यर्ध-पण (accord. to some, Dwigu), taddh. aff. यत्.
- अध्यर्धपाद (accord. to some) Dwigu m. f. n. (-पः-पा-पम्)

- Measuring &c. one foot and a half. E. अध्यर्ध-पाद (accord. to some, Dwigu), taddh. aff. यत्.
- अध्यर्धप्रतिक (accord. to some) Dwigu m. f. n. (-कः-की-कम्). The same as अध्यर्धकार्षापण II. E. अध्यर्ध-प्रतिक (accord. to some, Dwigu) (considered as a substitute of कार्षापण), taddh. aff. टिटन्.
- अध्यर्धमाष (accord. to some) Dwigu m. f. n. (-खः-खा-खम्) Weighing, consisting of, bought for &c. one Māsha (q. v.) and a half. E. अध्यर्धमाष (accord. to some, Dwigu), taddh. aff. यत्.
- अध्यर्धविंशतिकीन m. f. n. (-नः-ना-नम्) Measuring, worth, consisting of, bought for &c. twenty and a half (i. e. thirty). E. अध्यर्ध-विंशतिक, taddh. aff. ख.
- अध्यर्धशत I. Dvandwa (?) n. (-तम्) Hundred and fifty.
II. m. f. n. (-तः-ता-तम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. E. अध्यर्ध and शत; in the meaning II. the aff. यत् is considered as dropped. See also अध्यर्धशत.
- अध्यर्धशतमान (accord. to some) Dwigu I. m. n. (-नः-नम्) One Śatamāna (q. v.) and a half.
II. m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamāna (q. v.) and a half. E. अध्यर्ध and शतमान; in the meaning II. the taddh. aff. यत् is considered as dropped. See also अध्यर्धशतमान.
- अध्यर्धशत m. f. n. (-तः-ता-तम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. See also अध्यर्धशत. E. अध्यर्धशत (I.), taddh. aff. यत्.
- अध्यर्धशण (accord. to some) Dwigu I. m. n. (-णः) One Śāṇa (q. v.) and a half.
II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Śāṇa (q. v.) and a half. E. अध्यर्ध and शण; in the meaning II. the taddh. aff. टन् is considered as dropped. See also the following.
- अध्यर्धशख (accord. to some) Dwigu m. f. n. (-खः-खा-खम्) Weighing, worth, consisting of, bought for &c. one Śāṇa (q. v.) and a half. See also the preceding. E. अध्यर्धशख (I.), taddh. aff. यत्.
- अध्यर्धशतमान (accord. to some) Dwigu m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamāna and a half. See also अध्यर्धशतमान. E. अध्यर्धशतमान (I.), taddh. aff. यत्, with Vṛiddhi in the latter part of the compound.
- अध्यर्धगूर्प (accord. to some) Dwigu I. m. n. (-र्पः-र्पम्) One Śūrpa and a half.
II. m. f. n. (-र्पः-र्पी-र्पम्) Measuring, worth, consisting of, bought for &c. one Śūrpa and a half. E. अध्यर्ध and गूर्प; in the meaning II. the taddh. aff. यत् or टक् is considered as dropped.
- अध्यर्धसहस्र I. Dvandwa (?) n. (-सम्) Thousand and a half (i. e. thousand five hundred).
II. m. f. n. (-सः-सा-सम्) Measuring, consisting of, worth, bought for &c. thousand five hundred. E. अध्यर्ध and सहस्र; in the meaning II. the taddh. aff. यत् is considered as dropped. See also अध्यर्धसाहस्र.
- अध्यर्धसाहस्र m. f. n. (-सः-सी-सम्) Measuring, consisting of, worth, bought for &c. thousand five hundred. E. अध्यर्धसहस्र (I.), taddh. aff. यत् with Vṛiddhi in the latter part of the compound.
- अध्यर्धसुवर्ण (accord. to some) Dwigu I. m. n. (-र्णः-र्णम्) One Suvarṇa (q. v.) and a half.
II. m. f. n. (-र्णः-र्णी-र्णम्) Weighing, consisting of, worth,

bought for &c. one Suvarña (q. v.) and a half. E. **अधर्ध** and **सुवर्ध**; in the meaning II. the taddh. aff. **ठक्** is considered as dropped. See also the following.

अधर्धसीवर्धक m. f. n. (-कः-की-कम्) Weighing, produced from, worth, bought for &c. one Suvarña (q. v.) and a half. See also the preceding. E. **अधर्धसुवर्ध** (I.), taddh. aff. **ठक्**, with Viddhi in the latter part of the compound.

अधर्मुद् Tatpur. n. (-द्म्) An indolent swelling, the growth of which begins in the embryo and which is considered incurable. According to the native commentaries it is a hereditary disease and in so far always also **द्विरर्मुद्** (q. v.), though the latter is distinct from it in some respects. E. **अधि** and **अर्मुद्**; 'an Arbuda or indolent swelling which reaches beyond (scil.) birth', i. e. which takes place prior to birth.

अध्ववसान Tatpur. n. (-नम्) ¹Determining, ascertaining. ²Effort, energy. ³(In rhetoric.) The simple enunciation of elliptic or figurative speech without qualifying it by epithets &c., as it were, leaving it on its own effort; such sentences as **श्वेतो धावति** 'the white (horse) gallops', **कुन्ताः प्रविशन्ति** '(men with) lances enter' (see also under **अवहत्सार्ध**), or **कलिङ्गः साहसिकः** 'the (inhabitant of) Kalinga is impetuous' (see also under **अवहत्सार्ध**) would be lakṣhaṇās or elliptic expressions by **अध्ववसान**, while **अध्वः श्वेतो धावति** the white horse gallops, **एते कुन्ताः प्रविशन्ति** these (men with) lances enter, **कलिङ्गः पुरुषो युध्यते** the man (inhabitant of) Kalinga fights would be qualified or lakṣhaṇās by **आरोप** q. v. (See also under **अवसा**.) Or **मुखं द्वितीयचन्द्रः**, (her) face is another moon, would be an **अतिशयोक्ति** (q. v.) or hyperbole in virtue of **अध्ववसान**, the comparison as it were resting on its own merit. E. **सो** with **अव** and **अधि**, kṛit aff. **कुट्**.

अध्ववसाय Tatpur. m. (-यः) ¹Ascertainment, determining. ²Assiduous application, effort, energy. ³(In philosophy.) The specific function of **बुद्धि** or intellect (q. v.), apprehension by intellect, its taking hold of an object either by ascertainment or volition. ⁴(In rhetoric.) The same as **अध्ववसान**. E. **सो** with **अव** and **अधि**, kṛit aff. **ङ** and āgama **युक्**.

अध्ववसायित Tatpur. m. f. n. (-तः-ता-तम्) Undertaken, attempted as a difficult task. E. **सो** with **अव** and **अधि**, in the caus., kṛit aff. **क्त्**.

अध्ववसायिन् m. f. n. (-यी-यिनी-यि) Resolute, determined. E. **अध्ववसाय**, taddh. aff. **इनि**.

अध्ववसित Tatpur. m. f. n. (-तः-ता-तम्) ¹Determined, ascertained. ²Apprehended by intellect. See **अध्ववसाय**. E. **सो** with **अव** and **अधि**, kṛit aff. **क्त्**.

अध्वशन Tatpur. n. (-नम्) Eating too often, taking food before that previously eaten is digested. E. **अधि** and **अशन**.

अध्वस Tatpur. m. f. n. (-सः-सा-सम्) ¹Placed over. ²Substituted, supposed erroneously, misconceived: as a snake when that so perceived is actually a piece of rope. E. **अस्** with **अधि**, kṛit aff. **क्त्**.

अध्वक्षि Tatpur. n. (-क्षि) A bone grown over another bone. E. **अधि** and **अक्षि**.

अध्यात्म I. Tatpur. n. (-तन्म्) The supreme soul or **आत्मन्**

(q. v.), sometimes considered as identical with **प्राक्** (q. v.) and, in the sectarian doctrine, especially with Nārāyaṇa or Viṣṇu.

II. Avyayibh. (-तन्म्) Concerning or relating to soul, life &c.; see **आत्मन्**. A chapter in the Upan. treating thereon contains the following subjects: the lower jaw, the upper jaw, speech and tongue; another passage comprises under this topic ¹the vital airs: prāṇa, apāna, vyāna, udāna, samāna, ²the organs of sensation: eyes, ears, manas, speech, skin (tvach) and ³the elementary parts of the body: skin (charman), flesh, tendons, bones, marrow. E. **अधि** and **आत्मन्**, samāsānta aff. **ठक्**.

अध्यात्मज्ञान Tatpur. n. (-नम्) The knowledge of the supreme spirit or of the nature of ātman or soul. E. **अध्यात्म** (I. or II.) and **ज्ञान**.

अध्यात्मवृत् Tatpur. m. (-वृक्) A holy sage, one who knows the nature of or what concerns ātman or the soul. E. **अध्यात्म** (II.) and **वृत्**.

अध्यात्मरति Bahuvr. m. (-तिः) An anchorite, one who delights in meditating on the nature of or what concerns ātman or the soul. E. **अध्यात्म** (II.) and **रति**.

अध्यात्मविद् Tatpur. m. (-त्) One who knows the supreme spirit or the nature of ātman or soul. E. **अध्यात्म** (I. or II.) and **विद्**.

अध्यात्मविद्या Tatpur. f. (-द्या) The same as **अध्यात्मज्ञान**. E. **अध्यात्म** and **विद्या**.

अध्यात्मिक m. f. n. (-कः-की-कम्). See **आध्यात्मिक** which is the more correct form of this word.

अध्यापक Tatpur. m. (-कः) ¹A teacher, esp. one who instructs in the sacred books. ²(According to a legend in the Calcutta edition of the Harivaṇśa.) One of the sixteen Rītvijis (q. v.) or priests, who was produced together with the Neshīri from the thighs of Purushottama. The reading of the commentary, however, is **अध्यावाक** (q. v.) and the list of priests mentioned there is differently given in the manuscripts; **अध्यापक** does not usually occur as the name of a Rītvij. (In the first meaning **अध्यापक** may be the latter part of Tatpur. compounds, the former of which stands in the sense of the genitive (f. i. **ब्राह्मणाध्यापक** one who instructs a Brāhmaṇa) and as the latter part of several Karmadh. compounds; see f. i. **कुमाराध्यापक**, **कठाध्यापक**.) E. **इ** (इक्) with **अधि**, in the caus., kṛit aff. **कुट्**.

अध्यापकोदित Karmadh. m. (-तः) One who is called or spoken of as a teacher. E. **अध्यापक** and **उदित**.

अध्यापन Tatpur. n. (-नम्) Instructing, teaching the sacred books, one of the six duties of a Brahman. E. **इ** (इक्) with **अधि**; in the caus., kṛit aff. **कुट्**.

अध्यापयितु Tatpur. m. (-ता) The same as **अध्यापक** I. E. **इ** (इक्) with **अधि**, kṛit aff. **तुक्**.

अध्याप्य Tatpur. m. f. n. (-यः-या-यम्) Fit to, capable of being instructed (esp. in the sacred writings). E. **इ** (इक्) with **अधि**, in the caus., kṛitya aff. **यत्**.

अध्याप Tatpur. m. (-यः) I. ¹A section of a book (f. i. of the Rīgveda, Yajurveda, Aitareyabrāhmaṇa, Pāṇinī's grammar &c.). ²Reading, studying. E. **इ** (इक्) with **अधि**, kṛit aff. **यक्**. II. One who reads or studies (in this sense only as the

latter part of a compound; f. i. वेदाध्यायः one who reads the Veda). E. इ (इङ्) with अधि, kṛit aff. अङ्.

अध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Reading, studying. E. इ (इङ्) with अधि, kṛit aff. णिनि.

अध्याय्य Tatpur. m. f. n. (-डः-डा-डम्) ¹ Mounted on, placed above; used either in an active or passive sense, person. or impersonally. ² Exceeding, more (with a noun in the instrum.). ³ Inferior, less (with a noun in the ablative). E. अङ् with आ and अधि, kṛit aff. क्त.

अध्यारोप Tatpur. m. (-पः) Fixing in or upon, transferring; but more especially used in philosophy, in the sense of transferring or attributing erroneously the predicates, nature &c. of one object to another, as those of a serpent to those of a rope &c. See अध्यास. E. अङ्, in the caus., with आ and अधि, kṛit aff. घञ्.

अध्यारोपन Tatpur. n. (-नम्). The same as the preceding. E. अङ्, in the caus., with आ and अधि, kṛit aff. क्कुट्.

अध्यारोपित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Transferred or attributed erroneously. ² Hyperbolic, exaggerated. E. अङ्, in the caus., with आ and अधि, kṛit aff. क्त.

अध्यावाप Tatpur. m. (-पः) Throwing or casting upon. E. वप् with आ and अधि, kṛit aff. घञ्.

अध्यावाहन Tatpur. n. (-नम्) A second calling, a second invitation. See the following word of which it is the thematic form. E. अधि and आवाहन.

अध्यावाहिनिक n. (-कम्) An item of a married woman's property. See स्त्रीधन. It is explained as the gift she takes home from her father's house, when paying a visit to her friends. E. अध्यावाहन, taddh. aff. ठन्.

अध्यास Tatpur. m. (-सः) ¹ Putting, throwing in or upon. ² (In philosophy.) Transferring or attributing erroneously the predicates, nature &c. of one object to another, as of a serpent to a rope &c. See अध्यारोप. ³ (In vaidik grammar.) The appendage to a vaidik verse; according to some the same as एकपदा q. v. E. अस्, to throw, in the caus., with अधि, kṛit aff. घञ्.

अध्यासन Tatpur. n. (-नम्) ¹ Sitting on or upon. ² Presiding over, ruling, inhabiting as chief. E. आस् with अधि, kṛit aff. क्कुट्.

अध्यासयोन Tatpur. m. (-नः) In Buddhistic doctrine, one of the 108 धर्माशोकमुख (q. v.), perhaps: excessive or profound meditation. E. अध्यास and योन.

अध्यासित m. f. n. (-तः-ता-तम्) ¹ Seated in or on. ² Presiding over. ³ Inhabited. E. आस्, in the caus., with अधि, kṛit aff. क्त.

अध्यासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Sitting on or upon. E. आस् with अधि, kṛit aff. णिनि.

अध्याहरण Tatpur. n. (-णम्). The same as अध्याहार. E. ह with आ and अधि, kṛit aff. क्कुट्.

अध्याहरणीय Tatpur. m. f. n. (-यः-या-यम्). The same as अध्याहार्य q. v. E. ह with आ and अधि, kṛitya aff. अनीयर्.

अध्याहर्तव्य Tatpur. m. f. n. (-वः-वा-वम्). The same as अध्याहार्य q. v. E. ह with आ and अधि, kṛitya aff. तव.

अध्याहार Tatpur. m. (-रः) ¹ Adding a word or words to complete a sentence, supplying an ellipsis. ² Reasoning, discussing. See अध्याहरण. E. ह with आ and अधि, kṛit aff. घञ्.

अध्याहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) ¹ To be discussed or argued. ² To be added in order to complete a sentence, to

supply an ellipsis, as a word or words. E. ह with आ and अधि, kṛitya aff. क्त.

अध्याहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Discussed, argued. ² Added to complete a sentence, to supply an ellipsis, as a word or words. E. ह with आ and अधि, kṛit aff. क्त.

अधुषित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Inhabited. ² Arrived at, obtained. (See समयाधुषित.) E. वस् with अधि, kṛit aff. क्त and āgama इट्.

अधुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Bound or tied over, coiled up. See the following. E. उच्छ् with अधि, kṛit aff. क्त.

अधुष्टवलय Bahuvr. m. (-यः) Having the ringlets coiled, wound into rings. This word occurs in the poem Ānandalahari as the epithet of a serpent, to indicate that it is in profound sleep, forming, then, three ringlets and a half; the god Śiva is likened to a serpent coiled up in this manner, its half ringlet being compared to his Śakti or female energy and the three others to the god as representing the Trimūrti. E. अधुष्ट and वलय.

अधुद्र Bahuvr. m. (-द्रः) A litter drawn or carried by a camel. E. अधि and उद्र.

अधूढ Tatpur. I. m. f. n. (-डः-डा-डम्) ¹ Borne or placed over, elevated. ² Very prosperous, thriving. ³ Much, excessive. II. m. (-डः) A name of Śiva.

III. f. (-डा) A superseded wife, one whose husband has married others. E. वह् with अधि, kṛit aff. क्त. The commentaries explain I. 2. as derived from अधि, in the sense of अधिक and ऊढ; II. as the god by whom the world has been upheld 'first' and III. also as derived from अधि, in the sense of 'first' and ऊढा married.

अधुध्री Bahuvr. f. (-ध्री) The penis (or according to another interpretation perhaps, the urethra). This word occurs esp. in the ritual works, in passages treating on the Agnishomiyapaśu (q. v.) and the ceremonies connected with it. E. अधि and ऊधस्, samāsānta ādeśa अणङ् and fem. aff. डीष्, scil. इडा; literally: the tubular vessel above the scrotum.

अधुषिताश् Bahuvr. m. (-श्चः) The name of a prince, a descendant of Daśaratha. According to others his name would be अभुषिताश् or दूषिताश् or विधुषित. E. अधुषित (very diseased, from अधि and ऊषित) and अश्च.

अधुषिवस् Tatpur. m. f. n. (षिवान्-षुषी-षिवस्) Having inhabited (in the sense of ऊङ्, ऋङ् and सिट् qq. vv.). E. वस् with अधि, kṛit aff. क्तसु.

अधुहण Tatpur. n. (-णम्) Covering over, esp. with ashes and coals. (Used principally in ritual works.) E. ऊह् with अधि, kṛit aff. क्कुट्.

अध्यतव्य Tatpur. m. f. n. (-वः-वा-वम्). The same as अध्यनीय. E. इ (इङ्) with अधि, kṛitya aff. तव.

अध्यतु Tatpur. m. (-ता) A student, one who reads or studies. E. इ (इङ्) with अधि, kṛit aff. तुच्.

अध्यय m. f. n. (-यः-या-यम्). The same as अध्यतव्य. E. इ (इङ्) with अधि, kṛitya aff. यत्.

अध्येषण Tatpur. f. n. (-णा-णम्) Solicitation, asking, request. E. इष् with अधि, kṛit aff. युच्.

अध्येषमाण Tatpur. m. f. n. (-णः-णा-णम्) Purposing or beginning to read, to study. E. इ (इङ्) with अधि, in the future (कृट्), kṛit aff. शानच् and āgama मुक्.

अभि Tatpur. m. f. n. (-भिः-भिः-भिः) (ved.) Unrestrained, irresistible. See the following. E. **अ** neg. and **भि**.

अभिनु Bahuvr. m. (-नुः — n. pl. -गावः) (ved.) ¹ Of unrestrained or irresistible course; esp. as an epithet of Indra, Agni, Soma, the Rudras and the Aświns. ² The name of a heavenly śamitṛi (q. v.) or killer of the sacrificial animal. ³ The name of a Praishamantra (q. v.) used in the ceremony of the killing of the Agnishomiyapaśu (q. v.), and beginning with the words **देवाः शमितार आरभधमुत मनुष्या उपनयत मेधाः** &c. E. **अभि** and **नो**.

अभिज Tatpur. m. f. n. (-जः-जा-जम्) (ved.) Irresistible. E. doubtful; perhaps **अ** neg. and **भिज** (from **भिज**).

अभिपुष्कलिका Bahuvr. (?) f. (-का) The name of a plant, a species of Nāgavallī (Piper betel). E. **अभि** and **पुष्कलिका**.

अभियमाव Tatpur. m. f. n. (-वः-या-यम्) ¹ Not held &c. See **धु**. ² (In law.) Not alive, not surviving. E. **अ** neg. and **भियमाव**.

अधुव Tatpur. m. f. n. (-वः-वा-वम्) ¹ Not permanent, not fixed, transient, perishable. ² Uncertain, doubtful. ³ Not vital, not essential for life (as a limb or part of the body). E. **अ** neg. and **धुव**.

अधुव Tatpur. (?) m. (-वः) (In medicine.) A disease of the palate (see **तासुरोग**), described as 'a hard swelling, of a red colour, produced by (diseased) blood and accompanied with pain and fever'. E. unknown.

अध्व. See **अध्वन्**.

अध्वन् Tatp. I. m. f. n. (-नः-गा-नम्) Travelling, being on the road. II. m. (-नः) ¹ A traveller. ² A camel. ³ The sun.

III. f. (-गा) ¹ A traveller. ² A name of the river Ganges. E. **अध्वन्** and **ग**.

अध्वन्त Tatpur. m. (-न्त) A traveller. E. **अध्वन्** and **न्त**.

अध्वन्तवत् Tatpur. m. (-वः) The same as the following, of which it occurs as a various reading. E. **अध्वन्** and **गति-वत्** (sc. क्रोश or योजन &c.).

अध्वन्तव Karmadh. m. (-वः) Measure of distance, as a Krośa, a Yojana &c. E. **अध्वन्** and **वन्तव**; an irregular compound, instead of **गन्तव्याध्वन्**.

अध्वन्भीम Tatpur. m. (-म्भः) The name of a tree (Spondias mangifera). See **आम्रात**. E. **अध्वन्** and **भीम**; lit. 'to be enjoyed by travellers'.

अध्वन्मन Tatpur. n. (-नम्) Journeying, travelling. E. **अध्वन्** and **मन**.

अध्वन्मिन् Tatpur. m. f. n. (-मी-मिनी-मि) Travelling. E. **अध्वन्** and **मिन्**.

अध्वजा Tatpur. f. (-जा) The name of a plant. See **सर्जुषो**. E. **अध्वन्** and **ज**.

अध्वन् m. (-ध्वा) ¹ Sky, atmosphere (only in the Vedas). ² A road. ³ Time. ⁴ A place (perhaps, a place where four roads meet). ⁵ A branch or school of the Vedas or sacred literature. — In some Tatpurusha compounds the former part of which is an **उपसर्ग** (q. v.), this word occurs in the form of **अध्व**; i. e. the compound assumes the samāsānta aff. **अध्व**; e. g. **प्राध्व**, **निरध्व**, **प्रलध्व**. — (The two last meanings of this word are rather unsettled through the variety of readings in the native dictionaries from which they are taken; some read **अध्वा** . . . **संखानि साद्वस्त्वन्वे**,

others **संखानि साद्वस्त्वन्वे**; the best reading, however, that which has been adopted in the present translation, seems to be this: **संखानि शास्त्रवत्स्त्वन्वे**.) E. doubtful; according to some, **अध्व**, un. aff. **कनिप्**, with **ध्व** substituted for **इ** 'because it eats up the strength of the traveller'; or according to others, **अत्**, un. aff. **कनिप्**, with **ध्व** instead of **त्**.

अध्वनीन m. f. n. (-नः-गा-नम्) ¹ Marching fast or fleet. ² (m.) A traveller. E. **अध्वन्**, taddh. aff. **व**. According to some used in all the three genders.

अध्वन् m. f. n. (-न्वः-न्वा-न्वम्) ¹ Marching fast or fleet. ² (m.) A traveller. E. **अध्वन्**, taddh. aff. **यत्**. According to some used in all the three genders.

अध्वपति Tatpur. m. (-तिः) An epithet of the sun, in the Vedas. Literally: 'the lord of the roads' or perhaps better 'the lord of the atmosphere'. E. **अध्वन्** and **पति**.

अध्वर Bahuvr. I. m. f. n. (-रः-रा-रम्) ¹ Not crooked, honest proper (ved.). ² Not perishable, lasting (in its consequences, as a sacrifice; ved.). ³ Intent, attentive. (It is doubtful whether this word in the two meanings 'not crooked' and 'not perishable', occurs in the femin. gender, as it is used in the Vedas either absolutely as a neuter or as epithet of **यज्ञ** in the mascul. Nor is the latter meaning 'intent, attentive', a usual one, though it is given in several of the native dictionaries.)

II. m. (-रः) ¹ Sacrifice in general, but in the ritual works mostly used as the denomination of the greater sacrifices or those performed with the juice of the Soma plant; see also **सीम्याध्वर** and **अध्वरकाण्ड**. ² The name of a Vasu (q. v.). ³ The proper name of the chief of a renowned family. See **आध्वरायण**.

III. n. (-रम्) Sky, atmosphere (ved.). E. **अ** priv. and **ध्वर** 'having no crookedness, dishonesty &c.' or according to others 'preventing, not allowing of injury'; another etym. makes this word, but erroneously, a Tatpur. from **अध्वन्** and **र** 'giving or affording the road (scil. to heaven)'.

अध्वरकर्मन् Tatpur. n. (-र्मः) The proceedings with an Adhwara-sacrifice (ved.). See the preceding. E. **अध्वर** and **कर्मन्**.

अध्वरकन्या Tatpur. f. (-न्या) One of the Kāmyeshītis (q. v.) or voluntary ishītis with three yāgas (q. v.) in the morning, in the middle of the day and in the evening, which may be instituted by a man of either of the three first classes. E. **अध्वर** and **कन्या**.

अध्वरकाण्ड Tatpur. n. (-ण्डम्) The book on the Adhwaras; the name of the third book of the Śatapathabrūhmaṇa (q. v.) which treats on the Adhwaras or the greater sacrifices performed especially with the juice of the Soma plant, the Agnishōma &c. E. **अध्वर** and **काण्ड**.

अध्वरकृत् Tatpur. m. (-त्) Making an Adhwara-sacrifice; also used as a vaidik epithet of **स्पय** (q. v.) in the sense of 'instrumental for the performing of the sacrifice'. E. **अध्वर** and **कृत्**.

अध्वरन् Tatpur. m. f. n. (-नः-गा-नम्) Belonging or appropriated to an Adhwara-sacrifice, as the Soma. E. **अध्वर** and **न्**.

अध्वरव Tatpur. m. (-वः) A travelling carriage or cart. E. **अध्वन्** and **व**.

अध्वरहीचरीया Tatpur. f. (-या) That part of an Adhwara-sacrifice which is called **हीचरीया** q. v. E. अध्वर and हीचरीया.
अध्वरप्रायश्चित्ति Tatpur. f. (-त्तिः) The penance connected with an Adhwara-sacrifice. E. अध्वर and प्रायश्चित्ति.
अध्वरयु Tatpur. m. (-युः) Joining or performing the sacrifice. This word occurs as a grammatical explanation of अध्वर्यु q. v. E. अध्वर and यु.
अध्वरग्री Tatpur. m. (-ग्रीः) (ved.) Serving or honouring the sacrifice, an epithet of Agni, the Aswins, the Maruts. E. अध्वर and ग्री (serving).
अध्वरसमिष्टयजुस् Tatpur. n. (-जुः) The offerings called **समिष्टयजुस्** q. v., connected with the Adhwara-sacrifice. E. अध्वर and समिष्टयजुस्.
अध्वरस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Standing for an Adhwara-sacrifice. E. अध्वर and स्त.
अध्वरीय denom. par. (अध्वरीयति) To be desirous of having a sacrifice instituted for one's self. (ved.) Comp. अध्वर्युः E. अध्वर, denom. aff. क्च्.
अध्वरिष्ठा Tatpur. m. (-ष्ठाः) (ved.) Engaged in a sacrifice. E. अध्वर (in the locative) and स्था.
अध्वर्यु denom. par. (अध्वर्यति) To be desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). Comp. अध्वरीय. E. अध्वर, denom. aff. क्च् with elision of the final vowel.
अध्वर्यु m. (-र्युः) ¹ One desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). ² A priest in general (ved.). ³ (In the ritual and the epic literature.) A special priest, one conversant with and performing the ritual observances connected with the Yajurveda; he is one of the sixteen R̥itvijs required for the performing of the great Soma sacrifices (see **अश्विन**) and, amongst them, one of the four leading priests (see besides **ब्रह्मन्**, **उन्नातु** and **होतु**) who receive the whole dakshiṇā (q. v.); his purushas or assistant priests are the **प्रतिप्रश्नातु**, **नेष्टु** and **उन्नेतु** who are called, like himself, the **हीचयितु** (q. v.) because they initiate, viz. the अध्वर्यु the three other leading priests, the **प्रतिप्रश्नातु** the **अर्धिन-** (q. v.), the **नेष्टु** the **तृतीयिन-** (q. v.) and the **उन्नेतु** the **पादिन-** (q. v.) priests. The Mīmāṃsā decides in doubtful cases, viz. whenever a sacrifice mentioned in and making part of the ritual of the Yajurveda, is mentioned also and forms part of another Veda, whether the Adhwaryu has another priest to share in his functions or whether he has to abstain from the proceedings altogether. The ten **चमसाध्वर्यु** (q. v.), who, are also assistants or purushas of the Adhwaryu, are distinct from and do not bear the name of R̥itvij. — According to a legend in the Harivaṇśa, Nārāyaṇa created the first Adhwaryu from his arms. The dual अध्वर्यु is the collective denomination of the अध्वर्यु and प्रतिप्रश्नातु, his principal assistant; the plur. अध्वर्यवः of the अध्वर्यु and his three assistants, and in general of those devoted to the study or the practice of the Yajurveda. ⁴ The Yajurveda (also in the plur. अध्वर्यवः). E. अध्वर्यु, kṛit aff. उ.
अध्वर्युकाण्ड Tatpur. n. (-काण्डम्) A collection of mantras or prayers for the special use of the Adhwaryu (q. v.). Also called **आध्वर्यवकाण्ड**. E. अध्वर्यु and काण्ड.

अध्वर्युक्रतु Tatpur. m. (-तुः) The Kratu (q. v.) — sacrifices contained in the Yajurveda or to be performed by the Adhwaryu. E. अध्वर्यु (in the meanings of 3. or 2.) and क्रतु.
अध्वर्युवेद Karmadh. or Tatpur. m. (-दः) The Yajurveda. E. अध्वर्यु (in the meanings of 4. or 3.) and वेद.
अध्वर्युश्व Tatpur. m. (-श्वः) A tree (Achyranthes aspera). See **अपामार्ग**. E. अध्वर्यु and श्व.
अध्वर्यु Bahuvr. m. (f.?) n. (-स्वा-म) (ved.) ¹ Not perishing, not falling, everlasting. ² Not causing to perish or to fall. E. अध्वर्यु priv. and ध्वर्यु.
अध्वान Tatpur. n. (-नाम्) Gloom, twilight. E. अध्व neg. and ध्वान्.
अध्वानश्राव Tatpur. m. (-वः) A plant (Bignonia Indica). See **पयोर्ष** and **श्लोनाक**. E. अध्वान and श्राव, blossoming in the shade.
I. अध्व. See अध्व III.
II. अध्व. Considered as a substitute of हृद् in हृद्म in some cases, viz. अध्वेन, अध्वया and अध्वयोः. See हृद्म and अध्व.
III. अध्व I. (अध्व-अदादि-अदादि-उदात्त-परस्मैपदिन्) r. 2d cl. par. (अध्वति-imp. अध्वीत् or अध्वत्-आन-अध्विता-अध्विति-अध्वीत्. — Desid. अध्वनिषति. — Caus. अध्वयति) and II. (अध्व-दिवादि-उदात्त-अनुदात्त) r. 4th cl. ātm. (अध्वन्ते &c.) Also read अध्व q. v. ¹ To breathe, to live. ² (ved.) To go. (In composition with परा and प्र, the न् of the radical is changed to ञ्.) With अध्व- To breathe away (in farting), to produce the action of the vital air अध्वान (q. v.); अध्वप- The same (अभि implying moreover the direction towards); अध्व- To breathe out, to breathe forth; उह्व- To breathe up, to produce the action of the vital air उह्वान (q. v.); अनुह्व- The same (अभि implying also the direction towards); परा- (पराध्विति-पराध्वित-पराध्विषति) (?); परि- (पर्यध्विति) (?); प्र- (प्रध्विति. Des. प्रध्विषति.) ¹ To breathe, to respire, to produce the action of the vital air प्राध्व q. v. ² To live. ³ (In the Upanishads, but doubtful.) To smell (see also प्राध्व and अध्वियह). Caus. (प्राध्वयति-प्राध्वित) To revive; अनुप्र- To breathe or to live in conformity with (a following noun depends upon it in the accusative); अभिप्र- To breathe into, to make one's breath enter into (the mouth of another); वि- To breathe, to produce the action of the vital air ध्वान (q. v.); अध्वि- The same with the meaning of 'towards'; सम्- ¹ To breathe, to live. ² To produce the action of the vital air समान (q. v.).
I. अध्व ind. Not. E. g. अनोपमा ते बुद्धिः, explained by a commentator: 'thy intellect is unequalled'. See also अध्वाना, and comp. अध्वानुक्त, अध्वानुद &c.
II. अध्व. Considered by some as a substitute of हृद्म in some cases; viz. अध्वेन, अध्वया and अध्वयोः. See हृद्म and अध्व.
III. अध्व m. (-नः) Spiration; it is explained as the action which is common to the five vital airs प्राध्व, अध्वान, उह्वान, ध्वान and समान (qq. vv.). Compare अध्विष. E. अध्व, kṛit aff. क्च्.
अनंश Bahuvr. m. f. n. (-शः-शा-शम्) ¹ Portionless, not entitled to a share or portion. ² (In law.) One excluded from participation in an inheritance viz. a eunuque, a degraded man, a blind or deaf person, a fool, an idiot, a dumb

person or one deprived of one of his limbs or senses, a cripple &c. See also अनशिन and निरंशक.

अनशत्व n. (-त्वम्) (In law.) The not being entitled to a share &c. See the preceding. Also अनशता f. (-ता). E. अनश, taddh. aff. त्व or तल्.

अनशिन Tatpur. m. f. n. (-शी-शिनी-शि). The same as अनश q. v. E. अन neg. and शिन्.

अनशित्व n. (-त्वम्) or अनशिता f. (-ता). The same as अनशत्व. E. अनशिन, taddh. aff. त्व or तल्.

अनशुमत्फला Tatpur. f. (-ला) A plantain (*Musa paradisiaca*). See अनशुमत्फला and कदली. E. अन compar. (?) and अनशुमत्फला.

अनक m. f. n. (-कः-का-कम्) Inferior, low. See अणक of which it is given as a various reading. E. See that of अणक; another is that from अण (अण् to sound, kṛit aff. अच्) and the taddh. aff. of depreciation कन्.

अनकदुन्दुभ Bahuvr. m. (-भः) The name of the father of Vasudeva. E. अनक and दुन्दुभ. (This word is doubtful and perhaps formed only by the commentaries, to explain the patronymic आनकदुन्दुभि q. v. See also the following.)

अनकदुन्दुभि Bahuvr. m. (-भिः) A name of Vasudeva, the father of Kṛishṇa. More usually written आनकदुन्दुभि, but given also with the short initial by some commentators of the Amarakosha. E. अनक (instead of आनक) and दुन्दुभि 'because the gods beat the Anaka-drums in his house when Kṛishṇa was born'.

अनकसात् Tatpur. ind. ¹Not without a cause. ²Not immediately, not instantly. ³Not suddenly, not at once. E. अन neg. and अकसात्.

अनक् Bahuvr. m. (-नक्) (ved.) Blind. E. अन priv. and अक् (from the denomin. of अचि, with kṛit aff. क्तिप्).

अनक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Eyeless, blind. E. अन priv. and अक्षि, samāsānta aff. षच्.

अनक्षर Bahuvr. I. m. f. n. (-रः-रा-रम्) Containing, uttering &c. what is blamable or what ought not to be said. II. n. (-रम्) Blamable or improper speech. E. अन deter. and अक्षर.

अनक्षि Tatpur. n. (-क्षि) A bad or disfigured eye. E. अन neg. and अक्षि.

अनगार Bahuvr. m. (-रः) An anchorite, a man who has retired from the world. See अग्रह. E. अन priv. and अगार 'having no house i. e. living in the wood'.

अनगारिका f. (-का) A wandering life, the life of a mendicant. E. अनगार, taddh. aff. ठच् (?); scil. वृत्ति.

अनय Tatpur. m. f. n. (-यः-या-यम्) Not naked. E. अन neg. and नय.

अनयता f. (-ता) The not being naked. E. The former, taddh. aff. तल्.

अनयि I. Tatpur. m. (-यिः) Any thing not or different from fire. E. अन neg. and अयि.

II. Bahuvr. m. f. n. (-यिः-यिः-यि) ¹Having no sacrificial fire or being deprived of the arrangement of a sacrificial fire place (see अयिचयन), as a sacrifice. ²Impious, irreligious (as one not performing the observances which require a sacrificial fire; also an epithet of the Manes अपिष्ठात् q. v.). ³Unmarried (?). ⁴Having no domestic fire, no fire

for worldly purposes (as an anchorite who has given up his house and retired to the wood). ⁵Having a bad digestion. E. अन priv. or (in 5.) deterior. and अयि.

अनयिच Tatpur. m. f. (-यः-या) (ved.) ¹Not having Agni or the divinity of fire as protector, unprotected by Agni. Or according to another interpretation, ²not maintaining a sacrificial fire, impious, wicked. E. अन neg. and अयि-च.

अनपिदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) ¹Not burnt in or with fire. ²Not burnt on the funeral pyre, not having received the obsequies in conformity with the religious rites.

II. m. pl. (-ग्धाः) The name of a particular class of Pitris or Manes, of those apparently who when alive did not observe religious rites. See अपिदग्ध and the following. E. अन neg. and अपिदग्ध.

अनपिष्ठात् Tatpur. m. pl. (-त्ताः) The name of a particular class of Pitris or Manes. This word is explained by a commentator of the Yajurveda: 'not tasted by (स्वात्) i. e. not burnt by fire, not having received the obsequies in conformity with the religious rites' and it appears therefore as a synonyme of अनपिदग्ध, as well as the converse of अपिष्ठात् which, according to the same commentator, would be a synonyme of अपिदग्ध. Anagnishwāta does not occur in the list of the Pitris which are given in the law books and in the Purāṇas, while अपिदग्ध and अपिष्ठात् (qq. vv.) are named there as distinct classes and explained in a different manner. The etymology given, which identifies स्वात् and स्वादित, seems moreover objectionable. E. अन and अपिष्ठात्.

अनघ Bahuvr. I. m. f. n. (-घः-घा-घम्) ¹Sinless, pure. ²Clean, clear. ³Handsome, pleasing.

II. m. (-घः) ¹A name of Śiva. ²The name of a Gandharva. ³The name of a Sādhyā. ⁴The name of a prince, son of Surodha and Upadānavī. ⁵The name of a son of Vasishṭha and Ūrjā. ⁶White mustard; see नीरसर्वप. A less correct reading of this word in the latter sense is अनय. E. अन priv. and अघ.

अनकुश Bahuvr. m. f. n. (-शः-शा-शम्) Unruly, licentious. E. अन priv. and अकुश.

अनङ्ग I. Tatpur. n. (-ङ्गम्) What is different from or other than the अङ्ग q. v. E. अन neg. and अङ्ग.

II. Bahuvr. I. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Bodiless, incorporeal.

2. m. (-ङ्गः) A name of Kāma, the god of Love; so called, 'because he was reduced to ashes, by the eye of Śiva, for having disturbed his devotions and rendered him enamoured of Pārvatī'.

3. n. (-ङ्गम्) ¹Sky, æther. ²The same as मनस् q. v. E. अन priv. and अङ्ग.

अनङ्गक Bahuvr. n. (-कम्). The same as मनस् q. v. E. अन priv. and अङ्ग, samāsānta aff. कप्. See अनङ्ग II. 3. 2.; or अनङ्ग, taddh. aff. कन्.

अनङ्गकीडा Tatpur. f. (-डा) A metre regulated by quantity; it is a species of the द्विच्छन्दिक (q. v.) and consists of a couplet with sixteen long syllables in the first and thirty-

two short syllables in the second verse. Also called **सी-
म्या**. E. **अनङ्ग** and **क्रीडा**.
अनङ्गदेवी Tatpur. f. (-वी) The proper name of a wife of
 Mahlaia, a king of Kashmir. E. **अनङ्ग** and **देवी**.
अनङ्गपाल Tatpur. m. (-चः) The proper name of a chamber-
 lain of Ananta, king of Kashmir. E. **अनङ्ग** and **पाल**.
अनङ्गमेजय Tatpur. m. f. n. (-यः -या -यम्) Not shaking
 the body. E. **अ** neg. and **अङ्गमेजय** (**अङ्ग** and **एज्** caus.,
 kṛit aff. **खम्**).
अनङ्गलेखा Tatpur. f. (-खा) A proper name: the daughter
 of Balāditya, a king of Kashmir, and wife of Durlaba-
 vardhana, his successor. E. **अनङ्ग** and **लेखा**.
अनङ्गशेखर Tatpur. m. (-रः) The name of a metre regulated
 by number and quantity, a species of the class Dandaka
 (q. v.) and consisting of four verses with fifteen Iambi in
 each verse. E. **अनङ्ग** and **शेखर**.
अनङ्गसेना Tatpur. f. (-ना) The proper name of a courtesan
 in a drama. E. **अनङ्ग** and **सेना**.
अनङ्गापीड Tatpur. m. (-डः) The proper name of a king of
 Kashmir, the sixteenth king of the dynasty of Karkota.
 E. **अनङ्ग** and **आपीड**.
अनङ्गासुहृद् Tatpur. m. (-हृत्) A name of Śiva. E. **अनङ्ग**
 and **असुहृद्** 'the foe of Kāma'; see **अनङ्ग**.
अनक्क Tatpur. m. f. n. (-क्कः -क्का -क्कम्) Turbid, muddy. E.
अ neg. and **अक्क**.
अनजका Tatpur. f. (-का) A bad or miserable young female
 goat. Also **अनजिका**. E. **अ** deter. and **अजका**.
अनजिका Tatpur. f. (-का). See the preceding. E. **अ** deter.
 and **अजिका**.
अनजन Bahuvr. I. m. f. n. (-नः -ना -नम्) Free from colly-
 rium &c. See the meanings of **अजन**.
 II. n. (-नम्) Ether, atmosphere. E. **अ** priv. and **अजन**.
अनदुल्लिङ्गा Tatpur. f. (-ङ्गा) The name of a plant (Ele-
 phantopus scaber). See **गोविङ्गा**. E. **अनदुह** and **विङ्गा**.
अनदुल् m. f. n. (-त्कः -त्का -त्कम्) Having bulls or oxen
 ('as a country (according to others the reading would then
 be **आनदुह** q. v., from **आनदुह**); 'seemingly the latter
 part of the thematic form of a Bahuvrihi compound, con-
 cluding with **अनदुह**, f. i. **प्रियाणदुल्**). E. **अनदुह**, 'taddh.
 aff. **क्**, 'the compound with samāsanta aff. **क्प्**.
अनदुह Tatpur. m. (-हः) The donor of a bull or ox. E.
अनदुह and **द**.
अनदुह Tatpur. m. (sing. -दुहः, -दुहः, -दुहम्, -दुहा, -दुहे,
 -दुहः, -दुहि; du. -दुहाही, -दुहाम्, -दुहोः; plur. -दुहाहः,
 -दुहः, -दुहिः, -दुहः, -दुहः) f. (-दुही or -दुहाही) 'A bull
 or ox, especially one fit to draw a cart or to bear a weight.
 'The sign of the zodiac, Taurus. 'According to a vaidik
 commentator also used in the adjective sense:) fit or able
 to draw a cart, as an epithet of a goat; but this expla-
 nation seems doubtful. — (The use of the femin. **अनदुहाही**
 would be restricted, according to one authority, to the
 Vedas, while others do not make any distinction between
 this form and **अनदुही**. In Avyayibh. compounds, the com-
 pound terminating with **अनदुह** assumes the samāsanta aff.
टच् (see **अनदुह**) and in Bahuvr. compounds, the samā-
 santa aff. **क्प्** (see **अनदुल्**); in the latter, however, it

may also retain its original form, with the following de-
 clension in the neuter: sing. **अनदुत्**, du. **अनदुही** and plur.
अनदुहि.) E. **अनस्**, with **स्** changed to **ह**, and **वह** (from
वह, kṛit aff. **क्लिप्**) with samprasāraṇa of **व**; in the fem.
 with aff. **ङीष्**.

अनदुह I. m. (-हः) The proper name of the chief of a gotra
 or family. See **आनदुह**. E. **अनदुह**, taddh. aff. **अच्** (?).

II. Seemingly the latter part of the thematic form of an
 Avyayibh. compound concluding with **अनदुह**, f. i. **प्रत्यनदुहम्**;
 such a compound assuming the samāsanta aff. **टच्**.

अनदुही Tatpur. f. (-ही) A cow. Also **अनदुहाही**. E. See
अनदुह.

अनदुहाही Tatpur. f. (-ही) A cow. Also **अनदुही**. E. See
अनदुह.

अनसु Tatpur. I. m. f. n. (-सुः -सुः or -खी -सु) Not minute,
 not atomic, coarse (the reverse of **असु** or **असूक्ष्म**).

II. m. (-सुः) Coarse grain, as chiches (*Cicer arietinum*)
 &c. or, according to others, as wheat, barley &c.; (the
 reverse of **असु** q. v.). E. **अ** neg. and **असु**.

अनत Tatpur. m. f. n. (-तः -ता -तम्) 'Erect, not bowed
 down, stiff. 'Proud, haughty. E. **अ** neg. and **नत**.

अनतिक्रम Tatpur. m. (-मः) 'Not overstepping certain limits,
 not surpassing certain qualities &c., moderation. 'Pro-
 priety, decorum. E. **अ** neg. and **अतिक्रम**.

अनतिक्रमणीय Tatpur. m. f. n. (-यः -या -यम्) Not to be sur-
 passed, overstepped or transgressed, inviolable, inevitable,
 unavoidable. E. **अ** neg. and **अतिक्रमणीय**.

अनतिक्रान्त Tatpur. m. f. n. (-न्तः -न्ता -न्तम्) 'Unsurpassed,
 unexceeded. 'Untransgressed &c. See **अतिक्रान्त**. E. **अ**
 neg. and **अतिक्रान्त**.

अनतिदृश Tatpur. m. f. n. (-शः -शा -शम्) (ved.) Not pellucid,
 untransparent. E. **अ** and **अतिदृश** (from **दृश्** with **अति**,
 kṛitya aff. **यत्**); but more probably, 'very invisible, very
 indiscernible' from **अ** neg. and **अति-दृश**, instead of **अव-**
दृश. A similar transposition occurs in the vaidik word
अनलुब्ध.

अनतिभूत Tatpur. m. (-तः) (ved.) Not surpassed, not ex-
 celled. E. **अ** neg. and **अतिभूत**; the latter part of the com-
 pound apparently being a synonyme of **अतिभूत** and re-
 sembling, as regards its formation, the word **अभूत** (q. v.).

अनतिप्रश्न Tatpur. m. f. n. (-श्नः -श्ना -श्नम्) Not belonging
 or referring to a question which goes beyond its proper
 bounds, to a question concerning a transcendental object.
 E. **अ** neg. and **अतिप्रश्न**.

अनतिप्रौढ Tatpur. m. f. n. (-ढः -डा -ढम्) Not full-grown,
 young (as a plant &c.). E. **अ** neg. and **अति-प्रौढ**.

अनतिरिक्त Tatpur. m. f. n. (-क्तः -क्ता -क्तम्) Not exceeded in
 quantity or quality. E. **अ** neg. and **अतिरिक्त**.

अनतिविलम्बिन् Tatpur. m. f. n. (-म्बिन् -म्बिनी -म्बि) Not very
 dilatory, not very slow. E. **अ** neg. and **अतिविलम्बिन्**.

अनतिवृत्ति Tatpur. f. (-त्तिः) Not going beyond, the being in
 conformity or in proportion with. See **पदार्थानतिवृत्ति**. E.
अ neg. and **अतिवृत्ति**.

अनत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of
 'not completely', 'not very much', the sense of diminu-
 tiveness. E. **अ** neg. **अत्यन्त** and **गति**. See **अत्यन्तगति**.

अनलस्य Bahuvr. m. f. n. (-यः-या-यम्) Having no loss, no end &c., eternal, continual. See the meanings of **अलस्य**. E. अ priv. and **अलस्य**.

अनलुप्य Tatpur. m. (-यः) (ved.). Utterly unnameable, quite unfit to be spoken of. E. अ neg. and **अति-उप**; as it appears, a transposition of **अलुप्य**, similar to that which has probably taken place in **अनतिदृष्ट** (q. v.).

अनदत् Tatpur. m. f. n. (-दन्-दती-दत्) Not eating. E. अ neg. and **दत्** I.

अनज्ञा Tatpur. ind. (ved.). Not clearly, not truly, perhaps. Also with the particles **उ** and **इव**, **अनज्ञो** and **अनज्ञेव**. E. अ neg. and **अज्ञा**.

अनज्ञापुरुष Tatpur. m. (-यः) (ved.). No man in the true sense of the word, 'one who does not serve the ends of the gods, of the pitris, or of men'. E. **अनज्ञा** and **पुरुष**.

अनस्य Tatpur. I. m. f. n. (-यः-या-यम्) Not fit to be eaten. II. m. (-यः) White mustard. See **अनस्य** which is the more correct reading of this word. E. अ neg. and **अस्य**.

अनस्यतन Bahuvr. m. (-नः) (In grammar.) The time which does not belong to the current day. See **अस्यतन**. It is either **भूतानस्यतनः** the past or **भविष्यदनस्यतनः** the future time, if such a period does not include the current day. E. अ priv. and **अस्यतन**, sc. **काल**.

अनधिकार Tatpur. m. (-रः) Absence of right, claim, interest or concern. E. अ neg. and **अधिकार**.

अनधिकारचर्चा Tatpur. f. (-र्चा) Officiousness, meddling with other people's business. E. **अनधिकार** and **चर्चा**.

अनधिकारिन् Tatpur. m. (-री) One who has no right or claim &c. See the meanings of **अधिकारिन्**. E. अ neg. and **अधिकारिन्**.

अनधिष्ठत Tatpur. m. f. n. (-तः-ता-तम्) Not set over, or appointed &c. See the meanings of **अधिष्ठत**. E. अ neg. and **अधिष्ठत**.

अनधिगत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not acquired. ² Not learnt or studied. E. अ neg. and **अधिगत**.

अनधीनक m. f. n. (-नकः-निका-नकम्) Independant. E. अ-**अधीन**, taddh. aff. **कन्**.

अनध्यक्ष m. f. n. (-यः-या-यम्) I. Tatpur. Imperceptible, unperceived, absent. See **अप्रत्यक्ष**. E. अ neg. and **अध्यक्ष**.

II. Bahuvr. Having no superintendent. E. अ priv. and **अध्यक्ष**.

अनध्ययन Tatpur. n. (-नम्) Want or intermission of reading or study, especially of the Vedas. E. अ neg. and **अध्ययन**.

अनध्याय Bahuvr. m. (-यः) Time on which it is improper and forbidden to read or to study the Vedas; also used in the sense of 'a holy-day' or 'vacation'. E. अ priv. and **अध्याय**, sc. **काल**.

अनध्यायदिवस Karmadh. m. (-सः) A day on which it is improper to study. See the preceding. E. **अनध्याय** and **दिवस**.

अनन n. (-नम्) Breathing, living. E. **अन्**, kṛit aff. **कुट्**.

अननङ्गमेजय Tatpur. m. f. n. (-यः-या-यम्) Not allowing the body to remain unshaken or quiet. E. अ neg. and **अनङ्गमेजय**.

अननुभाषण Tatpur. n. (-यम्) (In the Nyāya philosophy.) Not repeating the argument for discussion, i. e. a tacit agreement with it or assent to the assertion of the person

who has proposed it; viz. if, after the argument for discussion has been announced, it has not been repeated by any one — the sign of taking it up — the proposer has to proclaim it three times; if then it does not meet with the anubhāshana, it is considered as proved or as accepted as such. E. अ neg. and **अनुभाषण**.

अननुषङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) Not attached to, indifferent (as to pleasure &c.). E. अ neg. and **अनु-षङ्गिन्**.

अननुष्ठान Tatpur. n. (-नम्) Non-observance (of duties &c.), neglect, want of propriety. See the meanings of **अनुष्ठान**. E. अ neg. and **अनुष्ठान**.

अननुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not spoken-after or accordingly. ² Not read or studied (as the Veda). E. अ neg. and **अनुक्त**.

अनन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Endless in time and space: eternal, unbounded, innumerable &c.

II. m. (-न्तः) ¹ A name of Vishṇu or Kṛishṇa. ² A name of Baladeva, the elder brother of Kṛishṇa. ³ A name of Śiva. ⁴ A name of Rudra, in an Upanishad of the Atharvaveda. ⁵ A name of Śeṣha, the chief of the Nāgas or serpent race that inhabit the infernal regions: the couch and constant attendant of Vishṇu. ⁶ A name of Vāsuki, another king of the serpents, the brother of the former. ⁷ A name of one of the Viśwadevas. ⁸ The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avastarpiṇi; see also **अनन्तजित्**. ⁹ The name of a king of Kashmir; see also **अनन्तदेव**. ¹⁰ A proper name common to several authors &c. ¹¹ The name of a plant, Vitex trifolia (Lin.); see **सिन्दवार**. ¹² Talc (see **अश्वक**; in this sense the word is given by some as a neuter). ¹³ (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator; see also **अनन्तराशि** and **खहर**. ¹⁴ The name of the twenty-third of the lunar asterisms; see **अवक्ष**. ¹⁵ A silken cord with fourteen knots which the Hindus tie round the right arm at the festival of Anantachaturdaśī.

III. f. (-न्ता) ¹ The earth. ² (In arithmetic sometimes used to denominate) the numeral one. ³ A name of Pārvati, the wife of Śiva. ⁴ A name of Tārā, a Buddhist deity. ⁵ The proper name of the wife of Janamejaya. ⁶ The name of the following plants: ^a Hedysarum alhagi; see **यवास** or **रोदनी**. ^b Echytes frutescens; see **आमा** or **गोपी**. ^c A sort of potherb; see **विशखा** or **शक्रपुष्पी**. ^d Agrostis linearis (Koen.) or Panicum dactylon; see **दूर्वा** or **भार्गवी**. ^e Phyllanthus emblica (emblic myrobolan); see **आमलकी**. ^f Menispermum glabrum or cordifolium; see **गुडूची**. ^g Gloriosa superba; see **साङ्गली**. ^h See **हेममानी**. ⁱ Premna spinosa; see **असिमन्व**. ^k Piper longum (Long pepper); see **पिप्पली** or **कषा**. ^l Terminalia chebula (yellow myrobolan); see **हरीतकी**. ^m Asclepias pseudosarsa; see **शरिवा**. ⁿ Justicia adhatoda (?). ^o Bromelia Ananas (?). ^p Echytes dichotoma (?). ^q According to some also the same as **अनन्तमूल** q. v.

IV. n. (-न्तम्) ¹ Sky, atmosphere, æther. ² Talc; (also given in the latter sense as a masculine). E. अ priv. and **अन्त**.

अनन्तक I. m. f. n. (-क-का-कम्) Endless, eternal, unlimited.

II. n. (-कम्) (In the Jaina doctrine.) The collective expression for what is eternal viz. matter and soul; but including also, according to a commentary, planets or according to another, æther, regions &c. E. अनन्त, taddh. aff. कन्, or rather a Bahuvr. composed of अ neg. and अन्त, samāsānta aff. कप्.

अनन्तकर Tatpur. m. f. n. (-र:-री-रम्) Making endless or unlimited. E. अनन्त and कर.

अनन्तग Tatpur. m. f. n. (-ग:-गा-गम्) Going continually, moving perpetually. E. अनन्त and ग.

अनन्तचतुर्दशी Tatpur. f. (-शी) The fourteenth lūnation of the light half i. e. the day of the full moon of the month Bhādra (August - September), when Vishnu under the form of the serpent Ananta is worshipped. E. अनन्त and चतुर्दशी.

अनन्तचारिच Bahuvr. m. (-चः) The proper name of a Bodhisattva, Mahāsattva, or a superior Bauddha saint. E. अनन्त and चारिच.

अनन्तचित् Tatpur. m. (-चित्) The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avasarpinī; also called अनन्त. E. अनन्त and चित् 'who conquers, who gains eternity'.

अनन्तता f. (-ता) Eternity: also अनन्तत्व n. (-त्वम्). E. अनन्त, taddh. aff. तल् or त्व.

अनन्तदृष्टि Bahuvr. m. (-ष्टिः) A name of Śiva. E. अनन्त and दृष्टि.

अनन्तदेव Karmadh. m. (-वः) The proper name of a king of Kashmir, the son of Harirāja; also a proper name belonging to several authors &c. See also अनन्त. E. अनन्त and देव.

अनन्तनेमि Bahuvr. (?) m. (-मिः) The proper name of a king of Mālava, a contemporary of Śākyamuni. E. अनन्त and नेमि.

अनन्तपाल Tatpur. m. (-लः) The proper name of a warrior chief serving under Harsha, king of Kashmir. E. अनन्त and पाल.

अनन्तमति Bahuvr. m. (-तिः) The proper name of a Bodhisattva or Bauddha saint, the son of the Tathāgata Chandrasūryapradīpa. E. अनन्त and मति.

अनन्तमूल Bahuvr. m. (-लः) The name of a plant (Periploca Indica or Asclepias pseudosarsa or Asclepias asthmatica); see also अनन्ता and शारिवा. E. अनन्त and मूल.

अनन्तर Bahuvr. m. f. n. (-र:-रा-रम्) ¹ Having nothing intermediate, having no interval or defect, uninterrupted, entire; in the Upanishads also as an epithet of Brahman (n.) or the supreme soul, of which it is said that it has nothing before it nor after it, nor between 'before' and 'after' it nor besides it, or that it exists without interruption or defect, entire. ² Next, immediately following or preceding. ³ Next of kin, in succession, in caste. ⁴ Close, compact. — अनन्तरम् immediately, afterwards; it is followed or preceded sometimes by a noun depending upon it in the ablative or genitive. E. अ priv. and अनन्तर.

अनन्तरज Tatpur. m. (-जः) The son of a man of the three first castes, married to a woman of a caste inferior in order

to his own, but not to a Sūdra woman viz. of a Brāhmaṇa by a Kshatriyā or Vaiśyā and of a Kshatriyā by a Vaiśyā. The three kinds of sons got by parents of the same caste are called सजातिज and both, comprising six kinds, have the privileges of a Dvija or twice-born man. (This is the explanation given by a commentator of Manu and, according to him, अनन्तरज would have a different meaning than अनन्तरजात, though both words appear to be synonymes.) E. अनन्तर and ज.

अनन्तरजात Tatpur. m. (-तः) The son of a father married to a woman of a caste next in order to his own, viz. of a Brāhmaṇa by a Kshatriyā, of a Kshatriyā by a Vaiśyā, of a Vaiśyā by a Sūdra. E. अनन्तर and जात.

अनन्तरायम् Bahuvr. ind. Without interruption. E. अ priv. and अनन्तराय.

अनन्तराशि Karmadh. m. (-शिः) (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator. See also अनन्त II. 13. and खहर. E. अनन्त and राशि.

अनन्तरित m. f. n. (-तः-ता-तम्) Uninterrupted, not separated by. E. Denom. of अनन्तर, kṛit aff. क्त.

अनन्तरीय m. f. n. (-यः-या-यम्) Belonging to what is next, next in succession, caste &c. See the meanings of अनन्तर. E. अनन्तर, taddh. aff. क्.

अनन्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having innumerable forms or shapes, multiform. E. अनन्त and रूप.

अनन्तार्हित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not separated, not interposed. ² Not concealed, not hidden. E. अ neg. and अनार्हित.

अनन्तवत् I. m. f. n. (-वान्-वती-वत्) Endowed with infinity, eternal.

II. m. (-वान्) A name or epithet of one of the four pādas or feet of Brahman (in the symbolical language of the Upanishads), consisting of four Kalās or parts, viz. earth, intermediate space, heaven and ocean. The other three feet are called प्रकाशवत्, ज्योतिष्मत् and आयतनवत् (qq. vv.).

अनन्तवर्मन् Bahuvr. m. (-र्मन्) The proper name of a king. E. अनन्त and वर्मन्.

अनन्तवात Karmadh. m. (-तः) (In medicine.) One of the diseases of the head (see शिरोरोग). It is described in the following manner: 'when the three humours (air, bile and phlegm) are deranged in the vessels of the back of the neck they make it very feverish and painful and it suppresses the humours particularly in the region of the eyes, eyebrows and temples; it then produces shaking in the sides of the cheeks, cramp of the jaws and morbid affections of the eyes'. E. अनन्त and वात.

अनन्तविक्रमिन् m. (-मी) The proper name of a Bodhisattva or Bauddha saint. E. अनन्त-विक्रम, taddh. aff. इनि.

अनन्तविजय Bahuvr. m. (-यः) The name of the shell of Yūdhishtīra. E. अनन्त and विजय.

अनन्तवीर्य Bahuvr. m. (-र्यः) The proper name of the twenty-third Jaina Arhat or deified saint of a future age or Utsarpinī. E. अनन्त and वीर्य.

अनन्तव्रत Tatpur. n. (-तम्) The name of a festival observed on the day of the full moon in Bhādra (August-

- September) in honour of Vishnu under the form of the serpent Ananta (q. v.). See **अनन्तचतुर्दशी**. E. **अनन्त** and **व्रत**.
- अनन्तशक्ति** Bahuvr. m. (-**क्तिः**) The proper name of a son of the king Amaraśakti. E. **अनन्त** and **शक्ति**.
- अनन्तशयन** Tatpur. n. (-**नम्**) The name of Travancore. E. **अनन्त** and **शयन**.
- अनन्तशीर्षा** Bahuvr. f. (-**र्षा**) The proper name of the wife of Vāsuki, a king of the serpents. E. **अनन्त** and **शीर्ष**; literally: 'having innumerable heads'.
- अनन्तशुभ** Bahuvr. m. (-**ष्मः**) (ved.) Of infinite power or strength; an epithet of the Maruts. E. **अनन्त** and **शुभ**.
- अनन्त** Tatpur. I. m. f. n. (-**न्तः-न्ता-न्तम्**) Infinite, eternal, unbounded.
- II. n. (-**न्तम्**) Infinity, eternity, immortality. cf. **आनन्त**. E. **अ** priv. and **अन्त**.
- अनन्** Bahuvr. m. pl. (-**न्दाः**) (In the Upanishads) the name of a world where those are doomed to reside after their death, who have not acquired spiritual knowledge or who have made to a priest a sacrificial gift of an old or defective cow &c. E. **अ** priv. and **नन्**; literally: 'having or giving no pleasure or joy'.
- अनन्न** Tatpur. n. (-**न्नम्**) No-food, no-corn, bad food, bad corn &c. See the meanings of **अन्न**. E. **अ** deter. and **अन्न**.
- अनन्व** m. f. n. (-**न्वः-न्वा-न्वम्**) I. Tatpur. Not different, same, identical. E. **अ** neg. and **अन्व**.
- II. Bahuvr. ¹Without another, one, sole. ²Fixed on one object, having no other object or occupation. E. **अ** priv. and **अन्व**.
- अनन्वगति** I. Tatpur. f. (-**तिः**) No other refuge, asylum or hope, one only refuge &c. E. **अ** neg. and **अन्व-गति**.
- II. Bahuvr. m. f. n. (-**तिः-ति-ति**) Having but one refuge, asylum or hope. E. **अ** priv. and **अन्व-गति**.
- अनन्वगतिक** Bahuvr. m. f. n. (-**कः-का-कम्**) Having but one refuge, asylum or hope. E. **अनन्वगति** II, samāsanta aff. कप्.
- अनन्वचित** Bahuvr. m. f. n. (-**तः-ता-तम्**) Having the thoughts fixed on one only object. E. **अनन्व** and **चित्ता**.
- अनन्वज** Tatpur. m. (-**जः**) A name of Kāma or Love. E. **अ** neg. and **अन्व-ज** 'produced by nothing else than the manas or heart'.
- अनन्वता** f. (-**ता**) or **अनन्वत्व** n. (-**त्वम्**) ¹Sameness, identity. ²Singleness. E. **अनन्व** I. and II., taddh. aff. तल् or त्व.
- अनन्वदेव** Bahuvr. m. f. n. (-**वः-वा-वम्**) Having no other gods. E. **अ** priv. and **अन्व-देव**.
- अनन्वनिष्पाद्य** Tatpur. m. f. n. (-**द्यः-द्या-द्यम्**) What cannot be done or accomplished by any one else. E. **अ** neg. and **अन्व-निष्पाद्य**.
- अनन्वपूर्व** Tatpur. I. m. f. n. (-**र्वः-र्वा-र्वम्**) Intact, never in the prior possession of another.
- II. f. (-**र्वा**) A girl not previously wedded, a virgin. E. **अ** neg. and **अन्व-पूर्व**. Also with taddh. aff. कन्, **अनन्व-पूर्वक** m. f. n. (-**र्वकः-र्विका-र्वकम्**).
- अनन्वप्रतिक्रिय** Bahuvr. m. (-**यः-या-यम्**) Having no other remedy. E. **अ** priv. and **अन्व-प्रतिक्रिया**.
- अनन्वभव** Tatpur. m. f. n. (-**वः-वा-वम्**) Produced or effected

by no one or nothing else, by one particular person or thing. E. **अनन्व** and **भव**.

- अनन्वमनस्** Bahuvr. m. f. n. (-**नाः-ना-नः**) Intent, attentive, having the mind fixed on one subject, not absent. E. **अनन्व** and **मनस्**.
- अनन्वमनस्क** Bahuvr. m. f. n. (-**स्कः-स्का-स्कम्**). The same as the preceding. E. **अनन्वमनस्**, samāsanta aff. कप्.
- अनन्वमानस** Bahuvr. m. f. n. (-**सः-सी-सम्**). The same as **अनन्वमनस्**. E. **अनन्व** and **मानस**.
- अनन्ववृत्ति** Bahuvr. m. f. n. (-**त्तिः-त्ति-त्ति**) Having the mind fixed on one object, intent, attentive. E. **अनन्व** and **वृत्ति**.
- अनन्वहत** Tatpur. m. f. n. (-**तः-ता-तम्**) Not stolen or taken, safe. E. **अ** neg. and **अन्व-हत**.
- अनन्वाहृद्** Tatpur. m. f. n. (-**हृः-ह्री-ह्रम्**) Not like another, unusual, extraordinary. E. **अ** neg. and **अन्वाहृद्**.
- अनन्वार्थ** Tatpur. m. f. n. (-**र्थः-र्था-र्थम्**) What exists or is done &c. not for any one or any thing else, what exists &c. on its own behalf, principal, absolute (e. g. a sacrifice). The reverse of **अन्वार्थ**. E. **अ** and **अन्वार्थ**.
- अनन्वाश्रित** Tatpur. I. m. f. n. (-**तः-ता-तम्**) Not supported by or dependant upon another, independant.
- II. n. (-**तम्**) (In law.) Unencumbered property. E. **अ** and **अन्व-आश्रित**.
- अनन्वय** Tatpur. m. (-**यः**) (In rhetoric.) One of the Ālankāras or figures of speech: comparing an object to itself, with respect to its being the only one of its class as to the qualities expressed and therefore not liable to comparison with any thing else; e. g. the moon shines like a moon i. e. like a very moon, a moon indeed. E. **अ** neg. and **अन्वय**, literally: 'want of connexion sc. with other objects'.
- अनन्वित** Tatpur. m. f. n. (-**तः-ता-तम्**) ¹Unconnected with, inconsistent, incoherent. ²Devoid of, not possessing. E. **अ** neg. and **अन्वित**.
- अनप** Bahuvr. m. f. n. (-**पः-पा-पम्**) Destitute of water. E. **अ** priv. and **अप्**, samāsanta aff. अ.
- अनपकरण** Tatpur. n. (-**णम्**). The same as the following. E. **अ** neg. and **अपकरण**.
- अनपकर्मन्** Tatpur. n. (-**र्मन्**) 1. Not doing ill, evil &c. (The reverse of **अपकर्मन्** q. v.) 2. (In law.) ¹Not delivering (a gift). ²Not paying or acquitting (debts, wages). See also **अनपकरण**, **अनपक्रिया**, **अनपाकरण**, **अनपाकर्मन्**. E. **अ** neg. and **अपकर्मन्**.
- अनपकार** Tatpur. m. (-**रः**) Harmlessness, freedom from hatred &c. (The reverse of **अपकार** q. v.) E. **अ** neg. and **अपकार**.
- अनपकारिन्** Tatpur. m. f. n. (-**री-रिणी-रि**) Innocuous &c. (The reverse of **अपकारिन्**.) E. **अ** neg. and **अपकारिन्**.
- अनपक्रिया** Tatpur. f. (-**या**). The same as **अनपकर्मन्** q. v. E. **अ** neg. and **अपक्रिया**.
- अनपग** Tatpur. m. f. n. (-**गः-गा-गम्**) Not departing, not being separated from. E. **अ** neg. and **अपग**.
- अनपक्षुत** Tatpur. m. f. n. (-**तः-ता-तम्**) (ved.) Not fallen off, not diminished in power &c., irresistible; as an epithet of Soma, Indra &c. E. **अ** neg. and **अपक्षुत**.
- अनपजय** Bahuvr. m. f. n. (-**यः-या-यम्**) (ved.) What has no possibility of being made un-conquered or un-victorious

(as a victory). **अनपञ्चम्** used also adverbially: so as not to become un-victorious (e. g. to conquer so as not to have a barren victory, as not to have the enemy rising again). E. अ priv. and अपञ्च.

अनपत्य Bahuvr. m. f. n. (-त्व:-त्वा-त्वम्) ¹Childless, having no progeny. ²(ved.) Prejudicial to progeny. ³(ved. Tatpur.) What causes to fall, unpropitious (?). E. अ priv. and अपत्य.

अनपत्यक Bahuvr. m. f. n. (-क:-का-कम्). The same as **अनपत्य**. E. अनपत्य, samāsānta aff. कप्.

अनपत्यता f. (-ता) Childlessness, want of progeny. E. अनपत्य, taddh. aff. तल्.

अनपत्यवत् Tatpur. m. f. n. (-वान्-वती-वत्) Childless, having no progeny. E. अ neg. and अपत्यवत्.

अनपनिहित Bahuvr. m. f. n. (-त:-ता-तम्) (ved.) Having suffered no loss, entire, complete. E. अ priv. and अपनिहित.

अनपयति Tatpur. (?) ind. Early in the morning. E. अ neg. and अपयति (? the locative of अपयत्, from इ with अप, kṛit aff. शतृ), meaning perhaps: 'when the sun has not yet gone far'.

अनपर Bahuvr. m. f. n. (-र:-रा-रम्) Having nothing that follows or comes after; esp. as an epithet of the neuter Brahman; opposed to अपूर्व. E. अ priv. and अपर.

अनपराध Bahuvr. m. f. n. (-ध:-धा-धम्) Having suffered no injury; **अनपराधम्** also used adverbially: without injury. E. अ priv. and अपराध.

अनपराध I. Tatpur. m. (-ध:) Not doing ill, innocuousness, innocence, sinlessness. E. अ neg. and अपराध.

II. Bahuvr. m. f. n. (-ध:-धा-धम्) ¹Innocuous, sinless. ²Uninjured, complete. E. अ priv. and अपराध.

अनपराधत्व n. (-त्वम्) Sinlessness, want of fault or defect. E. अनपराध II., taddh. aff. त्व.

अनपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Innocent, sinless. E. अ neg. and अपराधिन्.

अनपलायुक Tatpur. m. f. n. (-क:-का-कम्) Not thirsty. E. अ neg. and अपलायुक.

अनपवृज्य Bahuvr. m. f. n. (-ज्य:-ज्या-ज्यम्) (ved.) Free from impurity (hairs &c.), as a road. E. अ priv. and अपवृज्य what is to be shunned.

अनपव्ययत् Tatpur. m. f. n. (-यन्-यन्ती-यत्) (ved.) Unremitting, able, powerful. E. अ neg. and अपव्ययत् (from व्यय् with अप, kṛit aff. शतृ).

अनपसर Bahuvr. m. f. n. (-र:-रा-रम्) Having no valid reason, acting in an unjustifiable manner. E. अ priv. and अपसर, literally: having no way-out.

अनपस्फुर Tatpur. f. (-स्फू:) (ved.) Not going or running away; an epithet of a cow. E. अ neg. and अपस्फुर.

अनपस्फुर Tatpur. f. (-रा) (ved.) The same as the preceding. E. अ neg. and अपस्फुर.

अनपस्फुरत् Tatpur. m. f. (-रन्-रन्ती) (ved.) The same as **अनपस्फुर**; also as an epithet of the udder of the cow &c. E. अ neg. and अपस्फुरत्.

अनपहतपाप्मन् Tatpur. m. (-प्मा) (ved.) Not freed from sin or evil; an epithet of the Manes. E. अ neg. and अपहतपाप्मन्.

अनपहत Tatpur. m. f. n. (-त:-ता-तम्) Not taken away, not stolen. E. अ neg. and अपहत.

अनपाकरण Tatpur. n. (-णम्) (In law.) ¹Not delivering (a gift). ²Not paying or acquitting (debts, wages). See **अनपकर्मन्**, **अनपक्रिया** and the following. E. अ neg. and अपाकरण.

अनपाकर्मन् Tatpur. n. (-र्म) (In law.) The same as the preceding. E. अ neg. and अपाकर्मन्.

अनपाय I. Tatpur. m. (-य:) Absence of loss or diminution, permanence. E. अ neg. and अपाय.

II. Bahuvr. 1. m. f. n. (-य:-या-यम्) Undiminished, unceasing. 2. m. (-य:) A name or epithet of Śiva. E. अ priv. and अपाय.

अनपायिन् Tatpur. m. f. n. (-यी-यिनी-धि) ¹Firm, constant. ²Durable, imperishable. E. अ neg. and अपायिन्.

अनपुंसक Tatpur. n. (-कम्) (In grammar.) Not a neuter i. e. the masculine or feminine gender or a noun in these two genders. E. अ neg. and नपुंसक.

अनपूपीय Tatpur. m. f. n. (-य:-या-यम्) Not fit for cakes. E. अ neg. and अपूपीय.

अनपूय Tatpur. m. f. n. (-य:-या-यम्). The same as the preceding. E. अ neg. and अपूय.

अनपेक्ष I. Tatpur. f. (-क्षा) Carelessness, indifference, disregard. E. अ neg. and अपेक्षा.

II. Bahuvr. m. f. n. (-क्ष:-क्षा-क्षम्) ¹Disregarding. ²Unheeding, careless. ³Not requiring another thing, not referring to another thing or word in a sentence &c., independent or absolute. See **निरपेक्ष**. E. अ priv. and अपेक्षा.

अनपेक्षत्व n. (-त्वम्) The being **अनपेक्ष** (II.), but more especially in the sense 3. E. अनपेक्ष, taddh. aff. त्व.

अनपेक्षित m. f. n. (-त:-ता-तम्) ¹Disregarded. ²Unheeded. E. अ neg. and अपेक्षित.

अनपेक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-धि) ¹Disregarding. ²Unheeding, careless. E. अ neg. and अपेक्षिन्.

अनपेत Tatpur. m. f. n. (-त:-ता-तम्) ¹Present, not passed or gone. ²Not devoid of, possessed of. E. अ neg. and अपेत.

अनमस Bahuvr. m. (-मा:) (ved.) Devoid of (pious) action, impious or (according to another interpretation) devoid of shape or form: E. अ priv. and अनमस.

अनफा f. (-फा) A certain configuration of the planets; a transcription of the greek word ἀναφή.

अनभिज्ञ Tatpur. m. f. n. (-ज्ञ:-ज्ञा-ज्ञम्) Unacquainted, ignorant, unwise. E. अ neg. and अभिज्ञ.

अनभिद्रुह Tatpur. m. (-द्रुह) (ved.) Not doing injury; an epithet of the Aświns. E. अ neg. and अभिद्रुह.

अनभिभूत Tatpur. m. f. n. (-त:-ता-तम्) ¹Unsubdued, unsurpassed. ²Unobstructed. E. अ neg. and अभिभूत.

अनभिमत Tatpur. m. f. n. (-त:-ता-तम्) Disliked, disagreeable, unpleasant &c. (The reverse of **अभिमत**.) E. अ neg. and अभिमत.

अनभिज्ञातवर्ष Tatpur. m. (-र्ष:) (ved.) Of unwithered colour, very bright or splendid; an epithet of Apāunapāt. E. अ neg. and अभिज्ञातवर्ष.

अनभिज्ञान Tatpur. m. (-न:) The proper name of a gotra or family-chief. E. अ priv. and अभिज्ञान. See **आनभिज्ञान**.

अनमिष Tatpur. m. f. n. (-प:-पा-पम्) Not handsome, not pleasing. E. अ neg. and अमिष.

अनमिषा Tatpur. m. (-ष:-) ¹ Absence of desire, indifference. ² Want of appetite, indigestion. E. अ neg. and अमिषा.

अनमिषित Tatpur. m. (-त:-) Not marked, not bearing signs or symbols (e. g. of knowledge, of astrology or of other learned acquirements, as a Vānaprastha when asking for alms). E. अ neg. and अमिषित.

अनमिषाविन् Tatpur. m. f. n. (-वी-विषी-वि) Not desirous, indifferent. E. अ neg. and अमिषाविन्.

अनमिषत् Tatpur. m. f. n. (-त्त:-त्ता-त्तम्) Indistinct, dim. E. अ neg. and अमिषत्.

अनमिष्य Tatpur. m. f. n. (-स:-सा-सम्) (ved.) Blameless, irreproachable. E. अ neg. and अमिष्य.

अनमिष्यति Bahuvr. m. f. n. (-क्षि:-क्षि:-क्षि) (ved.) Blameless, irreproachable; an epithet of ājya or clarified butter. E. अ priv. and अमिष्यति.

अनमिष्येनी Tatpur. m. f. n. (-नी:-नी:-नि) (ved.) Leading to what is blameless, to heaven &c. (The form **अनमिष्येनम्** which is explained as the acc. masc. singul. with the meaning of the nom. neuter sing. is rather to be considered as an irregular formation of the neuter with the addition of **अम्** to the terminating **नि**.) E. **अनमिष्य** (loc.) and **नी**.

अनमिष्यस्व Tatpur. m. f. n. (-स्व:-स्वा-स्वम्) (ved.) Blameless, irreproachable. E. अ neg. and अमिष्यस्व.

अनमिष्यु Tatpur. m. (-ङ्ग:-) Detachment, disconnection, freedom from affection or attachment. E. अ neg. and अमिष्यु.

अनमिसन्विक्त Tatpur. m. f. n. (-त:-ता-तम्) Done unintentionally, or by mistake. E. अ neg. and अमिसन्विक्त.

अनमिहित Tatpur. I. m. f. n. (-त:-ता-तम्) ¹ Not named, not designated. ² (ved.) Not tied with, not fastened with.

II. m. (-त:-) A proper name of a gotra- or family-chief. His descendants are called **अनमिहिताः** or **अनमिहितयः**. Acc. to others the proper name ought to be **अमिहित** q. v. E. अ neg. and अमिहित.

अनमीयु Bahuvr. m. (-यु:-) (ved.) Without reins (more esp. without the rein called **अमीयु** q. v.), unrestrained; an epithet of the sun. E. अ priv. and अमीयु.

अनभ्याह Tatpur. m. f. n. (-ह:-हा-हम्) Not ascended, not reached. E. अ neg. and अभ्याह.

अनभ्यास Tatpur. I. m. (-स:-) Want of practise, exercise &c.; see **अभ्यास**.

II. m. f. n. (-स:-सा-सम्) Not near, far, far away. Also written **अनभ्याश**. E. अ neg. and अभ्यास.

अनभ्यासमित् Tatpur. m. f. n. (-त्त:-त्ता-त्तम्) What must not be approached, what must be shunned from afar. Also written **अनभ्याशमित्**. E. **अनभ्यास** with āgama **मुम्** (or taken adverbially) and **इत्**.

अनभक्ष Bahuvr. m. pl. (-क्षा:-) A class of Bauddha gods who reside in the first or lowest stage of the fourth sphere of the Bauddha heaven. E. अ priv. and अभक्ष, samāsānta aff. क्प्, literally 'without clouds'.

अनम Tatpur. m. (-म:-) A Brahman, one who does not salute a Brahman, making obeisance to the gods only, and returning salutations with his blessing. E. अ neg. and नम who salutes (?).

अनमस Tatpur. m. f. n. (-स:-सा-सम्) Unworthy of being saluted. E. अ neg. and नमस.

अनमितम्य Tatpur. m. f. n. (-म:-मा-मम्) Miserly, niggardly. E. अ neg. and अ-मितम्य. Others read instead of this word, where it occurs in the Amarak., **मितम्य**.

अनमि Bahuvr. I. m. f. n. (-म:-मा-मम्) Free from enemies, without enemies.

II. n. (-मम्) The being free from or without enemies.

III. m. (-म:-) A proper name of ¹ A prince of the solar race, a descendant of Sagara, son of Nighna and brother of Raghu, the fifty-second king of Ayodhyā. ² A son of the king Kroshtū or Kroshtī by Gāndhārī and father of Śini or, according to others, a grandson of Vṛishnī, son of Sumitra by Mādri and brother to Śini; or, again, a grandson of Dhṛishṭa, son of Sumitra &c. E. अ priv. and अमि.

अनमी Bahuvr. I. m. f. n. (-व:-वा-वम्) (ved.) ¹ Free from disease, healthy. ² Removing diseases, healthy (as food, plants, fire).

II. n. (-वम्) Freedom from disease, good health. E. अ priv. and अमीवा.

अनम्वर Bahuvr. I. m. f. n. (-र:-रा-रम्) Naked, unclad, unclothed.

II. m. (-र:-) A Bauddha mendicant, going naked. See **दिगम्बर**. E. अ priv. and अम्वर.

अनय Tatpur. m. (-य:-) I. Bad or improper conduct, as gambling &c. (see **असन**). E. अ deter. and नय.

II. ¹ Ill-luck, bad fortune. ² Calamity, distress. E. अ deter. and अय.

अनयकृत Tatpur. m. f. n. (-त:-ता-तम्) Fallen into misfortune. E. **अनय** II., āgama **मुम्** and **गत**.

अनरक्ष Bahuvr. m. (-क्ष:-) The proper name of a king of Ayodhyā, of the solar race; according to one authority, a son of Vāna and father of Prīthu, according to others, a son of Sambhūta and father of Prīshadaśwa or, again, a son of Sarwakarman and father of Nighna. Those who make him a son of Sambhūta, relate that he was slain by Rāvaṇa.

अनरस Tatpur. m. f. n. (-र:-र:-र) (ved.) Not sore, not wounded, sound, healed. (As a Tatpur. this word occurs only in the Vedas; it would be a Bahuvr. according to the use of **अरस** in the classic language.) E. अ neg. and अरस, sore, wounded; (or as a Bahuvr. अ priv. and अरस, sore, wound).

अनर्ष Bahuvr. m. f. n. (-र्ष:-र्षा-र्षम्) Unrestrained, self-willed. E. अ priv. and अर्ष.

अनर्घ Bahuvr. m. f. n. (-र्घ:-र्घा-र्घम्) Invaluable, priceless. E. अ priv. and अर्घ.

अनर्घराघव Tatpur. n. (-वम्) The name of a drama of Mūrārī, the subject of which are the events in the life of Rāma, the descendant of Raghu. E. **अनर्घ** and **राघव**, sc. **नाटक**.

अनर्थ Tatpur. m. f. n. (-र्थ:-र्था-र्थम्) ¹ Priceless, invaluable, not to be bought. ² Different from what is valuable or respectable. (In the first of these meanings the word is an oxytonon, in the latter a proparoxytonon; the first meaning, however, is the usual one.) E. अ neg. and अर्थ.

अनर्थता f. (-ता) or अनर्थत्व n. (-त्वम्) Absence of price or cost, invaluableness. E. अनर्थ, taddh. aff. तत् or त्व.

अनर्थ I. Tatpur. m. (-र्थः) ¹ Want of meaning, nonsense.

² A thing that is useless or obnoxious. ³ Disadvantage, misfortune, calamity. E. अ neg. and अर्थ.

II. Bahuvr. m. f. n. (-र्थः-धी-र्वम्) ¹ Meaningless, unmeaning, nonsensical. ² Fruitless, vain, unprofitable. ³ Unhappy, unlucky. E. अ priv. and अर्थ.

अनर्थक Bahuvr. m. f. n. (-र्थकः-र्थका-र्वम्) ¹ Not having the sense or meaning (of). ² Not-significative (as a particle &c.). ³ Unmeaning, meaningless, nonsensical. ⁴ Fruitless, vain, unprofitable. ⁵ Unhappy, unlucky. E. अनर्थ II., samāsanta aff. कप्.

अनर्थकर Tatpur. m. f. n. (-रः-री-रम्) ¹ Following unprofitable or idle pursuits. ² Doing mischief, causing calamities. E. अ neg. and अर्थकर or अनर्थ and कर.

अनर्थनाशिन Tatpur. m. (-शी) A name or epithet of Śiva. E. अनर्थ and नाशिन 'destroying or removing calamity'.

अनर्थ्य Tatpur. m. f. n. (-र्थ्यः-र्थ्या-र्वम्) Devoid of substance, useless, fit for no purpose &c.; the reverse of अर्थ्य q. v. E. अ neg. and अर्थ.

अनर्व Bahuvr. m. f. n. (-र्वः-र्वा-र्वम्) (ved.) ¹ Not decaying, not passing away, imperishable, permanent. ² Without impediment, not thwarted, unobstructed. See the following. E. अ priv. and अर्व.

अनर्वन् Bahuvr. m. (-र्वा) (ved.) ¹ Not moving, fixed. ² Not passing away, permanent. ³ Without an impediment, not thwarted, unobstructed. ⁴ Without an enemy or foe. See the preceding. (The declension of this word differs from that of अर्वन् in so far, as it does not assume the ádeśa नृ (i. e. त्) which is said to be the substitute of the न् in अर्वन् q. v.; e. g. अनर्वाणम्, अनर्वाणी, अनर्वाणः.) E. अ priv. and अर्वन्.

अनर्विन् Tatpur. m. (-ट्) (ved.) I. A car-man, one going with or on a cart. E. अनस्, with र् instead of स्, and विन्. (Or according to another explanation, which appears, however, to be an artificial one),

II. One who does not arrive where he is to go to, one not attaining the end or aim of his journey. E. अ neg. and अर् (from अ, kṛit aff. विच्) and विन् II.

अनर्शनि Tatpur. m. (-निः) (ved.) The name of a demon slain by Indra. E. doubtful; probably अ neg. and अर्शनि.

अनर्शराति Tatpur. m. (-तिः) (ved.) One whose gifts are not inauspicious or wicked, whose offerings do not cause pain. A various reading of this word in the Sāmaveda is अलर्षि-राति q. v. E. अ neg. and अर्श-राति (Bahuvr.).

अनर्ह Tatpur. m. f. n. (-र्हः-र्हा-र्वम्) ¹ Not deserving. ² Unworthy. ³ Not fit, unsuitable. E. अ neg. and अर्ह.

अनस m. (-सः) ¹ Fire. ² A name of Agni or the god of fire. ³ The name of one of the eight Vasus. ⁴ A name of Vasudeva. ⁵ The proper name of a Muni. ⁶ The proper name of a monkey (in the Rāmāyaṇa). ⁷ The fire of the stomach, digestive faculty. ⁸ Bile. ⁹ The name of several plants, viz. ^a Plumbago zeylanica (see चिचक), ^b Plumbago rosea (see रक्तचिचक), ^c Semicarpus anacardium (see भञ्जातक).

¹⁰ Wind. ¹¹ (In astronomy.) The name of the fiftieth year

of Brihaspati's cycle of sixty years. ¹² (In astronomy.) The name of the third lunar mansion or Kṛittikā (?). ¹³ (In arithmetic sometimes used to denote) the numeral three; see अत्रि (?). E. अन्, in the causative, uñ. aff. कसच्; (अनस belongs to the वृषादि).

अनसङ्करिषु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) ¹ Not fond of ornaments, dress &c. ² Not making show of ornaments, not ornamented. E. अ neg. and अङ्कुरिषु.

अनसदीपन Tatpur. m. f. n. (-नः-नी-पम्) Producing appetite, stomachic. See अपिदीपन. E. अनस and दीपन.

अनसप्रभा Tatpur. f. (-भा) The name of a plant (Halicacabum cardiospermum); see ज्योतिष्मती. E. अनस and प्रभा 'fire-shine'.

अनसप्रिया Tatpur. f. (-या) The wife of Agni. E. अनस and प्रिया.

अनसम् Tatpur. ind. Not enough, insufficient, unequal, unable. E. अ neg. and असम्.

अनसवाट Tatpur. m. (-टः) The name of ancient Pattana. E. अनस and वाट.

अनसस Tatpur. m. f. n. (-सः-सा-सम्) ¹ Not indolent or lazy. ² Diligent, industrious. E. अ neg. and असस.

अनससाह Tatpur. m. (-हः) Decrease of digestive faculty, loss of appetite; lit. decay of the stomachic fire. E. अनस 7. and साह.

अनसि m. (-सिः) The name of a tree (Sesbana grandiflora); see अगसिद्रु. E. अनस, taddh. aff. इ (?).

अनस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Not a little, much. E. अ neg. and अस्य.

अनस्यघोष Bahuvr. m. f. n. (-षः-षा-षम्) Making much noise, vociferous. E. अनस्य and घोष.

अनसकाश Bahuvr. m. f. n. (-शः-शा-शम्) ¹ Having no opportunity &c.; see अवकाश. ² Having no proper place, irrelevant, unessential; (as words of an instance &c. which have no bearing on the rule to be illustrated, opposed to those words of it which are essential for the purpose). E. अ priv. and अवकाश.

अनसकाशता f. (-ता) or अनसकाशल n. (-त्वम्) The being irrelevant or unessential. E. अनसकाश, taddh. aff. तत् or त्व.

अनसयह Bahuvr. m. f. n. (-हः-हा-हम्) Not to be obstructed or impeded, resistless. E. अ priv. and असयह.

अनसच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Not cut, not separated, uninterrupted. ² Unbounded. ³ Immoderate, excessive. ⁴ (In Nyāya phil.) Undiscriminated. E. अ neg. and असच्छिन्न.

अनसच्छिन्नहास Karmadh. m. (-सः) Uninterrupted or excessive laughter. See अतिहास. E. अनसच्छिन्न and हास.

अनसतप्त Tatpur. m. (-प्तः) (In Buddhist mythology and legends.) ¹ The name of a serpent-king. ² The name of a renowned lake where the disciples of Śākyamuni held several of their meetings; probably the same as Rāvaṇa-hrada. E. अ neg. and असतप्त.

अनसत्. See the E. of the following.

अनसत्त्व n. (-त्वम्) The being endowed with life, the property or quality of what is living. E. अनसत् (endowed with life, breathing, living, from अन् III., taddh. aff. मनुप्, but occurring only as the thematic form of this word),

taddh. aff. त्व; used in a vaidik commentary, to explain one meaning of the word असुरत्व.

अनवद्य Tatpur. I. m. f. n. (-द्यः-द्या-द्यम्) ¹ Blameless, irreproachable. ² Unobjectionable, allowable.

II. f. (-द्या) The proper name of an Apsaras, the daughter of Prádha.

अनवद्वय Bahuvr. m. f. n. (-यः-पा-यम्) Of faultless form, beautiful. E. अनवद्य and द्वय.

अनवदाह Bahuvr. m. f. n. (-हः-ह्री or ह्रा-हम्) Of faultless form, beautiful. E. अनवद्य and दाह, fem. डीव् or टाप.

अनवधान I. Tatpur. n. (-धम्) Inadvertence, inattention, carelessness. See also अनवधानता and अनवहितत्व. E. अन neg. and अवधान.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Inattentive, careless. E. अन priv. and अवधान.

अनवधानता f. (-ता) Inadvertence, inattention, carelessness. E. अनवधान II., taddh. aff. तत्.

अनवधि Bahuvr. m. f. n. (-धिः-धि-धि) Illimited, infinite. E. अन priv. and अवधि.

अनवधुष Tatpur. m. f. n. (-धः-द्या-धम्) Not to be hurt or overcome, invincible, uninjurable. E. अन neg. and अवधुष.

अनवन Bahuvr. m. f. n. (-नः-ना-नम्) Affording no help or protection. E. अन priv. and अवन.

अनवनामितविजयन्त Bahuvr. m. (-न्तः) The name of a Buddhist future universe; one in which Ananda is to reappear under the name of Sāgaravaradharabuddhivikrīḍita. E. अनवनामित and विजयन्त, literally: with banners unprostrate i. e. always victorious (?).

अनवपुग्ग Tatpur. m. f. n. (-ग्गः-ग्गा-ग्गम्) (ved.) Not mixed, not kept together (an epithet of the lustre of the sun which is not kept together, on a limited space, but shed over the world). E. अन neg. and अवपुग्ग.

अनवप्रव Bahuvr. m. (-वः) (ved.) One whose words are not thrown away, whose commands are not idle or given in vain, who commands respect. E. अन priv. and अवप्रव.

अनवध Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Having suffered no loss or diminution, undiminished. E. अन priv. and अवध. See the following.

अनवधराधस् Bahuvr. m. (-धाः) (ved.) With undiminished riches, in the fulness of wealth; esp. in the plural, as an epithet of the Maruts, the riches of which consist, according to the commentators, in the clarified butter &c. they receive in the sacrifice. E. अनवध and राधस्.

अनवम Tatpur. m. f. n. (-मः-मा-मम्) Not low, high, illustrious. E. अन neg. and अवम.

अनवमर्शन् Tatpur. ind. Without touching. E. अन neg. and अवमर्शन्.

अनवर Tatpur. m. f. n. (-रः-रा-रम्) ¹ Not inferior, not less. ² Excellent, superior. E. अन neg. and अवर.

अनवरत Tatpur. m. f. n. (-तः-ता-तम्) Uninterrupted, continual, eternal. — अनवरतम् used adv., continually, eternally. E. अन neg. and अवरत.

अनवरत्न Bahuvr. (?) m. (-रः) The name of a prince, descendant from Krosbī, the son of Madhu and father of Kuruvatsa; his grandson is Anuratha. E. अन priv. and अवरत्न (?).

अनवरार्थ m. f. n. (-र्थः-र्था-र्थम्) Chief, principal, best. E. अन neg. and अवरार्थ (forming a Tatpur.), taddh. aff. यत्.

अनवसत्य Bahuvr. m. f. n. (-त्यः-त्या-त्यम्) Without support, dependance &c.; see अवसत्य. E. अन priv. and अवसत्य.

अनवसोभन Tatpur. n. (-नम्) One of the संस्कार q. v., a purificatory rite observed in the third month after conception. E. अन neg. and अवसोभन.

अनवस Bahuvr. m. (-सः) (ved.) Without food while travelling. (See अवस.) E. अन priv. and अवस.

अनवसर I. Tatpur. m. (-रः) ¹ Want of leisure or opportunity. ² Unseasonableness, inopportuneness. E. अन neg. and अवसर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Having no leisure, occupied, busy. ² Unseasonable, inopportune. E. अन priv. and अवसर.

अनवसान Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Without conclusion, endless. ² Free from death. E. अन priv. and अवसान.

अनवसित Tatpur. I. m. f. n. (-तः-ता-तम्) Not terminated &c. See अवसित.

II. f. (-ता) The name of a metre regulated by number and quantity, a species of the class called Trishtubh (q. v.); it consists of a stanza of four lines with the following eleven feet in each line: ० ० ० ० — — — ० ० ० — —. E. अन neg. and अवसित.

अनवस्तर Bahuvr. m. f. n. (-रः-रा-रम्) Freed from dirt, cleansed. E. अन priv. and अवस्तर.

अनवस्था I. Tatpur. f. (-स्था) ¹ An unsettled state, want of fixedness, unsteadiness, uncertainty. ² Incontinence, dissoluteness. ³ Indeterminateness, unboundedness; esp. in the Nyāya philosophy: an endless series (of causes and effects), the regressus in infinitum; e. g. in arguing that the lamp is the cause which reveals the existence of a jar, the eye the cause which reveals that of the lamp, and so on. E. अन neg. and अवस्था.

II. Bahuvr. m. f. n. (-स्था-स्था-स्थम्) ¹ Not fixed, not permanent, unstable, not lasting. E. अन priv. and अवस्था.

अनवस्थान I. Tatpur. n. (-नम्) ¹ Instability, want of fixedness, unsteadiness. ² Incontinence, misconduct. E. अन neg. and अवस्थान.

II. Bahuvr. 1. m. f. n. (-नः-ना-नम्) Unsteady, mutable, variable, not lasting. 2. m. (-नः) Wind. E. अन priv. and अवस्थान.

अनवस्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Unstable, transitory. E. अन neg. and अवस्थायिन्.

अनवस्थित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unfixed, unstable, unsteady, inconstant, uncertain. ² Loose, abandoned, violating moral and legal restraint. E. अन neg. and अवस्थित.

अनवस्थितचित्त Bahuvr. m. f. n. (-तः-ता-तम्) Unsteady-minded. E. अनवस्थित and चित्त.

अनवस्थितता f. (-ता) or अनवस्थितत्व n. (-त्वम्). The same as the following. E. अनवस्थित, taddh. aff. तत् or त्व.

अनवस्थिति Tatpur. f. (-तिः) ¹ Unsteadiness, instability. ² Misconduct, incontinence, dissoluteness.

अनवहित Tatpur. m. f. n. (-तः-ता-तम्) Inattentive, careless. E. अन neg. and अवहित.

अनवहितत्व n. (-त्वम्). The same as अनवधान q. v. E. अनवहित, taddh. aff. त्व.

अनवह्वर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not crooked, straight, upright, honest. E. अन neg. and अवह्वर.

अनवाच् Tatpur. m. f. n. (-च्) Not dumb, eloquent. E. अन neg. and अवाच्.

अनवाह Tatpur. m. f. n. (-ह-वी-ह) Not downlooked, looking upwards or in front of. E. अ neg. and अवाह.
अनवाणम् Tatpur. ind. Without breathing, in one breath, without interruption. E. अ neg. and अवाणम् (अन् with अव, kṛit aff. वसुच्).
अनवाणता f. (-ता) Close contiguity, uninterruptedness. E. अवाण (अनवाणम् with elision of the म् of the kṛit aff. वसुच्), taddh. aff. तच्.
अनवाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not obtained, not received. E. अ neg. and अवाप्त.
अनवाप्ति Tatpur. f. (-प्तिः) Not obtaining, not receiving, not getting. E. अ neg. and अवाप्ति.
अनवायम् Bahuvr. ind. (ved.) Without interruption, continually. E. अ priv. and अवाय.
अनविद्य (?) Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not fit for or suited to a sheep. E. अ neg. and अविद्य.
अनवेच I. Tatpur. f. (-चा) Want of attention, want of regard, regardlessness. E. अ neg. and अवेच.
 II. Bahuvr. m. f. n. (-चः-चा-चम्) Taking no regard, regardless. — अनवेचम् used also as adv.; without paying attention or taking regard. E. अ priv. and अवेच; अनवेचम् may be however also a Tatpur. from अ neg. and अवेचम् (ईच् with अव, kṛit aff. वसुच्).
अनव्रत Tatpur. I. m. f. n. (-तः-ता-तम्) Not destitute of meritorious acts of devotion; especially
 II. m. (-तः) A Jaina devotee who only partially conforms to the rules of his order. E. अ neg. and अव्रत.
अनश्न I. Tatpur. n. (-नम्) A fast, fasting. In law, fasting of a creditor or of a Brahman employed by him to enforce payment of a debt, the debtor incurring the guilt of Brahmanicide, if the person should die of inanition. E. अ neg. and अश्न.
 II. Bahuvr. m. f. n. (-नः-ना-नम्) One who fasts. E. अ priv. and अश्न.
अनश्नता f. (-ता) Fasting. E. अनश्न II., taddh. aff. तच्.
अनश्नाय Bahuvr. m. f. n. (-यः-या-यम्) Not hungry. E. अ priv. and अश्नाय.
अनश्नित Tatpur. n. (-नम्) Fasting; esp. in composition with अश्नित; e. g. अश्नितेनानश्नितेन जीवति he lives now eating now fasting. E. अ neg. and अश्नित.
अनश्नत् Tatpur. m. f. n. (-न-नती-नत्) Not eating, not enjoying. E. अ neg. and अश्नत्.
अनश्नत्साम् Tatpur. m. (-नः) (ved.) The name of the sacrificial fire in the Sabhā, so called because it is approached early in the morning before breakfast. E. अनश्नत् and साम् 'the fire approached by those who have not yet eaten any thing'.
अनसु Bahuvr. m. f. n. (-सुः-सुः-सु) Without tears, not shedding tears. E. अ priv. and असु.
अनस Bahuvr. m. f. n. (-सः-सा-सम्) Without a horse or horses. E. अ priv. and अस.
अनसदा Tatpur. m. (-दाः) (ved.) Not giving horses. E. अ neg. and असदा.
अनसन् Tatpur. (?) m. (-न्) The proper name of a prince, the son of Vidūratha by Sampriyā and father of Parikshit. E. unknown.

अनशर Tatpur. m. f. n. (-रः-री-रम्) Imperishable, eternal. E. अ neg. and नशर.
अनष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not lost, not destroyed. E. अ neg. and नष्ट.
अनस् n. (-नः) ¹ A cart, esp. one made of wood and tied over with cloth. ² Boiled rice (cf. अन्न and अन्वस्). ³ A mother. ⁴ Birth. ⁵ A living being, an animal. (The final स् of this word is changed sometimes to र् or ङ्; see अनर्विन्, अनसुङ्. — Avyayibhāva compounds, or according to others, also other compounds, the latter part of which is अनस्, assume the samāsānta aff. टच्, e. g. उपानसम्, महानस (qq. vv.). E. अन्, uñ. aff. असुङ्.
अनसूय I. Tatpur. f. (-या) Want of detractiveness, the not lowering maliciously other's merits, good qualities &c. E. अ neg. and असूया.
 II. Bahuvr. I. m. f. n. (-यः-या-यम्) Free from detractiveness, not lowering maliciously other's merits, good qualities &c.
 2. f. (-या) A proper name of ¹ a daughter of Dakṣa, the wife of Atri (q. v.) and mother of Durrāsas, ² a friend of Śakuntalā (in the drama Śak.). E. अ priv. and असूया.
अनसूयक Bahuvr. m. f. n. (-कः-का-कम्) The same as अनसूय II. 1. E. अनसूय II. 1., samāsānta aff. कप्.
अनसुसु Tatpur. m. f. n. (-सुः-सुः-सु) Free from detractiveness, not lowering maliciously other's merits, good qualities &c. E. अ neg. and असुसु.
अनसूरि Tatpur. m. (-रिः) Not unwise, wise, not unintelligent. E. अ neg. and असूरि.
अनसमित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not set (as the sun). ² Not ceasing, not perishing, imperishable. E. अ neg. and असमित.
अनख Bahuvr. m. f. n. (-खः-खा-खम्) (ved.) Boneless. E. अ priv. and अखि, samāsānta aff. अ (?).
अनखि Bahuvr. m. f. n. (-खिः-खिः-खि) Boneless. (For the declension of this word see अखि.) E. अ priv. and अखि.
अनखिक Bahuvr. m. f. n. (-कः-का-कम्) Boneless. E. अनखि, taddh. aff. कप्.
अनखिमत् Tatpur. m. f. n. (-मान्-मती-मत्) Boneless. E. अ neg. and अखिमत्.
अनसत् m. f. n. (-खान्-खती-खत्) Having a cart, with a cart. E. अनस्, taddh. aff. मत्तुप्.
अनहङ्कार I. Tatpur. m. (-रः) ¹ Absence of the sense of self. ² Absence of the pride of individuality, humility. E. अ neg. and अहङ्कार.
 II. Bahuvr. m. f. n. (-रः-रा-रम्) Free from the pride of individuality, not proud, humble.
अनहङ्कारिन् Tatpur. m. f. n. (-री-रिणी-रि). The same as अनहङ्कार II. E. अ neg. and अहङ्कारिन्.
अनहङ्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not having the pride of individuality, not proud, humble. E. अ neg. and अहङ्कृत.
अनहङ्कृति I. Tatpur. f. (-तिः). The same as अनहङ्कार I. E. अ neg. and अहङ्कृति.
 II. Bahuvr. m. f. n. (-तिः-तिः-ति). The same as अनहङ्कार II. E. अ priv. and अहङ्कृति.
अनहन Tatpur. n. (-हः) No-day, a bad day, an unlucky day. (For the declension of this word see अहन.) E. अ deter. and अहन.

अना ind. (ved.) Certainly, indeed. (A commentator of the Amarakosha considers this particle as a synonyme of the negative न; his opinion rests, however, only on an artificial interpretation of the word **अनावृष्टि** (q. v.) and is refuted by others who explain it as derived, not from **अना** and **वृष्टि**, but from **अ** neg. and **आवृष्टि**.) E. unknown; probably an obsolete third case of the pronominal theme अ (q. v.).

अनाकार Bahuvr. m. f. n. (-र:-रा-रम्) Shapeless, without form. E. अ priv. and **आकार**.

अनाकारित Tatpur. m. f. n. (-त:-ता-तम्) Not demanded, not exacted. E. अ neg. and **आकारित**.

अनाकाल Tatpur. m. (-क:-क-कम्) ¹ Unfit or improper time. ² Hard time, as famine &c. See the following word. E. अ neg. and **आकाल**.

अनाकालभृत Tatpur. m. (-त:-) (In law.) One of the fifteen kinds of slaves (see दास): a man who has become a slave voluntarily, for the sake of sustenance at a season of famine. (The less correct reading of this word is **अनाकाल-भृत**.) E. **अनाकाल** and **भृत**, scil. दास.

अनाकाश I. Tatpur. m. n. (-श:-शम्) No-æther, any thing different from æther or atmosphere. E. अ neg. and **आकाश**.

II. Bahuvr. m. f. n. (-श:-शा-शम्) Having no æther, destitute of the properties of æther. E. अ priv. and **आकाश**.

अनाकुल Tatpur. m. f. n. (-ल:-ला-लम्) ¹ Unperplexed, collected, composed. ² Not contradicting one's self, consistent with one's self. E. अ neg. and **आकुल**.

अनाकृत Tatpur. m. f. n. (-त:-ता-तम्) Unchecked, unrestrained; (according to the explanation of a vaidik commentator). E. अ neg. and **आकृत**.

अनाक्रान्त Tatpur. I. m. f. n. (-न्त:-न्ता-न्तम्) The reverse of **आक्रान्त** q. v.

II. f. (-न्ता) A sort of prickly nightshade (Solanum jacquini Wild.). See **अभिद्रुमी** and **कष्टकारिका**. E. अ neg. and **आक्रान्त**.

अनाग I. Bahuvr. m. (-ग:-) (ved.) Without fault or sin. E. an abbreviated form of **अनागस्**.

II. Tatpur. (?) f. (-वा) The name of a river; (the reading of this word, however, is doubtful). E. uncertain.

अनागत Tatpur. I. m. f. n. (-त:-ता-तम्) ¹ Not arrived, not approached. ² Not acquired, not learnt, not obtained. ³ Unknown, undistinguished. ⁴ Not yet come, future.

II. n. (-तम्) The future time. E. अ neg. and **आगत**.

अनागतवत् m. f. n. (-वत्:-वती-वत्) Full with future events, much engaged with what will come (as thoughts &c.). E. **अनागत**, taddh. aff. मतुप्.

अनागतविधातु Tatpur. m. (-ता) One who makes his dispositions for the future, forecasting, cautious. E. **अनागत** and **विधातु**.

अनागताबाध Karmadh. m. (-ध:-) Future pain or illness. E. **अनागत** and **आबाध**.

अनागतार्तवा Bahuvr. f. (-वा) A young girl, one not arrived at puberty; according to a commentary, a girl eight years old (the same as **गौरी** q. v.). E. **अनागत** and **आर्तव**.

अनागतविषय Tatpur. n. (-यम्) Looking or referring to what is to come or follows (e. g. in a book &c.). E. **अनागत** and **विषय**.

अनागम I. Tatpur. m. (-म:-) ¹ Non-arrival. ² Non-acquisition. E. अ neg. and **आगम**.

II. Bahuvr. m. f. n. (-म:-मा-मम्) ¹ Not arrived, not present. ² (In law.) Without legal acquisition, without title deeds, from time immemorial (used of estates, privileges &c.). See also **निरागम**. E. अ priv. and **आगम**.

अनागमोपभोग Karmadh. m. (-ग:-) The use or enjoyment of estates &c. without legal acquisition, without title deeds, from time immemorial. See also **निरागमोपभोग**. E. **अनागम** and **उपभोग**.

अनागम्य Tatpur. m. f. n. (-म्य:-म्या-म्यम्) ¹ Unapproachable, inaccessible. ² Unobtainable. E. अ neg. and **आगम्य**.

अनागस् Bahuvr. m. f. n. (-ग:-गा-गम्) ¹ Free from fault or sin, pious, virtuous. ² Removing fault or sin, conferring happiness. E. अ priv. and **आगस्**. Comp. **अनाग**.

अनागामिन् Tatpur. I. m. f. n. (-मी-मिमी-मि) ¹ Not arriving, not coming. ² Not future.

II. m. (-मी) The third of the four orders of the Buddhists, generally termed Āryās; (see besides **त्रोटचापन्न**, **सकदागामिन्** and **अर्हन्**): literally, one who does not return, but it means one who has only to pass through forty thousand kalpas and then is freed from transmigration. E. अ neg. and **आगामिन्**.

अनागामुक Tatpur. m. f. n. (-क:-का-कम्) Not arriving or coming frequently, not disposed to come habitually. E. अ neg. and **आगामुक**.

अनागस्त्य n. (-त्यम्) (ved.) Exemption from fault or sin, sinlessness. E. **अनागस्**, taddh. aff. त्य.

अनाचरण Tatpur. n. (-रन्) Improper or immoral conduct. E. अ neg. and **आचरण**.

अनाचार I. Tatpur. m. (-र:-) Impropropriety, misconduct, violation of moral or civil laws.

II. Bahuvr. m. f. n. (-र:-रा-रम्) Ill behaved, indecent, immoral.

अनाचारिन् Tatpur. m. f. n. (-री-रिषी-रि) Ill behaved, indecent, immoral. E. अ neg. and **आचारिन्**.

अनाचार्यभोगीन् Tatpur. m. f. n. (-न:-ना-नम्) Not fit to be eaten or enjoyed by a spiritual teacher. E. अ neg. and **आचार्यभोगीन्**.

अनाज्ञप्त Tatpur. m. f. n. (-प्त:-प्ता-प्तम्) Not ordered, not commanded. E. अ neg. and **आज्ञप्त**.

अनाज्ञप्तकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Doing what is not ordered, acting without order. E. **अनाज्ञप्त** and **कारिन्**.

अनाज्ञात Tatpur. m. f. n. (-त:-ता-तम्) Not known, unheard of. (This word may form, as a term of praise, the first part of Karmadh. compounds e. g. **अनाज्ञाताध्यापकः**.) E. अ neg. and **आज्ञात**.

अनाद्य Tatpur. m. f. n. (-द्य:-द्या-द्यम्) Not rich, poor. E. अ neg. and **आद्य**.

अनाद्यसविष्णु Tatpur. m. f. n. (-ष्णु:-ष्णु-ष्णु) Not becoming rich or wealthy. E. अ neg. and **आद्यसविष्णु**.

अनातत Tatpur. m. f. n. (-त:-ता-तम्) Not strung (as a bow). (According to a vaidik commentary also: not placed on a bow, as an arrow; this latter meaning, however, seems doubtful.) E. अ neg. and **आतत**.

अनातप Tatpur. m. (-पः) ¹ Coolness. ² Shade, shadow. E. अ neg. and आतप.

अनातुर Tatpur. m. f. n. (-रः-रा-रम्) Free from sickness or disease, well, vigorous. E. अ neg. and आतुर.

अनात्मक Bahuvr. m. f. n. (-कः-का-कम्) Void of substance or reality (as the phenomena of this world, according to the Bauddha doctrine). E. अ priv. and आत्मन्, samāsānta aff. कप्.

अनात्मन् I. Tatpur. m. (-त्मा) ¹ No-soul, other than spirit or soul. ² Not self, other. E. अ neg. and आत्मन्.

II. Bahuvr. m. f. n. (-त्मा-त्मा-त्मा) Without spirit or soul. E. अ priv. and आत्मन्.

अनात्मनीय Tatpur. m. f. n. (-नः-ना-नम्) Not suitable, not fit for one's self. E. अ neg. and आत्मनीय.

अनात्मप्रत्यवेष्टा Tatpur. f. (-वा) In Buddhist doctrine, one of the 108 धर्माक्षौकमुख (q. v.): the reflection that there is no soul or self. E. अनात्मन् and प्रत्यवेष्टा.

अनात्मवत् Tatpur. m. f. n. (-वान्-वती-वत्) Not self possessed, without self-control. E. अ neg. and आत्मवत्.

अनात्म्य Tatpur. m. f. n. (-त्वं-त्वा-त्वं) Impersonal (as Brahman. n.). E. अ neg. and आत्म्य.

अनात्मनिक Tatpur. m. f. n. (-कः-की-कम्) Not final, not permanent. E. अ neg. and आत्मनिक.

अनात्मनिकत्व n. (-त्वम्) Absence of finality, reoccurrence (e. g. of pains). E. अनात्मनिक, taddh. aff. त्व.

अनाथ Bahuvr. m. f. n. (-थः-था-थम्) ¹ Without a lord or protector (as an orphan, one without a सपिण्ड (q. v.) &c.), without a master. ² Helpless, poor. E. अ priv. and नाथ.

अनाथपिण्ड Tatpur. m. (-दः) The name of a celebrated merchant, the owner of the garden Jetavana near Śrāvastī, where the Buddha Śākyamuni used to explain his doctrine to his disciples. He was also called अनाथपिण्डिक. E. अनाथ and पिण्ड-द 'giving food to the poor'.

अनाथपिण्डिक m. (-कः) The same as the preceding. E. अनाथ-पिण्डिक, taddh. aff. कन्.

अनाथसभा Tatpur. f. (-भा) A poor-house. E. अनाथ and सभा.

अनादर I. Tatpur. m. (-रः) Disrespect, contempt. E. अ neg. and आदर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) (According to the commentary of an Upanishad.) Not bewildered, not agitated (an epithet of आत्मन् or the soul; but perhaps also: 'not zealous, not making any effort, calm, quiet'). E. अ priv. and आदर.

अनादर्य Tatpur. n. (-र्यम्) Not having regard, treating with disrespect or contempt. E. अ neg. and आदर्य.

अनादरिन् m. f. n. (-री-रिणी-रि) Wanting in respect or regard, disrespectful, disregarding. E. अनादर, taddh. aff. रिन्.

अनादि Bahuvr. m. f. n. (-दिः-दि-दि) Without any beginning, unborn, uncreate, eternal. E. अ priv. and आदि.

अनादिता f. (-ता) or अनादित्व n. (-त्वम्) Exemption from commencement, eternity. E. अनादि, taddh. aff. त्व or त्व.

अनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Who or what does not sound. E. अ neg. and नादिन्.

अनादिनिधन Bahuvr. m. f. n. (-नः-ना-नम्) Without beginning and termination, eternal. E. अ priv. and आदि-निधन (Dwandwa).

अनादिमत् m. f. n. (-मान्-मती-मत). The same as अनादि. E. अनादि, taddh. aff. मत्.

अनादिमत्त्व n. (-त्वम्) The being without any beginning, the being eternal. E. अनादिमत्, taddh. aff. त्व.

अनादिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Not assigned, not appointed, not fixed. ² Not commanded, not directed. ³ Not allowed. E. अ neg. and आदिष्ट.

अनादृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not respected. ² Disrespected, disregarded, despised. E. अ neg. and आदृत.

अनादिय Tatpur. m. f. n. (-यः-या-यम्) ¹ Not to be taken or received, unacceptable. ² Not admissible, inadmissible (as a law suit, a plaint). E. अ neg. and आदिय.

अनाद्य m. f. n. (-द्यः-द्या-द्यम्) I. Tatpur. Not to be eaten, not edible. E. अ neg. and आद्य.

II. Bahuvr. Without a beginning, unborn, uncreate, eternal. E. अ priv. and आद्य.

अनाद्यनन्त Dwandwa m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal. E. अनादि and अनन्त.

अनाद्यन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal.

II. m. (-न्तः) A name of Śiva. E. अ priv. and आदि-अन्त (Dwandwa).

अनाधुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not overcome, not vanquished, unconquered. E. अ neg. and आधुष्ट.

अनाधुष्टि Bahuvr. m. (-ष्टिः) ¹ The proper name of ^a a prince, the son of Śura by Bhojyá, or according to others by Mārishá, and brother of Vasudeva; his wife is Āsmaki and his son Nirvāṭṭisātru or according to another reading, Nirvāṭṭisātru; ^b a son of Ugrasena and chief of the Yādavas. ² A name or epithet of Richeyu, the son of Raudrāśwa. E. अ priv. and आधुष्टि, 'suffering no defeat, invincible'.

अनाधुष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) (ved.) Unconquerable, indomitable. E. अ neg. and आधुष्य.

अनागत Tatpur. I. m. f. n. (-तः-ता-तम्) (ved.) Not bent, not depressed, unimpaired, superior.

II. m. (-तः) The name of a Rishi, the son of Paruchhepa and author of a vaidik hymn. E. अ neg. and आगत.

अनानुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) (ved.) Not to be done again, unparalleled. E. अ neg. and अनुक्त, the first syllable of the latter part of the compound being made long, or perhaps अन् neg. and अनुक्त.

अनानुद् Bahuvr. m. f. n. (-दः-दा-दम्) (ved.) ¹ Having no follower, unaided, alone. ² Unsurpassed in liberality (lit. without any one who could give after, i. e. in a similar manner). Both meanings of this word, as given according to the comm., seem doubtful; it occurs as an epithet of Indra and Brihaspati. E. अ priv. and अनुद्, the first syllable of the latter part of the compound being lengthened, or perhaps अन् priv. and अनुद्.

अनानुदिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Unasked. E. अ neg. and अनुदिष्ट, the first syllable of the latter part of the compound being made long, or perhaps अन् neg. and अनुदिष्ट.

अनानुभूति Tatpur. f. (-तिः; occurs only in the plur. -तयः) (ved.) Inattentiveness, neglect; esp. personified: those who are neglectful in holy acts or worship (sc. प्रजाः). Cf. अनाम्.

६. अ neg. and अनुभूति, the अ of the latter part of the compound being made long, or perhaps, अन neg. and अनुभूति.
अनापह Tatpur. f. (-त्) Absence of calamity or misfortune.
६. अ neg. and आपह.

अनापन्न Tatpur. m. f. n. (-न्नः-ना-न्नम्) Unobtained, unattained.
६. अ neg. and आपन्न.

अनापान Bahuvr. m. (-नः) The proper name of a prince; according to one authority, the son of Anga, a descendant of Anu. ६. अ priv. and आपान.

अनापि Bahuvr. m. (-पिः) (ved.) Without relations, without equals (?); an epithet of Indra. ६. अ priv. and आपि, relation (equal?).

अनापूयित Tatpur. m. f. n. (-तः-ता-तम्) Not infected with stench or putrefaction. ६. अ neg. and आपूयित.

अनाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Not obtained, not gained. ² Not having obtained, not having attained. ³ Unskilful, unapt. ६. अ neg. and आप्त.

अनाप्ति Tatpur. f. (-प्तिः) Not obtaining, not attaining. ६. अ neg. and आप्ति.

अनाप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Not obtainable. ६. अ neg. and आप्य.

अनाबाध Bahuvr. m. f. n. (-धः-धा-धम्) Without obstruction or vexation, unobstructed, unmolested. See also निराबाध. ६. अ priv. and आबाधा.

अनाभयिन् Tatpur. m. (-यी) (ved.) Fearless; an epithet of Indra. ६. अ neg. and आभयिन् (?).

अनाभू Tatpur. m. (-भूः, esp. in the plur. -भूवः) (ved.) One who is neglectful in worship or holy acts. Cf. अनानुभूति. ६. अ neg. and आभू.

अनामक Bahuvr. I. m. f. n. (-कः-का-कम्) ¹ Nameless. ² Having a bad name.

II. m. (-कः) An intercalary month. See मसमास.

III. n. (-कम्) Piles or haemorrhoids. ६. अ priv. or deter. and नामन्, samāsanta aff. कप्.

अनामन् Bahuvr. I. m. f. n. (-मा-मा-म) ¹ Nameless. ² Having a bad name.

II. f. (-मा) The ring finger. See अनामिका. ६. अ priv. and नामन्, 'because the head of Brahmā having being cut off with this finger, it has become unworthy of a name'.

अनामय Bahuvr. I. m. f. n. (-यः-या-यम्) ¹ Free from disease or sickness, healthy. ² Not producing disease.

II. m. (-यः) A name of Śiva.

III. n. (-यम्) ¹ Health. ² A medicament or drug (?). ६. अ priv. and आमय.

अनामयत् Tatpur. n. (-यत्) (ved.) Health. ६. अ neg. and आमयत्, lit. : absence of what makes or allows to be sick.

अनामयिन् m. f. n. (-न्तुः-न्तुः-न्तु) (ved.) Freeing from disease. ६. अनामय (denom. from अनामय), un. aff. क्तुप्.

अनामिका Bahuvr. f. (-का) The ring finger. See अनामन्. ६. अ priv. and नामन्, samāsanta aff. कप् (the insertion of इ before the aff. is irregular).

अनामिन् Tatpur. m. f. n. (-मी-मिनी-मि) (ved.) Unbending. ६. अ neg. and नामिन्.

अनामिष Bahuvr. m. f. n. (-षः-षा-षम्) Without flesh, without enjoyment, bootless, profitless &c. See आमिष. ६. अ priv. and आमिष.

अनामुष Bahuvr. m. (-षः) (ved.) Free from foes or such as can do injury; an epithet of Indra. ६. अ priv. and आमुष.
अनामृत Tatpur. m. f. n. (-तः-ता-तम्) No where perishable, everlasting. ६. अ neg. and आमृत.

अनायक Bahuvr. m. f. n. (-कः-का-कम्) Without a leader, without a ruler or chief. ६. अ priv. and नायक.

अनायत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unchecked, unrestrained. ² Close, continuous, unseparated. ³ Unextended, having no length. ६. अ neg. and आयत.

अनायतन I. Tatpur. n. (-नम्) No-altar, no-abode. ६. अ neg. and आयतन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Having no abode, no altar. ६. अ priv. and आयतन.

अनायतनवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹ Having no abode. ² Having no altar. ६. अ neg. and आयतनवत्.

अनायत् Tatpur. m. f. n. (-त्तः-त्ता-तम्) Independent, uncontrolled. ६. अ neg. and आयत्.

अनायत्तवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having an independent subsistence or livelihood. ६. अनायत्त and वृत्ति.

अनायत्तवृत्तिता f. (-ता) Independence, self subsistence. ६. अनायत्तवृत्ति, taddh. aff. तत्.

अनायसाय Tatpur. m. f. n. (-यः-या-यम्) Having no iron point (as an arrow). ६. अ neg. and आयसाय.

अनायास I. Tatpur. m. (-सः) ¹ Exemption from pain or difficulty, facility, ease. ² Absence of exertion, idleness, neglect. ६. अ neg. and आयास.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Easy, not difficult. ६. अ priv. and आयास.

अनायासकृत Tatpur. I. m. f. n. (-तः-ता-तम्) Done easily, readily, without effort.

II. n. (-तम्) (In medicine.) An infusion made by simply putting the plant into water without any other preparations and extracting in such a manner its juice or essence; f. i. myrobalan (पिप्पला) — infusions &c. ६. अनायास and कृत.

अनायुषा Bahuvr. f. (-षा) A proper name: one of the daughters of Dakṣha and wives of Kāśyapa, the mother of Bala and Vṛitra. See अनायुस्. ६. अ priv. and आयुस्, fem. aff. टाप्; (the formation is irregular).

अनायुष्य Tatpur. m. f. n. (-यः-या-यम्) Not giving long life, destructive of life, fatal. ६. अ neg. and आयुष्य.

अनायुस् Bahuvr. f. (-युः) A proper name: the same as अनायुषा. ६. अ priv. and आयुस्.

अनारत Bahuvr. m. f. n. (-तः-ता-तम्) Continual, eternal. अनारतम् continually, eternally. ६. अ priv. and आरत.

अनारब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) What cannot or ought not to be begun or attempted. ६. अ neg. and आरब्ध.

अनारब्धवाद Tatpur. m. (-दः) An injunction (concerning sacrifices or vaidik rites) not connected with the books or chapters which treat authoritatively on sacrifices &c. in the regular order. See आरब्धवाद and the following. ६. अ neg. and आरब्धवाद.

अनारब्धाधीत Tatpur. m. f. n. (-तः-ता-तम्) Not read in connexion with chapters or books treating authoritatively on vaidik rites or sacrifices; said of passages, esp. in the Brāhmaṇas, which treat on rites, sacrifices &c. not to be connected with other passages with which they may happen

to be found together, the injunctions of the latter not being applicable to those of the former. A ceremonial, for instance, taught in an anárabhyádhita, would not be considered as the essential part of another ceremonial, treated in passages, called árabhyádhita, which may precede or follow it, nor share in the general rules concerning these; and it is, therefore, always the object of special rules which define its position amongst the other parts of the ritual and its applicability. E. अ neg. and आरम्भाधीत.

अनारम्भ्य Bahuvr. m. f. n. (-अः-या-यम्) (ved.) Without support, unsupported. See अनालम्बन. E. अ priv. and आरम्भ्य.

अनारम्भ्य I. Tatpur. m. (-अः) Non-commencement, not attempting or undertaking. E. अ neg. and आरम्भ्य.

II. Bahuvr. m. f. n. (-अः-आ-यम्) Without beginning or commencement. E. अ priv. and आरम्भ्य.

अनारम्भ्य Bahuvr. m. f. n. (-अः-या-यम्) (ved. according to the comm.) Without support, unsupported (see अनालम्बन); but it may mean also: without a point of touch, not palpable, as æther, darkness. E. अ priv. and आरम्भ्य.

अनारोग्य Tatpur. I. m. f. n. (-अः-आ-यम्) Unhealthy, not salubrious, unwholesome.

II. n. (-अम्) Want of health, sickness. E. अ neg. and आरोग्य.

अनारोग्यकर Tatpur. m. f. n. (-रः-री-रम्) Causing sickness, unwholesome. E. अनारोग्य and कर, fem. ऊप्.

अनार्य Tatpur. n. (-यम्) ¹ Crookedness, moral or physical. ² Disease. E. अ neg. and आर्य.

अनार्य Tatpur. m. f. n. (-वः-वी-यम्) Not seasonable, as plants &c. E. अ neg. and आर्य.

अनार्यजीन Tatpur. m. f. n. (-नः-ना-यम्) Not fit for a priest, not fit to be a priest. E. अ neg. and आर्यजीन.

अनार्य I. Tatpur. I. m. f. n. (-र्यः-र्या-यम्) Not respectable, not venerable, unworthy, inferior, bad, vile.

2. m. (-र्यः) Other than an Árya, a barbarian, a Súdra, a Mlechchha, a Kiráta &c. E. अ neg. and आर्य.

II. Bahuvr. m. f. n. (-र्यः-र्या-यम्) Having no Áryas, inhabited by Mlechchhas &c. as a country. E. अ priv. and आर्य.

अनार्यक Bahuvr. n. (-कम्) Agallochum or aloe wood (Aquila agallocha). See also अनार्यक. E. अनार्य II., samásanta aff. कप्.

अनार्यकर्मिन् m. (-मी) One doing the work of a Súdra or a non-Árya. E. अनार्य-कर्म, taddh. aff. इनि.

अनार्यक Tatpur. n. (-कम्). The same as अनार्यक q. v. E. अनार्य and अ 'produced in the country of the Mlechchhas or barbarians'.

अनार्यता f. (-ता) or अनार्यत्व n. (-त्वम्) Vileness, unworthiness, baseness. E. अनार्य, taddh. aff. तल् or त्व.

अनार्यतिल Tatpur. m. (-तः) A medicinal plant, a kind of gentian (Gentiana cheryta, Rox.) See also किराततिल. E. अनार्य I. 2. and तिल.

अनार्ष Tatpur. m. f. n. (-र्यः-र्या-यम्) ¹ Not relating or belonging to a Rishi (to his name &c.). ² Not relating to the vaidik hymns (considered as the inspirations of the Rishis). E. अ neg. and आर्य.

अनार्षेय Tatpur. m. f. n. (-र्यः-र्या-यम्) Not relating or belonging to a Rishi. E. अ neg. and आर्षेय.

अनालम्ब I. Tatpur. m. (-म्) ¹ Want of support. ² Despondency, heart-brokenness. E. अ neg. and आलम्ब.

II. Bahuvr. m. f. n. (-म्-आ-यम्) Without support or stay, unsupported. E. अ priv. and आलम्ब.

अनालम्बन Bahuvr. m. f. n. (-नः-ना-यम्) ¹ Without stay or support, unsupported. ² Despondent, heart-broken. E. अ priv. and आलम्बन.

अनालम्बनता f. (-ता) ¹ Unsupportedness. ² Despondency, heart-brokenness. E. अनालम्बन, taddh. aff. तल्.

अनालम्बी Tatpur. f. (-म्बी) The Viñá or lute of Siva. E. अ neg. and आलम्बी.

अनालम्बिका Tatpur. f. (-का). See the following.

अनालम्बिका Tatpur. f. (-का) A woman during menstruation. This word occurs only in ritual works and is sometimes, though less correctly written अनालम्बिका. E. अ neg. and आलम्बिका.

अनालाप I. Tatpur. m. (-पः) Taciturnity, silence. E. अ neg. and आलाप.

II. Bahuvr. m. f. n. (-पः-पा-यम्) Silent, taciturn. E. अ priv. and आलाप.

अनालोचित Tatpur. m. f. n. (-तः-ता-यम्) ¹ Unseen, unbeheld. ² Unweighed, unconsidered, rash, imprudent. E. अ neg. and आलोचित.

अनाविद्ध Tatpur. m. f. n. (-द्धः-धा-यम्) Not pierced, not wounded, not hurt. E. अ neg. and आविद्ध.

अनाविल Tatpur. m. f. n. (-लः-ला-यम्) Clear, clean, pure. E. अ neg. and आविल.

अनावृत Tatpur. m. f. n. (-तः-ता-यम्) ¹ Uncovered, unhidden. ² Open, uninclosed (as a field &c.). E. अ neg. and आवृत.

अनावृत्त Tatpur. m. f. n. (-त्तः-ता-यम्) ¹ Not turned round. ² Not retreating. ³ Not approached, not visited. E. अ neg. and आवृत्त.

अनावृत्ति Tatpur. f. (-त्तिः) Not-returning, literally and metaphorically (as after death into this world). E. अ neg. and आवृत्ति.

अनावृष्टि Tatpur. f. (-ष्टिः) Drought. E. अ neg. and आवृष्टि (explained with समनावृष्टि). See also under अना.

अनावेदित Tatpur. m. f. n. (-तः-ता-यम्) Not made known, not announced. E. अ neg. and आवेदित.

अनाश Bahuvr. m. f. n. (-शः-शा-यम्) I. Without hope, hopeless. E. अ priv. and आश.

II. Not dead, living. E. अ priv. and नाश. The latter meaning is artificial.

अनाशक Tatpur. n. (-कम्) Fasting. E. अ neg. and आशक.

अनाशकनिवृत्त Tatpur. m. (-त्तः) One who desists from fasting (as a Sannyásin who returns to his home &c.). E. अनाशक and निवृत्त.

अनाशकाशन Tatpur. n. (-यम्) The penitence of fasting. E. अनाशक and अशन.

अनाशक Tatpur. m. f. n. (-शः-शा-यम्) Not excellent, not praiseworthy; (according to a vaidik commentary). E. अ neg. and आशक.

अनाशिन Tatpur. m. f. n. (-शी-शिनी-शि) Not perishing, not being lost. E. अ neg. and नाशिन.

अनामु m. f. n. (-मुः-मुः-मु) I. Tatpur. Not quick, slow. E. अ neg. and आमु.

II. Bahuvr. (ved.) Without destruction, indestructible, unchecked (as horses going extremely fast). This meaning seems doubtful. E. अ priv. and नामु (?).

अनाश्व Tatpur. m. f. n. (-श्वः-श्वः-श्वम्) Indestructible. E. अ neg. and नाश्व.

अनाश्रमवास Tatpur. m. (-सः). See अनाश्रमेवास. E. अ neg. and आश्रमवास.

अनाश्रमिन् Tatpur. m. (-मी) One not belonging to one of the āśramas (q. v.) or religious orders. E. अ neg. and आश्रमिन्.

अनाश्रमेवास Tatpur. m. (-सः) Not staying in or belonging to one of the āśramas (q. v.) or religious orders. E. अ neg. and आश्रमवास.

अनाश्रय Bahuvr. m. f. n. (-यः-या-यम्) Without an asylum or refuge, unprotected. E. अ priv. and आश्रय.

अनाश्रित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not connected with, not resorting to, esp. not belonging to one of the āśramas (q. v.) or religious orders. ² (In philosophy.) Not inherent in, not requiring any thing else, self-dependent, absolute; as in the Sāṅkhya philosophy, pradhāna or matter, which is complete or absolute in itself, unlike the produced principles mahat, ahankāra &c., which are आश्रित relative or resorting to one another. E. अ neg. and आश्रित.

अनाश्वस् Tatpur. m. f. n. (-श्वान्-शुषी-श्वः) Not having eaten, fasting. E. अ neg. and आश्वस् (from अश् to eat).

अनाश्व Bahuvr. m. f. n. (-श्वः-श्वः-श्वम्) (ved.) Free from enemies, free from mischievous beings. E. अ priv. and नाश्व.

अनासिक Bahuvr. m. f. n. (-कः-का-कम्) Noseless. E. अ priv. and नासिका.

अनास्था Tatpur. f. (-स्था) ¹ Want of fixity or condition. ² Disregard, want of consideration. E. अ neg. and आस्था.

अनास्थान Bahuvr. m. f. n. (-नः-ना-नम्) Without a fixed site, without a basis or foundation. E. अ priv. and आस्थान.

अनाहत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Unhurt, unbeaten, unwounded. ² Unwashed, new (as cloth). ³ (In music.) Not beat or struck, not produced in the ordinary way (as a sound). See अनाहतनाद.

II. n. (-तम्) ¹ A new garment (see आहत). ² The fourth of the six mystical Chakras or circles of the body. E. अ neg. and आहत.

अनाहतनाद Karmadh. m. (-तः) A sound not produced in the ordinary manner; the mysterious sound (om) which is heard in consequence of religious meditation and which is said 'not to give pleasure, but eternal bliss'; unlike the आहत-नाद (q. v.) or the real musical sound. E. अनाहत and नाद.

अनाहार I. Tatpur. m. (-रः) ¹ Abstinence, starvation. ² Non-seizure. E. अ neg. and आहार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Not taking food. E. अ priv. and आहार.

अनाहितामि Tatpur. m. (-मिः) A householder who has not performed the ceremony of the अग्न्याधान q. v. E. अ neg. and आहितामि.

अनाहितामिता f. (-ता) or अनाहितामित्त्वं n. (-त्वम्) The condition of an अनाहितामि q. v. E. The preceding, taddh. aff. तत् or त्व.

अनाहुति Tatpur. f. (-तिः) ¹ Not-sacrificing. ² A bad or improper sacrificing. E. अ neg. or deter. and आहुति.

अनाहृत Tatpur. m. f. n. (-तः-ता-तम्) Uncalled, unbidden. E. अ neg. and आहृत.

अनिकेत Bahuvr. m. f. n. (-तः-ता-तम्) Without a house. E. अ priv. and निकेत.

अनिकेतन Bahuvr. m. f. n. (-नः-ना-नम्) Without a house. E. अ priv. and निकेतन.

अनिचिन्मधूर Tatpur. m. (-रः) The proper name of a Bodhisattva or Buddha deified saint. E. अ neg. and निचिन्मधूर (?).

अनिचु Tatpur. m. (-चुः) A sort of long grass or reed (Saccharum spontaneum). E. अ comp. and इचु sugar-cane. Cf. इचुमुखा.

अनिमीर्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) ¹ Not swallowed. ² (In rhetoric.) Not to be supplied, not being the object of an ellipsis. E. अ neg. and निमीर्य.

अनियह I. Tatpur. m. (-हः) ¹ Want of restraint &c. See नियह.

² (In Nyāya phil.) No-failure in argument, not perceiving one's self having failed in argument. E. अ neg. and नियह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Unrestrained, unconfined. E. अ priv. and नियह.

अनियहस्यान Tatpur. n. (-नम्) (In Nyāya phil.) No-failure in argument. E. अ neg. and नियहस्यान.

अनिघातेषु Bahuvr. m. (-षुः) Probably a proper name or surname implying blame; lit. one whose arrows do no harm. E. अ priv. and निघात-इषु.

अनिघि. See आनिघेय.

अनिच्छ I. Bahuvr. m. f. n. (-च्छः-च्छा-च्छम्) Undesirous, indifferent, disliking. E. अ priv. and इच्छा.

II. Tatpur. f. (-च्छा) Absence of wish or desire, indifference, dislike. E. अ neg. and इच्छा.

अनित्य Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Transient, not everlasting (as the body, or in the Sāṅkhya philosophy the discrete principles mahat, ahankāra &c. or in the Nyāya the sound &c. ² Occasional, not peremptory, not obligatory as a rule &c. (see also काम्य; as in the Jyotishā the six samsthās: अन्नमिष्टोम, उक्थ्य, षोडशिन, अतिरात्र, अग्नौर्धाम and वाजपेय &c.). ³ Not necessary, not immutable. See अनित्यसमास. ⁴ Unstable, inconstant. ⁵ Unusual, irregular. (अनित्यम् not always.) E. अ neg. and नित्य.

अनित्यकर्मन् Karmadh. n. (-र्म) An act of worship which is not peremptory, but voluntary and occasional. See काम्य-कर्मन्. E. अनित्य and कर्मन्.

अनित्यक्रिया Karmadh. f. (-या). The same as the preceding. E. अनित्य and क्रिया.

अनित्यता f. (-ता) or अनित्यत्वं n. (-त्वम्) ¹ Impermanence, transient existence. ² The being occasional, not peremptory.

³ The being not necessary. ⁴ Unstableness, inconstance.

⁵ Unusual occurrence. See the meanings of अनित्य. E. अनित्य, taddh. aff. तत् or त्व.

अनित्यदत्त Tatpur. m. (-त्तः) (In law.) A son given away by his natural parents temporarily or for a term. The adoption of such a son is performed without the homas or burnt offerings required at the adoption of a nityadatta (q. v.). Also अनित्यदत्तक and अनित्यदत्तम. E. अनित्य and दत्त, temporarily given, scil. पुत्र.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कन्.

अनिवर्द्धिम Tatpur. m. (-मः) (In law.) The same as **अनिवर्द्ध** q. v. E. **अनिवर्द्ध** and **वर्द्धिम**.

अनिवर्द्धप्रत्यवेचा Tatpur. f. (-चा) In Buddhist doctrine, one of the 108 धर्मालोकात्मक (q. v.): the reflection that (every thing) is transitory. E. **अनिवर्द्ध** and **प्रत्यवेचा**.

अनिवर्द्धभाव Tatpur. m. (-वः) The state or condition of what is transient or perishable, perishableness. E. **अनिवर्द्ध** (in the sense of the genitive) and **भाव**.

अनिवर्द्धसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.)

Wrongly generalizing the predicament of perishableness i. e. a sophism on perishableness; viz. arguing perishableness from the reason that every thing is perishable because it shares in some qualities with other things which are perishable. E. **अनिवर्द्ध** and **सम** (in the sense of **जाति**, sophism); the masc. form of this word is explained according to some, by the ellipsis of **प्रतिषेध** or contradiction, as a Sūtra in the Nyāya treating on a sophism is always followed by another containing the refutation; or, according to others, by the ellipsis of **विकल्प** (in the sense of **विविधः कल्पः** i. e. **प्रकारः** or variousness), there being various sophisms, viz. twenty-four; or according to others, by the ellipsis of **प्रयोग** i. e. a (logical) proceeding which likens or produces the plausibility of perishableness; or the word is taken as a Bahuvr. with the ellipsis of **प्रयोग** i. e. a logical proceeding in which perishableness is likened (viz. made plausible). —

As a feminine, **समा** is taken in the sense of **जाति**, sophism.

अनिवर्द्धसमप्रकरण Tatpur. n. (-कम्) The chapter in the Nyāya philosophy which treats on the sophism **अनिवर्द्धसम** q. v. E. **अनिवर्द्धसम** and **प्रकरण**.

अनिवर्द्धसमास Karmadh. m. (-सः) (In grammar.) A compound which may be dissolved into its constituent parts without undergoing a material change of sense; e. g. **राजपुत्रः**, which may be dissolved into **राजः पुत्रः**. The converse of **निवर्द्धसमास** q. v.

अनिद्र I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) Sleepless, awake. E. **अ** priv. and **निद्रा**.

II. Tatpur. f. (-द्रा) Want of sleep. E. **अ** neg. and **निद्रा**.

अनिधि Bahuvr. See **अनिधेय**.

अनिधुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not defeated, not overcome. Cf. **अनिधुष्ट**. E. **अ** neg. and **निधुष्ट**.

अनिध्व Bahuvr. m. f. n. (-ध्वः-ध्वा-ध्वम्) Without fuel. E. **अ** priv. and **ध्व**.

अनिन Bahuvr. m. f. n. (-नः-ना-नम्) Without a master, independent. E. **अ** priv. and **न**.

अनिन्दित Tatpur. m. f. n. (-तः-ता-तम्) Irreproachable, blameless, virtuous, good. E. **अ** neg. and **निन्दित**.

अनिन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Irreproachable, blameless. E. **अ** neg. and **निन्ध**.

अनिन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) ¹ Deprived of Indra. ² (ved.) Not paying regard to Indra, not holding Indra in esteem. E. **अ** priv. and **इन्द्र**.

अनिन्द्रिय Tatpur. n. (-यम्). The same as **अन्तःकरण** q. v. E. **अ** neg. and **इन्द्रिय**, 'no-indriya (q. v.), different from the indriyas'.

अनिपद्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not falling down, not dejected, untiring. (ved.) E. **अ** neg. and **निपद्यमान**.

अनिपात Tatpur. m. (-तः) Not dying, remaining alive. E. **अ** neg. and **निपात**.

अनिपुष Tatpur. m. f. n. (-पुः-पा-पम्) Unskilled, unlearned, not conversant. Comp. **अनिपुषः**. E. **अ** neg. and **निपुष**.

अनिवृद्ध Tatpur. m. f. n. (-वृद्धः-वृधा-वृद्धम्) Not attached, not bound, not connected, incoherent. E. **अ** neg. and **निवृद्ध**.

अनिवृद्धप्रसापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Talking incoherently, talking without regard to the subject in question. E. **अनिवृद्ध** and **प्रसापिन्**.

अनिवाध Bahuvr. m. f. n. (-धः-धा-धम्) Unconfined, unrestricted, extended. E. **अ** priv. and **निवाध**.

अनिभूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not modest, bold. ² Not lonely, not private. E. **अ** neg. and **निभूत**.

अनिभुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not defeated, not overcome, unhurt. E. **अ** neg. and **निभुष्ट**.

अनिभुष्टतविधि Bahuvr. m. (-विः) (ved.) Of unhurt power, of unabated strength. E. **अनिभुष्ट** and **तविधि**.

अनिम्ब Tatpur. m. f. n. (-म्बः-म्बा-म्बम्) Not wealthy, not opulent. E. **अ** neg. and **इम्ब**.

अनिमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Uninvited, uncalled. E. **अ** neg. and **निमन्त्रित**.

अनिमन्त्रितभोजिन् Tatpur. m. f. n. (-जी-जिनी-जि) Eating without having being invited. E. **अनिमन्त्रित** and **भोजिन्**.

अनिमान Bahuvr. m. f. n. (-नः-ना-नम्) Measureless, immense, boundless. E. **अ** priv. and **निमान**.

अनिमित्त I. Tatpur. n. (-त्तम्) No cause, want of cause. E. **अ** neg. and **निमित्त**.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Having no cause or motive. (**अनिमित्तम्** from no cause, without a cause.) E. **अ** priv. and **निमित्त**.

अनिमित्ततस् ind. From no cause, without a cause. E. **अनिमित्त** (Tatpur.), taddh. aff. **तस्**.

अनिमित्तसिक्कनाश Karmadh. m. (-शः) (In medicine.) A disease of the pupil of the eye, when the whole crystalline lens is affected; it is described as being produced 'by the sight of the divine Rishis, the Gandharvas, the great Serpents and luminous bodies' and causing the entire loss of vision. See also **सिक्कनाश** and **अनिमित्तसिक्कनाश**. E. **अनिमित्त** and **सिक्कनाश**.

अनिमिष Tatpur. f. (only in the acc. -वम् and instrum. -वा) (ved.) ¹ The not twinkling. ² Attentiveness, watchfulness.

³ Uninterruptedness. **अनिमिषम्** and **अनिमिषा** ¹ Attentively, watchfully. ² Uninterruptedly, continually. E. **अ** neg. and **निमिष**.

अनिमिष Bahuvr. I. m. f. n. (-वः-वा-वम्) ¹ Not twinkling, having the eyes fixed. ² Attentive, watchful.

II. m. (-वः) ¹ A god. ² A fish. See also **अनिमिष**. E. **अ** priv. and **निमिष**.

III. Tatpur. m. (-वः). The same as **अनिमिष**. E. **अ** neg. and **निमिष**.

अनिमिषम् Tatpur. (ved.) See **अनिमिष** and **अनिमिषम्**.

अनिमिषा Tatpur. (ved.) See **अनिमिष**.

अनिमिषाव Bahuvr. m. f. n. (-वः-वी-वम्) One whose eyes are fixed (as in disease). E. **अनिमिष** and **अवि**, samāsanta aff. **व**.

अनिमिषाचार्य Tatpur. m. (-र्यः) A name of Vrihaspati. E. **अनिमिष** and **आचार्य**, 'the preceptor of the gods'.

अनिमिषीय m. f. n. (-यः-या-यम्) Relating to the gods. E. **अनिमिष**, taddh. aff. **य**.

अनिमिष I. Tatpur. m. (-षः) The not-twinkling. E. अ neg. and निमिष.

II. Bahuvr. 1. m. f. n. (-ष-वा-यम्) Not twinkling.

2. m. (-षः) ¹A god. ²A fish. E. अ priv. and निमिष.

अनिमिषम् Tatpur. ind. (ved.) ¹Without twinkling. ²Attentively, watchfully, without interruption. See also **अनिमिषम्**. E. अ and निमिषम् (from निष् with नि, kṛit aff. यमुच्).

अनियत Tatpur. m. f. n. (-तः-ता-तम्) ¹Not restrained, not fastened. ²Not necessarily connected. ³Not inevitable, not certain, not always occurring. ⁴Not positive, not definite, undefined, undetermined. (The **अनियता धर्माः** or 'undetermined rules' of the Buddhists, are the topic of one of the chapters of their Phátimokkha, and treat on transgressions that involve exclusion, suspension and penance, but not permanent exclusion, of a Bauddha priest.) E. अ neg. and नियत.

अनियतपुंस्का Tatpur. f. (-स्का) An unsteady or unchaste woman. E. अ neg. and नियत-पुंस् (Bahuvr. samásanta aff. कप्).

अनियतवृत्ति Tatpur. m. f. n. (-त्तिः-त्तिः-त्ति) One who has no fixed profession or livelihood. E. अ neg. and नियत-वृत्ति.

अनियताङ्क Karmadh. m. (-ङ्कः) (In Arithmetic.) An indeterminate digit. E. अनियत and अङ्क.

अनियतात्मन् Tatpur. m. (-त्मा) Not exercising self-control, not subduing one's mind. E. अ neg. and नियत-आत्मन्.

अनियम 1. Tatpur. m. (-मः) ¹Absence of a restriction or fixed rule. ²Absence of moral or religious obligation. ³Indecorous or improper conduct. E. अ neg. and नियम.

2. Bahuvr. m. f. n. (-मः-मा-मम्) Without restriction, undetermined, undefined, unprovided for, by any rule or law. E. अ priv. and नियम.

अनियुक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) Not authorised, not called, not appointed &c. See नियुक्त.

2. m. (-क्तः) (In Law.) A Bráhmaṇa who attends a court without having been appointed a member of it, whose vote is therefore not binding, and who is at liberty to attend the court meetings and to debate in them, or not. (See, on the contrary, **सभासद्**.)

अनिर (ved.) I. Bahuvr. m. f. n. (-रः-रा-रम्) Without food, without an offering (of clarified butter). E. अ priv. and इरा.

II. Tatpur. f. (-रा) Want of food, famine, calamity, distress. E. अ neg. and इरा.

अनिराकरिष्यु Tatpur. m. f. n. (-ष्युः-ष्युः-ष्यु) ¹Not disposed to or in the habit of throwing obstacles in the way, of being obstructive. ²Not in the habit of disdaining, of despising. E. अ neg. and निराकरिष्यु.

अनिराकृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unobstructed. E. अ neg. and निराकृत.

अनिरुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not spoken out, not declared. ²Not explained, not defined (e. g. the divinity, if spoken of in general terms, or Brahma (n.) that is without qualities, or an invocation, not containing the special name of the god addressed, one addressed to the gods in general &c.). ³Obscure, incomprehensible, literally and metaphorically; e. g. Prajapati, Brahman (n.) or a hymn uttered inaudibly, so as not being comprehensible to the by-standers. E. अ neg. and निरुक्त.

अनिरुक्तनाम Tatpur. n. (-नम्) One of the modes of chanting the hymns of the Sāmaveda. See नाम. E. अनिरुक्त and नाम.

अनिरुद्ध Tatpur. 1. m. f. n. (-द्धः-द्धा-द्धम्) ¹Unobstructed, unrestrained. ²Self-willed, ungovernable, headstrong. ³Moveable, unsteady (?).

2. m. (-द्धः) ¹The name of the son of Pradyumna or Kāmādeva by Śubhāngī or, according to others, Kaku-dwatī, the daughter of Rukmin; his wife is Ushā, the daughter of Vāna, or, according to others, Subhadrá, the granddaughter of Rukmin, and his son Vajra. — The Vaishṇava sect, called Pāncharātra or Bhāgavatas, consider him as an incarnation or part of Viṣṇu and identify him with Ahankāra, self-consciousness. — ²A name of Śiva. ³The name of a celebrated Bauddha Arhat and contemporary of Śākyamuni. ⁴The name of a member of the Vṛishṇi tribe, the descendants of Vṛishṇi. See also **आनिरुद्ध** and **आनिरुद्धायनि**. ⁵A spy (?).

3. n. (-द्धम्) A rope for fastening cattle. E. अ neg. and निरुद्ध. (It is doubtful whether the meaning 1.3. (moveable) or the meaning 2.4. (spy) is the correct one, the translation being founded on the word चर, given as one of the meanings of अनिरुद्ध, but without any further indication as to the gender. From the place, however, चर occupies in the explanation of some of the native dictionaries, the meaning 'spy' is likely to be preferable to the meaning 'moveable'.)

अनिरुद्धपथ Bahuvr. n. (-पथम्) Atmosphere, æther. E. अनिरुद्ध and पथिन्, samásanta aff. अ; lit. having an unobstructed path.

अनिरुद्धभाविनी Tatpur. f. (-नी) The wife of Aniruddha, Ushā (q. v.). E. अनिरुद्ध and भाविनी.

अनिरुद्धित Tatpur. m. f. n. (-तः-ता-तम्) Unsubdued, unconquered. E. अ neg. and निरुद्धित.

अनिरुद्धय Tatpur. m. (-यः) Uncertainty. E. अ neg. and निरुद्धय.

अनिरुद्धित Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined. E. अ neg. and निरुद्धित.

अनिर्देश Tatpur. m. f. n. (-शः-शा-शम्) Not out of, i. e. within, the ten days of impurity which follow after a case of birth or death. अनिर्देशम् also used adverbially. See the following. E. अ neg. and निर्देश; scil. अहम्.

अनिर्देशाह Tatpur. m. f. n. (-हः-हा-हम्). The same as the preceding. E. अ neg. and निर्देशाह.

अनिर्दिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not defined or determined by a rule. E. अ neg. and निर्दिष्ट.

अनिर्देश Tatpur. m. (-शः) ¹Absence of rule or direction. ²A bad or imperfect direction, a rule not conveying exactly the bearing or sense it is intended to have. E. अ neg. or deter. and निर्देश.

अनिर्धारित Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined, undefined. E. अ neg. and निर्धारित.

अनिर्मल Tatpur. m. f. n. (-लः-ला-लम्) Unclean, dirty. E. अ neg. and निर्मल.

अनिर्माळा Tatpur. f. (-ळा) A plant (Trigonella corniculata or Medicago esculenta, Rox.). Also निर्माळा, सङ्ग, पिळा, पुळा, पिमुना, and ranging amongst the महीषध. E. अ neg. and निर्माळ, according to a commentary 'because no garland can be made of it'.

अनिलोचित Tatpur. m. f. n. (-तः-ता-तम्) Not considered, not reflected. E. अ neg. and **मिलोचित**.

अनिर्वचनीय Tatpur. m. f. n. (-यः-या-यम्) Not explainable, indescribable. E. अ neg. and **निर्वचनीय**.

अनिर्वाच्य Tatpur. m. f. n. (-चः-चा-चम्) Not explainable, indescribable. E. अ neg. and **निर्वाच्य**.

अनिर्वाह Tatpur. m. (-हः) ¹ Want of completion. ² Want of logical connexion (in a sentence &c.). ³ Want of means of subsistence. E. अ neg. and **निर्वाह**.

अनिर्वृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unaccomplished, un-terminated. ² Unhappy, discontented, ill at ease. E. अ neg. and **निर्वृत**.

अनिर्वृति Tatpur. f. (-तिः) ¹ Incompleteness, want of completion. ² Discontent, unhappiness. ³ Poverty. E. अ neg. and **निर्वृति**.

अनिर्वेद Tatpur. m. (-दः) Undauntedness, hopefulness, self-confidence. E. अ neg. and **निर्वेद**.

अनिल m. (-नः) ¹ Wind, viz. ^a (in its usual acceptation) the motion of air; ^b the deity of wind; ^c one of the eight Maruts, and in this sense distinct from **मावत**, **वायु** &c. (see **मावत**); ^d one of the eight Vasus (see **वसु**); ^e (in the plural **अनिलाः**) a class of the Gaṇadevatās, comprising forty-nine Anilas; ^f (in medicine) one of the three Rasas or temperamental elements of the body (see **रस**), subdivided into **प्राण**, **उदान**, **समान**, **क्वान** and **अपान**; in this sense used synonymously with **मावत**, **वात**, **वायु**, **समीरण** and other words meaning wind; ^g (in the terminology of the Upanishads) the exterior wind or the surrounding air, in distinction from **वायु** or **प्राण**, the vital air of the body. ² A proper name of ^a a son of Tansu and father of Du-shwanta; ^b a Rākshasa; ^c a Rishi, author of a vaidik hymn; ^d (in the mythology of the Jainas) the seventeenth Arhat of the past Utsarpiṇi. ³ (In arithmetic, sometimes used to denote) the numeral 49 (there being forty-nine Anilas). ⁴ A mystic denomination of the letter य. E. अन्, un. aff. **इलच्**.

अनिलकुमार Tatpur. m. pl. (-राः) (In the mythology of the Jainas.) One of the ten kinds of Bhavanapatis (q. v.) or Bhavanādhīśas (q. v.), the first of the four classes of Jaina divinities. E. **अनिल** and **कुमार**.

अनिलघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नम्) Removing disorders from wind (see **अनिल** 1.f.), as a medicine &c. Also **वातघ्न**, **वायुघ्न** &c. E. **अनिल** and **घ्न**.

अनिलघ्नक m. (-कः) A large tree (Terminalia belerica). See also **विभीतक**. E. **अनिलघ्न**, taddh. aff. **कन्**.

अनिलपथीय Tatpur. m. (-यः) (In Medicine.) An inflammation affecting the whole eye, described as produced from the vitiated Rasa wind (see **अनिल** 1.f.) 'which pervades the eyelids, eye and eyebrows and makes them diseased one after the other'. The less correct reading of this word is **अनिलपथय**. See also **मावतपथीय** and **वातपथीय**. E. **अनिल** and **पथीय**.

अनिलप्रकृति Bahuvr. m. f. n. (-तिः-ति-ति) Of airy or windy nature; an epithet of the planet Saturn. E. **अनिल** and **प्रकृति**.

अनिलसमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic samādhi or profound meditation. E. **अनिलस्य** and **समाधि**, meaning perhaps 'a meditation that sur-

passes all impediments or limits, one which nothing can resist'.

अनिलयन Tatpur. n. (-नम्) No-resting place, no-support (an epithet of the neuter Brahman, in an Upanishad, because it is devoid of qualities, impersonal &c.). E. अ neg. and **निलयन**.

अनिलव्याधि Tatpur. f. (-धिः) (In Medicine.) Derangement of the Rasa wind (see **अनिल** 1.f.), produced, according to the native theory, by the continued use of dry, cold or light articles of food, taken in unusually small quantities &c. and causing, according to some authorities, eighty varieties of nervous diseases. See also **अनिलामय** and **वातव्याधि**. E. **अनिल** and **व्याधि**.

अनिलसख Tatpur. m. (-सः) A name of Fire. Cf. **अपिसख**. E. **अनिल** and **सखि**, samāsānta aff. **टच्**, 'the friend of Wind'.

अनिलहन् Tatpur. m. f. n. (-हा-घ्नी-ह) The same as **अनिलघ्न** q. v. E. **अनिल** and **हन्**.

अनिलहत् Tatpur. m. f. n. (-त्-त-त्) The same as **अनिलघ्न** q. v. E. **अनिल** and **हत्**.

अनिलाक्षव Tatpur. m. (-वः) ¹ A name of Hanumat. ² A name of Bhima. See also **वायुपुत्र** and similar synonymes. E. **अनिल** and **आक्षव**.

अनिलाक Tatpur. m. (-कः) The name of a plant. See **रुद्धी** or **अङ्गारपुष्प**. E. **अनिल** and **अक**, in the same sense as **अनिलघ्न**.

अनिलापह Tatpur. m. f. n. (-हः-हा-हम्) The same as **अनिलघ्न** q. v. E. **अनिल** and **अपह**.

अनिलामय Tatpur. m. (-यः) The same as **अनिलव्याधि** q. v. E. **अनिल** and **आमय**.

अनिलाशिन Tatpur. m. f. n. (-शी-शिनी-शि) Feeding on the wind, fasting. E. **अनिल** and **आशिन**.

अनिवर्तित्व n. (-त्वम्) ¹ The not returning. ² The not turning back, not running away, not flying. E. **अनिवर्तिन्**, taddh. aff. **त्व**.

अनिवर्तिन् Tatpur. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) ¹ Not coming back, not returning. ² Not turning back, not flying.

अनिवारित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed, unforbidden. E. अ neg. and **निवारित**.

अनिवार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) Not to be prevented or forbidden, necessary, unavoidable. E. अ neg. and **निवार्य**.

अनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Not reposing, not resting, restless. (ved.) E. अ neg. and **निविशमान**.

अनिवृत्त Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed. E. अ neg. and **निवृत्त**.

अनिवेदित Tatpur. m. f. n. (-तः-ता-तम्) Not told, not mentioned, not pointed out. E. अ neg. and **निवेदित**.

अनिवेदितविज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Known without having been told or pointed out. E. **अनिवेदित** and **विज्ञात**.

अनिविशन् Bahuvr. m. f. n. (-नः-ना-नम्) Without a resting place, without an abode, restless. E. अ priv. and **निविशन्**.

अनिश Bahuvr. m. f. n. (-शः-शा-शम्) Continual, incessant. **अनिशम्** used adv. continually, without interruption. E. अ priv. and **निशा**, according to some, implying here merely the period of time, according to others, the want of occupation or rest i. e. literally 'without a night' or 'without rest'.

अनिशित m. f. n. (-तः-ता-तम्) (ved.) Restless, incessant (?).
E. अनिशि (a denom. from अनिश), kṛit aff. क्त (?). (Meaning and etymology of this word are doubtful. According to the native commentaries it would be a Tatpur. compounded of अ neg. and निशित, sharpened, sharp, and would mean either: ¹ not sharp, not injurious, or: ² not difficult, easy, or ³ not slender, not little; but these explanations, when applied to the passages to which they refer, seem artificial.)
अनिशितसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) (ved.) Of continual effusion, continually flowing (an epithet of the waters) (?). (This meaning is doubtful; according to the comm. it would be: of strong or abundant effusion. See the preceding.) E. अनिशित and सर्ग.

अनिशङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्गम्) Without a quiver. (According to the vaidik comm.: not connected with or impeded by, scil. the Rākshasas; this interpretation seems artificial.) E. अ priv. and निशङ्क.

अनिषिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not prohibited, not forbidden. E. अ neg. and निषिद्ध.

अनिशु Bahuvr. m. f. n. (-शुः-शु-शुम्) Having no arrow or having bad arrows. E. अ priv. and शु.

अनिषिद्ध Bahuvr. m. f. n. (-द्धः-द्धा-द्धम्) (ved.) Without impediment, unchecked, unimpeded. E. अ priv. and निषिद्ध.

अनिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not completed, not accomplished, not perfect. E. अ neg. and निष्कृत.

अनिष्ट Tatpur. I. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unwished, undesirable, bad, wrong. ² Bad, evil. ³ Unlucky.

2. n. (-ष्टम्) ¹ Bad luck, evil occurrence, misfortune. ² Evil deed, crime.

3. f. (-ष्टा) The name of a plant (Sida alba): See जान-वला. E. अ neg. and इष्ट (इष् kṛit aff. क्त).

II. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Not sacrificed. ² Not honoured with a sacrifice (as a god). E. अ neg. and इष्ट (यक् kṛit aff. क्त).

अनिष्टदुष्टधी Bahuvr. m. f. n. (-धीः-धीः-धि) Of a bad and wicked disposition or mind. (Another and apparently more correct reading of this word is अरिष्टदुष्टधी q. v.) E. अनिष्ट-दुष्ट (Dwandwa) and धी.

अनिष्टप्रसङ्ग Tatpur. m. (-ङ्गः) Connexion or association with what is undesirable, incongruous or wrong connexion, as that of a Yogin with worldly objects; or (in Nyāya) that of an inference with wrong premises, the former tending to prove the absurdity of the argument advanced; or (in grammatical literature) connecting one rule with an other rule which has no relation to it. E. अनिष्ट and प्रसङ्ग.

अनिष्टफल Karmadh. n. (-फलम्) Evil consequence, evil result. E. अनिष्ट and फल.

अनिष्टशङ्का Tatpur. f. (-ङ्का) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger; (in rhetoric one of the अभिचारिभाव (q. v.) of the rasa वत्सल (q. v.). E. अनिष्ट and शङ्का.

अनिष्टहेतु Tatpur. m. (-हेतुः) An evil omen. E. अनिष्ट and हेतु.

अनिष्टापादन Tatpur. n. (-पानम्) 1. Obtaining or getting what is not desirable. See प्राप्तिपानम्. E. अनिष्ट and आपादन.

2. Not obtaining what is desirable. See अप्राप्तिपानम्. E. अ neg. and इष्ट-आपादन.

अनिष्टान्ति Tatpur. f. (-न्तिः) The same as the preceding. E. 1. अनिष्ट and आन्ति, 2. अ neg. and इष्ट-आन्ति.

अनिष्टाशंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Boding ill or evil. E. अनिष्ट and आशंसिन्.

अनिष्टिन् Tatpur. m. (-ष्टी) One who has not performed a sacrifice. E. अ neg. and इष्टिन्.

अनिष्टत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not hurt, not injured. E. अ neg. and निष्टत.

अनिष्टोत्प्रेषण Tatpur. n. (-णम्) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger, fear. E. अनिष्ट and उत्प्रेषण.

अनिष्टुर Tatpur. m. f. n. (-रः-रा-रम्) ¹ Not contumelious. ² Not harsh. E. अ neg. and निष्टुर.

अनिष्ठात Tatpur. m. f. n. (-तः-ता-तम्) Unskilful, ignorant. E. अ neg. and निष्ठात.

अनिष्पत्ति Tatpur. f. (-न्तिः) Non-completion, non-termination. E. अ neg. and निष्पत्ति.

अनिष्पन्नम् Tatpur. ind. (Wounding) so as not to make the arrow come out on the other side of the body, i. e. not too violently. E. अ neg. and निष्पन्न.

अनिष्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not accomplished, incomplete, imperfect. E. अ neg. and निष्पन्न.

अनिसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) Unnatural, unnaturally elated or depressed. E. अ priv. and निसर्ग.

अनिसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Not paralyzed, not overpowered. ² Not stopped, not fixed. E. अ neg. and निषिद्ध.

अनिसीर्ष Tatpur. m. f. n. (-र्षः-र्षा-र्षम्) ¹ Not got over. ² (In law.) Not refuted, not answered (as a plaint, a charge).

See the following. E. अ neg. and निसीर्ष.

अनिसीर्षाभियोग Bahuvr. m. (-गः) (In law.) A defendant who has not or not yet refuted the charge brought against him. E. अनिसीर्षा and अभियोग.

अनीक m. n. (-कः-कम्) ¹ The face (ved.). ² The fore part, front, the principal or conspicuous part (ved.). ³ The point (e. g. of an arrow) (ved.). ⁴ Multitude, assemblage, quantity (ved.). ⁵ An army, a host, forces (according to some, also: part of an army). ⁶ War, combat. E. अन्, to breathe (in 1.2.3.) and to go (in 4.5.6.), uñ. aff. ईकन्, the radical being कित्.

अनीकवत् m. (-वान्) (ved.) Having or occupying the prominent or principal place, principal, superior, first, an epithet of Agni, used chiefly when the god receives the first offerings in certain sacrifices, his name then also occurring as the first in the list of the gods invoked. E. अनीक, taddh. aff. मतुप्.

अनीकविदारण Tatpur. m. (-णः) A proper name: a brother of Jayadratha. E. अनीक and विदारण 'destroyer of hosts'.

अनीकस Tatpur. m. (-सः) ¹ A warrior, a combattant. ² A royal body guard. ³ A trainer of an elephant, an elephant driver. ⁴ A large military drum. ⁵ A mark, a sign, a signal. ⁶ (According to one authority: अक्षस q. v.) E. अनीक and स.

अनीकिनी f. (-नी) ¹ An army, a host, forces. ² A certain force; three chamús or one-tenth of an Akshauhini, containing two thousand, one hundred and eighty-seven elephants, and as many cars, six thousand, five hundred and

- sixty-one horses, and ten thousand, nine hundred and thirty-five foot. E. **अनीच**, taddh. aff. **इनि**.
- अनीचण** Tatpur. n. (-चम्) Not seeing, not looking at (e. g. the rising or the setting sun, as one of the **प्रजापतिव्रत** q. v.). E. **च** neg. and **ईचण**.
- अनीच** Tatpur. m. f. n. (-चः-चा-चम्) ¹ Not low, respectable, decent. ² (In grammar.) Not pronounced with the low or anudatta accent (as a syllable). E. **च** neg. and **नीच**.
- अनीचानुवर्तिन्** Tatpur. 1. m. f. n. (-र्त्ति-तिनी-ति) Not keeping low or improper company. 2. m. (-र्त्ति) A faithful lover or husband. E. **च** neg. and **नीच-अनुवर्तिन्**.
- अनीचिदर्शिन्** Tatpur. m. (-र्शि) The name of a Bauddha saint. E. **अनीचि** (?) and **दर्शिन्**. (The reading of this word is doubtful, and the correct form is probably **अवीचिदर्शिन्**; from **अवीचि** the last of the eight fiery hells of the Buddhists and **दर्शिन्**, 'seeing'; as an Arhat, who has made himself conversant with the whole doctrine of Sākya-muni, is promised to penetrate with his sight all the worlds, 'from the highest summit of existence, down to the great hell Avichi'.)
- अनीड** I. Tatpur. m. (-नीडः) (ved.) Not nesting, not resting, restless; an epithet of Agni. Also written **अनीळ**. E. **च** neg. and **नीड**.
- II. Bahuvr. m. f. n. (-डः-डा-डम्) Having no nest or repose; metaphorically applied to the highest divinity which is without an abode i. e. without a body. E. **च** priv. and **नीड**.
- अनीति** Tatpur. f. (-तिः) I. ¹ Impropropriety, immorality. ² Impolicy, ill conduct. E. **च** neg. and **नीति**.
- II. Freedom from calamities of season, as excessive rain &c. E. **च** neg. and **ईति**.
- अनीतिश्च** Tatpur. m. f. n. (-चः-चा-चम्) ¹ Indiscreet, immoral. ² Impolitic. E. **च** neg. and **नीतिश्च**.
- अनीतिविद्** Tatpur. m. f. n. (-त्-त-त्) The same as the preceding. E. **च** neg. and **नीतिविद्**.
- अनीदृश** Tatpur. m. f. n. (-शः-शी-शम्) Unlike, dissimilar. E. **च** neg. and **ईदृश**.
- अनीप्सित** Tatpur. m. f. n. (-तः-ता-तम्) Not desirable. E. **च** neg. and **ईप्सित**.
- अनीश** I. Tatpur. 1. m. f. n. (-शः-शा-शम्) Not ruling, not being master over, without power, powerless, unable.
2. f. (-शा) (In the Upanishads.) Want of power, impotence, insufficiency. E. **च** neg. and 1. **ईश**, 2. **ईशा**.
- II. Bahuvr. 1. m. f. n. (-शः-शा-शम्) Without a lord or superior. And see **अनीश्वर** II.
2. m. (-शः) ¹ A name of Vishnu. ² A name of Śiva. E. **च** priv. and **ईश**.
- अनीश्वरता** f. (-ता) or **अनीश्वरत्व** n. (-त्वम्) The condition or state of not being a master or ruler. E. **अनीश** I., taddh. aff. **तत्** or **त्व**.
- अनीश्वर** I. Tatpur. m. f. n. (-रः-रा-रम्) Not ruling, not being master over, without power, powerless, unable. E. **च** neg. and **ईश्वर**.
- II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Without a lord or superior. ² Unchecked, uncontrolled. ³ Not belonging to the supreme deity. ⁴ Not acknowledging a supreme deity, atheistic. E. **च** priv. and **ईश्वर**.

अनीश्वरता f. (-ता) or **अनीश्वरत्व** n. (-त्वम्) ¹ Want of power, impotence, insufficiency. ² The being without a lord. ³ The being unchecked. ⁴ Atheism. E. 1. **अनीश्वर** I.; 2. 3. 4. **अनीश्वर** II., taddh. aff. **तत्** or **त्व**.

अनीश्वरवादिन् Tatpur. m. (-दी) An atheist, one who denies a supreme ruler of the universe. E. **अनीश्वर** and **वादिन्**.

अनीह I. Bahuvr. 1. m. f. n. (-हः-हा-हम्) Without a desire, indifferent.

2. m. (-हः) The proper name of a king of Ayodhya, father of Pārijātra; (according to other authorities the same king is called Ahinagu and is father of Pārijātra or Sahaśrāswa). E. **च** priv. and **ईहा**.

II. Tatpur. f. (-हा) ¹ Want of desire, indifference. ² Want of energy, apathy. E. **च** neg. and **ईहा**.

अनीहित Tatpur. 1. m. f. n. (-तः-ता-तम्) Unwished for, disagreeable. 2. n. (-तम्) Displeasure. E. **च** neg. and **ईहित**.

अनीळ see **अनीड**.

I. **अनु** ind. (see **निपात**, **उपसर्ग**, **वति**, **कर्मप्रवचनीय**). A particle implying the notion of 'after' in its literal and metaphorical acceptations; it is used either as a separable preposition or as a prefix to verbs, but, in the latter capacity, in the Vedas and in archaic passages of the epic literature, also detached from the verb, very much in the same manner as German prepositions when connected with verbs; in the Vedas it is sometimes also used adverbially. With nouns it may form Avyayibh., Tatpur. and Bahuvr. compounds. It means:

1. (as a separable preposition, with a noun following or preceding in the accusative) ¹ After; ^a in space (literally), ^b in time, implying successiveness, ^c in rank or order, implying inferiority. ² Along, lengthwise (in this sense also with a noun in the genitive). ³ With, together with (in this meaning, however, only in conventional phrases; e. g. **पर्वतमनु** or **वदीमन्ववसिता सेना** 'the army was (so placed as to be) in communication with a mountain or with a river'. ⁴ To the part or share of; e. g. **यद्व ममनु स्वात्** 'what there may fall to my share'. ⁵ By (implying distribution); e. g. **वृक्षं वृक्षमनु सिञ्चति** 'he throws water tree by tree i. e. he waters every tree'. ⁶ After, in the sense of to, towards, in the direction of; e. g. **वृक्षमनु विद्योतते विद्युत्** 'the lightning flushes after i. e. towards, in the direction of the tree'. ⁷ In regard to, in consequence of, on behalf of (only in conventional phrases), e. g. **अपमनु प्रावर्षत्** 'it rained in consequence of prayers' or **शाकजस्य संहितामनु** or **अनुवृक्षमनु प्रावर्षत्** 'it rained in consequence of the hymns of Sākalya (having been recited) or in consequence of an ox having being sacrificed'. ⁸ In accordance with, agreeably to, like, similar. ⁹ According to the statement of, e. g. **साधुर्देवदत्तो मातरमनु** 'Devadatta is an excellent man, according to what his mother tells'.

2. (as a prefix to verbs, undetached or detached) ¹ After, in space or time, literally and metaphorically, e. g. **अनु**, **सञ्ज**, **शी** &c. with **अनु** qq. vv. ² Similarly, likewise (implying imitation); in accordance with, agreeably to, lit. and met., see f. i. **अनु**, **वच**, **आ** with **अनु** &c.

3. (as adverb, in the Vedas) Afterwards.

4. (in composition with nouns) I. (In Avyayibh. compounds.) ¹ After, ² in space (literally), e. g. अनुरधम्, after, behind the cart; ³ in order or rank, e. g. अनुज्येष्ठम्, after, next to the eldest. ² Along, lengthwise, on, e. g. अनुनङ्गं वाराणसी 'Benares is situated along, i. e. on the Ganges'. ³ Near to; e. g. अनुवनमग्निर्मतः 'it lightens near the forest'. ⁴ According to, agreeably to, like; e. g. अनुक्रमम् 'according to order, in due order'. ⁵ Severally, by; e. g. अनुदिनम् 'day by day, daily'.

II. (In Tatpur. compounds.) ¹ After (in order or rank), subsequent, inferior, secondary; see f. i. अनुकनीयस्, अनुकल्प, अनुनायिका. ² According to, in conformance with, similar, like to; e. g. अनुकूल, अनुलोम, अनुग्राह्य. ³ Again; e. g. अनुत्थाप.

III. (In Bahuvr. compounds.) In conformity with, similar, like, e. g. अनुगुह, अनुरूप &c. E. unknown; the native etym. अनु, un. aff. उ, is not plausible; अनु is probably connected in origin with आ, towards, in its oldest form आ = अस्. See s. v. आ and the Preface.

II. अनु m. (-नुः) ¹ (in the Vedas; esp. in the plural अनवः) Man in general; but it seems that this word is in the Vedas the name of a tribe or family, the meaning 'men' being an etymological interpretation of the commentaries. ² The proper name of a king in the North, the fourth son of Yayāti by Śarmistā; according to others, a son of Kuru-vaśa or of Kuru. E. अनु, un. aff. उ.

अनुक m. f. n. (-कः-का-कम्) Desirous, lustful, libidinous. E. अनु (the particle), taddh. aff. कन्; acc. to others, a Tatpur., E. कम् with अनु, kṛit aff. उ.

अनुकथन Tatpur. n. (-नम्) Telling according to (what has been said), report, account. E. कथ् with अनु, kṛit aff. कृट्.

अनुकनीयस् Tatpur. m. f. n. (-यान्-यसी-यः) The next youngest, the youngest in succession. Comp. अनुज्येष्ठ. E. अनु and कनीयस्.

अनुकम्पक Tatpur. m. (-कः) The name of a king, who lived, accord. to the Mahābh., in the Kṛita-yuga. E. कम्प, with अनु, kṛit aff. कृत्.

अनुकम्पन Tatpur. n. (-नम्) Compassion, commiseration. E. कम्प with अनु, kṛit aff. कृट्.

अनुकम्पा Tatpur. f. (-म्पा) Compassion, tenderness. E. कम्प with अनु, kṛit aff. अ, and fem. aff. टाप्.

अनुकम्प्य Tatpur. I. m. f. n. (-यः-या-यम्) Worthy of tenderness or compassion.

II. m. (-न्यः) ¹ A courier, an express, a runner. ² An ascetic, keeping the vow of rigorous penance. E. कम्प with अनु, kṛitya aff. क्त.

अनुकर Tatpur. m. f. n. (-रः-रा-रम्) Doing any thing like another, imitating. E. कृ with अनु, kṛit aff. अप्.

अनुकरव Tatpur. n. (-वम्) ¹ Making or doing like or in imitation of another, imitating. ² Resemblance, similarity. E. कृ with अनु, kṛit aff. कृट्.

अनुकर्तु Tatpur. I. m. f. n. (-ता-र्त्ता-तु) Imitating. 2. m. (-र्त्ता) A performer, an actor. E. कृ with अनु, kṛit aff. तुप्.

अनुकर्मन् Tatpur. n. (-र्म) A subsequent rite or ceremony. E. अनु and कर्मन्. See अनुक्रिया.

अनुकर्ष Tatpur. m. (-र्षः) ¹ Attracting. ² (In Grammar.) Including

a preceding in a subsequent rule. ³ Invoking, summoning by incantations. ⁴ Deferred performance of a duty: performance at a period posterior to that for which it is prescribed (opp. to अपकर्ष q. v.). ⁵ The bottom of a carriage (so called, because it is, as it were, dragged after by the wheel which is under it). E. कृष् with अनु, kṛit aff. चञ्.

अनुकर्षव Tatpur. n. (-वम्) The same as अनुकर्ष 1. 2. 3. E. कृष् with अनु, kṛit aff. कृट्.

अनुकर्षन् Tatpur. m. (-र्षा) The bottom of a carriage. See अनुकर्ष. E. Probably a further development of the partic. अनुकर्षत्, from कृष् with अनु, conformably to the general origin of bases in अनु; the native dict. consider it as अनुकर्ष with an additional न्, but अनुकर्ष is more likely the curtailed अनुकर्षन् as most bases in अनु probably originate in a fuller form on अस्, अत्, अन्.

अनुकल्प Tatpur. m. (-ल्पः) A secondary or succedaneous injunction: an injunction of what is to be done, if the original injunction cannot be acted upon; f. i. to make offerings with nivāra, if vrihi — the dravya originally required — cannot be had; but used also in a more general sense with regard to other duties. E. अनु and कल्प.

अनुकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire after. E. काङ्क्ष् with अनु, kṛit aff. अ and fem. aff. टाप्.

अनुकाम I. Tatpur. I. m. (-मः) (ved.) Wish, desire. E. कम् with अनु, kṛit aff. चञ्.

2. m. f. n. (-मः-मा-मम्) Consistent with one's desire, agreeable, liked. E. अनु and काम.

II. Avyayibh. (-मम्) ¹ According to wish or desire. ² After (i. e. past) one's wish or desire (?). ³ Desire by desire, every desire (?). E. अनु and काम.

अनुकामकृत Tatpur. m. f. n. (-कृत) (ved.) Fulfilling desire or wish. E. अनुकाम and कृत.

अनुकामीन m. f. n. (-नः-ना-नम्) ¹ One who goes where he pleases. ² One who acts as he pleases. E. अनुकाम, taddh. aff. ख.

अनुकामीनता f. (-ता) ¹ Going according to wish or inclination. ² Acting according to wish or inclination. E. अनुकामीन, taddh. aff. तक्.

अनुकार Tatpur. m. (-रः) ¹ Imitation. ² Resemblance. E. कृ with अनु, kṛit aff. चञ्.

अनुकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Imitating (also as an actor). Comp. अनुकर्तु. E. कृ with अनु, kṛit aff. शिभि.

अनुकार्य Tatpur. I. m. f. n. (-र्यः-र्या-र्यम्) ¹ To be imitated. ² To be performed (as the character in a play). E. कृ with अनु, kṛitya aff. क्त.

2. n. (-र्यम्) A subsequent duty or business. E. अनु and कार्य.

अनुकालम् Avyayibh. In due time. E. अनु and काल.

अनुकीर्ण Tatpur. m. f. n. (-र्षः-र्षी-र्यम्) Filled, thronged, crowded. E. कृ with अनु, kṛit aff. क्त.

अनुकीर्तन Tatpur. n. (-नम्) Proclaiming, publishing. E. कृत् with अनु, kṛit aff. कृट्.

अनुकुक्षित Tatpur. m. f. n. (-तः-ता-तम्) Inflected, curved. E. कुक्ष् with अनु, kṛit aff. क्त with āgama इट्.

अनुकूल Tatpur. I. m. f. n. (-लः-ला-लम्) ¹ Conformable to. ² Well disposed to, friendly, favourable.

2. m. (-लः) (In Rhetoric.) See अनुकूलनायक.

3. f. (-सा) ¹The name of a medicinal plant (Croton polyandrum). See दक्षी. ²The name of a metre regulated by number and quantity; it belongs to the class, called चिह्नम् q. v. and consists of a stanza of four lines with the following eleven syllables in each: - ० ० - - | ० ० ० ० - - . Also called कुसुमदक्षी, मीतिकमासा and श्री.
4. n. (-सम्) (In Rhetoric.) An alankāra or mode of writing or speaking elegantly, viz. representing an act, unpleasant in itself, as arising out of kindness or affection; e. g. when 'an ill-humoured mistress embraces her lover and apparently out of excess of love wounds him with her nails'. E. अनु and कुसुम literally 'along or according to the bank (of a river)'.
- अनुकूलता f. (-ता) and अनुकूलत्व n. (-त्वम्) ¹Conformity, consistency. ²Concord, good will, consent. E. अनुकूल, taddh. aff. तत् or त्व.
- अनुकूलनायक Karmadh. m. (-कः) (In Rhetoric.) One of the forty-eight characters of a hero or principal personage in a poetical composition; he is described as a lover attached only to one mistress and as one of the four varieties (see also दक्षिण, धृष्ट and शठ) of either of the four principal divisions of the नायक (q. v.), viz. of the धीरोदात्त, धीरोदत, धीरसहित and धीरप्रज्ञात (qq. vv.). The अनुकूलनायक may again be उत्तम, मध्यम or अधम (qq. vv.). E. अनुकूल and नायक.
- अनुकूलि Denom. (अनुकूलयति) To act kindly, to show favour. E. अनुकूल, denom. aff. णिच्.
- अनुकृत Tatpur. m. f. n. (-तः-ता-तम्) Imitated, made like or done in like manner. E. कृ with अनु, kṛit aff. क्त.
- अनुकृति Tatpur. f. (-तिः) ¹Making or doing any thing like or in imitation of another, imitating. ²Resemblance, similarity. E. कृ with अनु, kṛit aff. क्तिन्.
- अनुकूल्य Tatpur. m. f. n. (-त्वः-त्वा-तम्). The same as अनुकार्य. E. कृ with अनु, kṛitya aff. क्यप् and āgama तुक्.
- अनुकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Attracted. ²(In Grammar.) Included in a subsequent rule (as a preceding one). E. कृष् with अनु, kṛit aff. क्त.
- अनुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not spoken, not expressed. ²Unheard of, unthought of, extraordinary (esp. in Karmadh. compositions, implying praise, e. g. अनुक्ता-ध्यापक an unheard of i. e. a very excellent teacher). E. कृ neg. and उक्त.
- अनुक्तनिमित्त I. Tatpur. n. (-त्तम्) ¹A reason not expressed. ²An extraordinary, unthought of reason.
- II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) ¹Being without an apparent reason. ²Having or owing its origin to an extraordinary, unthought of reason. See विभावना and विशेषीति. E. अनुक्त and निमित्त.
- अनुक्ति Tatpur. f. (-क्तिः) ¹The not speaking, not saying. ²The not having been said or mentioned. E. कृ neg. and उक्ति.
- अनुक्त्व Bahuvr. m. (-क्त्वः) (ved.) Without hymns, not praising (the divinity) in hymns. E. कृ priv. and उक्त्वा.
- अनुकूल्य Tatpur. m. f. n. (-वः-वा-वम्) Serrated, dentated. E. अनु and कूल्य.
- अनुक्रम I. Tatpur. m. (-मः) Order, arrangement, regular and methodical disposal or succession. — अनुक्रमेण and अनुक्रमात् in the order. E. क्रम with अनु, kṛit aff. ऋच्.

- II. Avyayibh. (-मम्) According to order, in due order. E. अनु and क्रम.
- अनुक्रमश्च Tatpur. 1. n. (-चम्) ¹Following. ²Arranging, disposing methodically.
2. f. (-णी) An explanatory table of contents, esp. of vaidik writings. E. क्रम with अनु, kṛit aff. ण्युट्; 2. with fem. aff. णीप्.
- अनुक्रमशिका f. (-का). The same as अनुक्रमशी. E. अनुक्रमशी, taddh. aff. क्ण and fem. aff. टाप्.
- अनुक्रान्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Done or arranged methodically, passed over &c. in due order. E. क्रम with अनु, kṛit aff. क्त.
- अनुक्रिया Tatpur. f. (-या) A subsequent rite or ceremony. See अनुक्रमेण. E. अनु and क्रिया.
- अनुक्रोश Tatpur. m. (-शः) Tenderness, compassion. E. क्रुन् with अनु, kṛit aff. षच्.
- अनुचयम् Avyayibh. Momentarily, perpetually. E. अनु and चय.
- अनुचरु Tatpur. m. (-चरुः) (ved.) ¹The follower or servant of a charioteer. ²The follower or servant of a doorkeeper. E. अनु and चरु.
- अनुचपम् Avyayibh. Night by night, every night. E. अनु and चपा.
- अनुचेष्ट Tatpur. n. (-चम्) (A modern term.) A charitable allowance made to the native servants of certain temples in Orissa, by the Marathas and continued by the British Government. E. अनु and चेष्ट.
- अनुचक्षु Tatpur. m. (-क्षुः) The name of a country (as a king of which Paurava is mentioned). E. अनु and चक्षु.
- अनुख्याति Tatpur. f. (-तिः) Reporting, revealing. E. क्ख् with अनु, kṛit aff. क्तिन्.
- अनुख्यातु Tatpur. m. (-ता) Reporter, revealer. E. क्ख् with अनु, kṛit aff. तुक्.
- अनुग Tatpur. 1. m. f. n. (-गः-गा-गम्) ¹Following, lit. and met. ²Corresponding with.
2. m. (-गः) ¹A follower, a companion. ²A servant, an attendant.
3. f. (-गा) The proper name of an Apsaras. E. गम् with अनु, kṛit aff. ङ.
- अनुगङ्गम् Avyayibh. Along the Ganges, on the Ganges. See I. अनु 4. E. अनु and गङ्गा.
- अनुगणित Tatpur. m. f. n. (-तः-ता-तम्) Reckoned over, calculated over. E. गण् with अनु, kṛit aff. क्त and āgama इट्.
- अनुगणितम् m. f. n. (-ती-तिनी-ति) One who has reckoned over, calculated over (with a noun following in the locative). E. अनुगणित, taddh. aff. इनि.
- अनुगत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Following, pursuing. ²Followed, pursued. ³Acquired, obtained, lit. and met. ⁴Gone out, extinguished (as fire).
2. n. (-तम्) (In Music.) The middle measure, neither quick nor slow; the same as अनु q. v. E. गम् with अनु, kṛit aff. क्त.
- अनुगतार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an obvious meaning, one easily inferred from the etymon (as a word), e. g. the words गर्भाधान, अन्नप्राशन, उदयनिरि &c. E. अनुगत and अर्थ.
- अनुगताव Tatpur. m. f. n. (-वः-वा-वम्) To be followed (also

- in a special sense: at funeral obsequies). E. नम् with अनु, kṛitya aff. तव् or तवत्.
- अनुनन्धिका** f. (-का) A river of mount Mālyavat. E. अनु-नन्ध, taddh. aff. क (?).
- अनुनम** Tatpur. m. (-मः) ¹Following, going or coming after. See also अनुनमन. ²(In Philosophy.) The comprehension mentally of the essence of an object. ³The going out, extinction (of fire). E. नम् with अनु, kṛit aff. चप्.
- अनुनमन** Tatpur. n. (-नम्) ¹Following, going or coming after (also in a special sense: at funeral obsequies). ²Following in death, the self-immolation of a widow on the funeral pile. See also अनुनमरय. E. नम् with अनु, kṛit aff. चट्.
- अनुनवम्** Avyayibh. Of a cow's breadth, as wide as is required for a cow (said of a cart). E. अनु and गो, samāsanta aff. चच्.
- अनुनवीन** m. (-नः) A cowherd. E. अनुनु, taddh. aff. ख.
- अनुनादिन्** Tatpur. m. f. n. (-दी-दिनी-दि) Speaking the same as or like another. E. नद् with अनु, kṛit aff. चिनि.
- अनुनामिन्** Tatpur. 1. m. f. n. (-मी-मिनी-मि) Going behind or after, following.
2. m. (-मी) ¹A follower, a companion. ²A servant, an attendant. E. नम् with अनु, kṛit aff. चिनि.
- अनुनामुक्** Tatpur. m. f. n. (-कः-का-कम्) Always following, always connected with. E. नम् with अनु, kṛit aff. उक्चक्.
- अनुनिरम्** Avyayibh. On the mountain (= गिरौ). E. अनु and गिरि, samāsanta aff. टच्.
- अनुनीति** Tatpur. f. (-तिः) The name of a metre regulated by feet and belonging to the class called नवच्छन्दस् or नववृत्त qq. vv. It consists of a couplet of two verses with twenty-seven syllables in the first, and with thirty-two syllables in the second verse; it is measured by feet, denominated नव or मासानव which are equivalent to two long syllables or to four short; its odd feet (the first, third, fifth and seventh) must never be amphibrachys, the sixth foot of the first verse consists of a single short syllable and that of the second verse of an Amphibrachys or Proceleusmaticus. The pause is commonly restricted to the close of the third foot. If the long verse precede the short one, the metre is called सुनीति. E. अनु and नीति (another metre).
- अनुनु** Avyayibh. After the cow or the cows. E. अनु and गो.
- अनुनुय** I. Bahuvr. m. f. n. (-यः-या-यम्) Of similar qualities, congenial with, corresponding with, suitable to.
- II. Tatpur. m. (-यः) (In Rhetoric.) An alankāra or mode of writing elegantly, representing the natural properties of a thing as more intense through contact with another thing.
- III. Avyayibh. (-यम्) According to the quality or natural property (of an object). E. अनु and नुय.
- अनुनुहीत** Tatpur. m. f. n. (-तः-ता-तम्) Favoured, obliged. E. यद् with अनु, kṛit aff. क्त and āgama हट् lengthened.
- अनुय** Tatpur. m. f. n. (-यः-या-यम्) Not violent, calm, gentle, mild. E. अ neg. and उय.
- अनुयह** Tatpur. m. (-हः) ¹Promoting good and preventing ill or (according to another interpretation) promoting good by preventing ill. ²The conferring benefits, favour. ³Aid, assistance. ⁴Instructing in the mystical verses or incantations of the Vedas (?). ⁵See अनुयहसर्ग. E. यद् with अनु, kṛit aff. चप्.

- अनुयहय** Tatpur. n. (-यम्). The same as अनुयह 1.2.3. E. यद् with अनु, kṛit aff. चट्.
- अनुयहसर्ग** Tatpur. m. (-र्गः) (In the Sāṅkhya philosophy.) The creation of mental conditions; in some of the Purāṇas it is considered as an eighth creation, in others as a fifth, and subdivided into विपर्यय, अज्ञप्ति, सिद्धि and गृष्टि qq. vv. See also प्रत्ययसर्ग. E. अनुयह (perhaps in the sense of 'feeling' in general) and सर्ग.
- अनुयहिन्** m. (-ही) One instructed in the mystical verses or incantations of the Vedas (?). E. अनुयह, taddh. aff. इनि.
- अनुयामम्** Avyayibh. Village for village, according to or in every village. E. अनु and याम.
- अनुयासक** m. (-कः) A mouthful or a quantity equivalent to a mouthful of boiled rice. E. अनु-यास, taddh. aff. क.
- अनुयाहक** Tatpur. m. f. n. (-हकः-हिका-हकम्) ¹Manifesting grace or favour towards; e. g. आदित्यपुरषो वा चण्डो ऽनुयाहकः. ²A supporter, an assistant (also in evil deeds). E. यद् with अनु, kṛit aff. खुक्.
- अनुयाहिन्** Tatpur. m. f. n. (-ही-हिणी-हि) Gracious, favourable. E. यद् with अनु, kṛit aff. चिनि.
- अनुयास्य** Tatpur. m. f. n. (-यः-या-यम्) To be treated with graciousness or favour, to be favoured. E. यद् with अनु, kṛitya aff. चट्.
- अनुयार** Tatpur. 1. m. f. n. (-रः-री-रम्) Going or coming after, following.
2. m. f. (-रः-री) ¹A follower, a companion. ²A servant, an attendant. (The fem. form अनुयारा, if not the latter part of a Bahuvr. compound, is grammatically incorrect. E. चर् with अनु, kṛit aff. चच्; चर् being टिट् or, according to some, चर् with अनु, kṛit aff. ट्).
- अनुयारक** Tatpur. m. f. (-रकः-रिका) ¹A follower, a companion. ²A servant, an attendant. E. चर् with अनु, kṛit aff. खुक्.
- अनुयारिन्** Tatpur. m. f. n. (-री-रिणी-रि) Following, attending. E. चर् with अनु, kṛit aff. चिनुन्.
- अनुयित** Tatpur. m. f. n. (-तः-ता-तम्) ¹Not proper, not suitable, not convenient, wrong. ²Not known, not understood. E. अ neg. and उचित.
- अनुयितार्थ** Bahuvr. m. f. n. (-र्थः-र्या-र्थम्) Having an unknown or an unusual meaning (as a word; in rhetoric considered as one of the पददोष q. v.; e. g. if the word पशु, animal, is used in the sense of sacrificial animal, in a poetical passage, while it has this sense only in the ritual literature, or with the intention of implying timidity which it does not imply). E. अनुयित and अर्थ.
- अनुयिक्तान** Tatpur. n. (-यम्) Thinking of, recollecting, recalling. E. चिन् with अनु, kṛit aff. चट्.
- अनुयिक्ता** Tatpur. f. (-ता) Thinking of, recollecting, recalling. E. चिन् with अनु, kṛit aff. चट्.
- अनुयार** Tatpur. m. (-रः) Non-utterance, omission (of a word). E. अ neg. and उच्चार.
- अनुय्याह** Tatpur. m. (-हः) A cloth or garment, that hangs down; different from पर्चास, a cloth that is thrown round q. v., from जीवि q. v. &c. (ved.). E. हट् with अनु (along, scil. the body), kṛit aff. चच्.
- अनुयिक्ति** Tatpur. f. (-तिः) Non-destruction, indestructibility, eternity. E. अ neg. and उच्छिक्ति.

अनुच्छिन्निधर्मन् Bahuvr. m. f. n. (-मा-मा-मे) Having the property of eternity, of indestructibility (an epithet of ब्राह्मन् in the Upan.). E. अनुच्छिन्ति and धर्मन्.

अनुच्छिन्न Tatpur. m. f. n. (-नः-ना-नम्) Not cut off, not destroyed. E. अनु neg. and छिन्न.

अनुच्छिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not rejected, pure. E. अनु neg. and छिष्ट.

अनुच्छेद Tatpur. m. (-दः) Non-destruction, indestructibility, eternity. E. अनु neg. and छेद.

अनुच्छिद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) ¹ Not divisible. ² Indestructible, permanent. E. अनु neg. and छिद्य.

अनुज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born after or later. 2. m. (-जः) A younger brother.

3. f. (-जा) ¹ A younger sister. ² The name of a medicinal plant. See चायमाशा.

4. n. (-जम्) A small herbaceous plant used in medicine and as a perfume. See प्रपीकरीक. E. जन् with अनु, kṛit aff. उ.

अनुजनम् Avyayibh. According to people, according to every body. E. अनु and जन.

अनुजन्मन् Bahuvr. m. (-जा) A younger brother or younger born. E. अनु and जन्मन्.

अनुजात Tatpur. I. 1. m. f. n. (-तः-ता-तम्) Born after. Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजातो माणवको माणविकाम् or अनुजाता माणविका माणवकेन 'the boy is born after the girl' or अनुजाते माणवकेन 'the boy is later born'.

2. m. (-तः) A younger brother.

3. f. (-ता) A younger sister. E. जन् with अनु, kṛit aff. क्त.

II. m. f. n. (-तः-ता-तम्) ¹ After teething (as a child; the word is explained so by a commentator of Manu, where it appears as an elliptical expression instead of अनुदन्तात्, the word दन्तात् preceding immediately; this meaning is therefore restricted to the passage alone alluded to (book 5 verse 58) and not generally applicable). ² Born like or with similar qualities as (another). E. अनु and जात.

अनुजावर See आनुजावर. (The form आनुयाजावर which occurs in the existing edition of Pāṇini V. 4. 36. v. 5., is wrong.)

अनुजिघृषा Tatpur. f. (-चा) The desire of conferring favours, of acting kindly. E. अनु in the desid., with अनु, kṛit aff. च.

अनुजीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Grown old after, decayed after, or in consequence of, on behalf of. (Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजीर्णो वृषली वैचः or अनुजीर्णा वृषली वैचेण; अनुजीर्णो वैचेण. Compare the construction of अनुजात.) E. जु with अनु, kṛit aff. क्त.

अनुजीविन् Tatpur. 1. m. f. n. (-वी-विनी-वि) Living upon, getting a livelihood by or through, dependant.

2. m. (-वी) ¹ A servant, a dependant. ² A companion, a follower. (It occurs as the proper name of a crow in a fable.) E. जीव् with अनु, kṛit aff. विभि.

अनुजीविषात् ind. See the following. E. अनुजीविन्, taddh. aff. साति.

अनुजीविषाकृत Tatpur. m. f. n. (-तः-ता-तम्) Made subservient, become entirely one's own. E. अनुजीविषात् and कृत.

अनुवीक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) To be lived upon or after, in conformance with. E. वीक्ष् with अनु, kṛitya aff. तक्षत्.

अनुवृत्ति Tatpur. f. (-त्तिः) Ordering, commanding, enjoining. The same as अनुवापन. E. वृप् with अनु (or perhaps better वृत्, in the caus., with अनु, with āgama पुक् and the vowel of the radical shortened), kṛit aff. तिन्.

अनुवृत्ता Tatpur. f. (-वृत्ता) ¹ Assent, permission. ² Order, command (?). ³ (In Rhetoric.) An alankāra or mode of writing elegantly viz. taking a favourable view of another's faults and, as it were, assenting to them. E. वृत्ता with अनु, kṛit aff. कृ.

अनुवृत्तात् Tatpur. m. f. n. (-तः-ता-तम्) ¹ Assented to, permitted, allowed, accepted, acknowledged. ² Ordered, directed. ³ Dismissed. ⁴ Honoured. E. वृत्ता with अनु, kṛit aff. क्त.

अनुवृत्तान Tatpur. n. (-वृत्तम्) Assenting, permitting. E. वृत्ता with अनु, kṛit aff. कृ.

अनुवापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Commanding. E. वृत्ता in the caus., with अनु, with āgama पुक्, kṛit aff. कृ.

अनुवापन Tatpur. n. (-वृत्तम्). The same as अनुवृत्ति. E. वृत्ता in the caus., with अनु, with āgama पुक्, kṛit aff. कृ.

अनुवाप्रार्थना Tatpur. f. (-ना) Asking permission. E. अनुवृत्ता and प्रार्थना.

अनुवृषणा Tatpur. f. (-णा) Asking permission. E. अनुवृत्ता and एषणा.

अनुवृष्टि I. Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Following the eldest, the next eldest, eldest but one.

II. Avyayibh. (-ष्टम्) ¹ After the eldest. ² According to seniority. E. अनु and वृष्टि.

अनुत्त See E. of आनुत्ति.

अनुत्तप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Filled with regret or repentance, repentant, remorseful. E. तप् with अनु, kṛit aff. क्त.

अनुत्तर Tatpur. m. (-रः) Fare, freight. E. तु with अनु, kṛit aff. चप्.

अनुत्तर्ष Tatpur. m. (-र्षः) ¹ Thirst. ² Wish, desire. ³ A drinking vessel, one used to drink spirituous liquors from. ⁴ Spirituous liquor. See अनुत्तर्षण. E. तृष् with अनु, kṛit aff. चञ्.

अनुत्तर्षण Tatpur. n. (-णम्) ¹ A vessel (according to some, of crystal), from which spirituous liquor is drunk. ² Serving up or distributing liquor. (Some authorities admit only the first, some only the second meaning; neither both together. A later compilation makes this word a synonyme of अनुत्तर्ष also in its other meanings.) E. तृष् with अनु, kṛit aff. कृ.

अनुताप Tatpur. m. (-पः) Repentance. E. तप् with अनु, kṛit aff. चञ्.

अनुतापन Tatpur. m. f. n. (-नः-नी-नम्) Making remorseful or penitent, afflicting. E. तप् with अनु, in the caus., kṛit aff. कृ.

अनुतापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Penitent, regretting. E. अनुताप, taddh. aff. इनि.

अनुतिसम् Avyayibh. According or like a seed of sesamum; (probably used in the same manner as तिसृन् in negative phrases answering 'a single grain, a pin's head, an iota, a whit &c.'). E. अनु and तिस.

अनुतुलि Denom. (अनुतुल्यति). E. तुल, denom. aff. लिच्, with अनु. See under तुलि.

अनुत्कर्ष Tatpur. m. (-र्षः) Want of excellence or superiority, inferiority. E. अनु neg. and उत्कर्ष.

अनुत्त Tatpur. m. f. n. (-तः-ता-तम्) Not thrown, not over-

powered, invincible (ved.). E. अनुत्त neg. and उत्त. (According to others: not wetted, not moistened. E. अनुत्त neg. and उत्त; this interpretation, however, seems erroneous.)

अनुत्तम m. f. n. (-मः-मा-मम्) I. Tatpur. Very best, chief, principal. E. अनुत्त compar. or expl. and उत्तम, or perhaps a compound framed after the analogy of अनुत्तर.

II. Bahuvr. (In grammar.) Without the first person, used in any but the first person, i. e. in the second or third person (viz. a verb). E. अनुत्त priv. and उत्तम.

अनुत्तमस्य Bahuvr. m. (-स्यः) (ved.) Of invincible wrath, an epithet of Indra. E. अनुत्त and मस्य.

अनुत्तमाक्षस Tatpur. n. (-क्षः) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that there is no repose for the senses when attachment to sensual pleasures prevails. Some call this indifference नारीक्ष; compare also अक्षस, सक्षि, शीघ्र, वृष्टि, सुतमस, पार, सुनिष, सुपार, अपार, पारापार, उत्तमाक्षस and the following. E. अनुत्त neg. and उत्तमाक्षस (?).

अनुत्तमाक्षसिक Tatpur. n. (-क्षम्) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that it is sinful to injure created things, enjoyment however being impossible without doing so. Some call this indifference उत्तमाक्षस. Compare the preceding and the terms named there. E. अनुत्तम and आक्षसिक (?).

अनुत्तर I. Tatpur. 1. m. f. n. (-रः-रा-रम्) ¹ Low, nether. ² South, southern. ³ Low, inferior, vile.

2. n. (-रम्) ¹ No-answer. ² A bad or evasive reply and held therefore to be no-answer (e. g. of the defendant, in a law-suit). E. अनुत्त neg. and उत्तर.

II. Bahuvr. 1. m. f. n. (-रः-रा-रम्) ¹ Best, excellent, supreme, chief, principal (literally: than which there is no higher or better). ² Fixed, firm. ³ Unable to answer or to give a proper answer.

2. m. pl. (-राः) In Jaina mythology, one of the two divisions (see also धैवेयक) of the gods called कस्यातीत (q. v.) which are one of the two divisions (see also कस्यभव) of the gods called वैमानिक (q. v.); the अनुत्तराः comprise five classes. See विजय, वैजयन्त, जयन्त, अपराजित and सर्वार्थसिद्धि. See also अनुत्तरोपपातिक. E. अनुत्त priv. and उत्तर.

अनुत्तरयोनतन्म Tatpur. n. (-तन्म) The name of the last of the four Bauddha Tantras, the Tantra of the supreme Yoga. (The other three are called क्रियातन्म, आचारतन्म and यो-जतन्म qq. vv.) E. अनुत्तर-योन and तन्म.

अनुत्तरोपपातिक m. pl. (-काः) Apparently the same as अनुत्तर m. pl.: the name of the Jaina gods so called. According to a commentary it would mean literally 'those who have the highest origin i. e. who are born in the five Vimānas' from which the five classes of the अनुत्तराः derive their appellations. E. अनुत्तरोपपातिन् (अनुत्तर and उपपात, taddh. aff. इति), taddh. aff. कन् (?).

अनुत्तरोपपातिकदशा Bahuvr. f. pl. (-शाः) The name of the ninth of the twelve sacred writings of the Jainas: that

treating on the अनुत्तरोपपातिका: (q. v.). E. अनुत्तरोपपा-तिक and दशा (acc. to a comm. in the sense of अध्यायन); but more probably अनुत्त and दशन्, samāsānta aff. उत्, like आसन्नदश &c.

अनुत्पत्ति I. Tatpur. f. (-त्तिः) The not taking origin or birth, the not being produced, the not arising (as in philosophy, e. g. of all knowledge at once, or of Prakṛiti &c.). See also अनुत्पत्तिसम. E. अनुत्त neg. and उत्पत्ति.

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्तिः) Having no origin or birth, not being produced. E. अनुत्त priv. and उत्पत्ति.

अनुत्पत्तिक Bahuvr. m. f. n. (-कः-की-कम्) (In Bauddha literature.) Having no origin or birth, not or not yet being produced. (The fem. -की belongs to Bauddha writings; in the classic language, it would be -का.) See the following. E. अनुत्पत्ति II., samāsānta aff. कप्.

अनुत्पत्तिकधर्मचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring conditions which have not yet taken place i. e. reconciling one's mind to the conditions of a future life; one of the hundred-eight धर्माशोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; 'it leads to the reception of revelations' i. e. it enables an enquirer to get possessed of the mysteries of the Bauddha doctrine. E. अनुत्पत्तिक-धर्म and चान्ति.

अनुत्पत्तिसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) The sophism of the impossibility of origin or birth; viz. arguing that a thing cannot take origin, because a thing exists in consequence of an immaterial cause; as the latter, however, does not exist before the material cause and the instance proving the existence of such material cause, and as the material cause again depends upon what exists, and the instance upon the material cause, the thing itself can never come into existence: or origin in general is impossible. E. अनुत्पत्ति and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of अनित्यसम.)

अनुत्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not born, not produced &c. See उत्पन्न. E. अनुत्त neg. and उत्पन्न.

अनुत्पाद Tatpur. m. (-दः) The not taking origin or birth, the not arising. E. अनुत्त neg. and उत्पाद.

अनुत्पादचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring non-birth i. e. reconciling one's mind to not being born again; one of the hundred-eight धर्माशोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; it is conducive to a clear apprehension of all that may impede (sc. the attainment of this desirable end). E. अनुत्पाद and चान्ति.

अनुत्पादन Tatpur. n. (-नम्) Not producing, not bringing forth. E. अनुत्त neg. and उत्पादन.

अनुत्पाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not producible, eternal (e. g. प्रकृति or पुरुष in the Sāṅkhya philosophy). E. अनुत्त neg. and उत्पाद्य.

अनुत्साह I. Tatpur. m. (-हः) Want of effort or energy, in difference, unconcernedness. E. अनुत्त neg. and उत्साह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Without energy, in-different, unconcerned. E. अनुत्त priv. and उत्साह.

अनुत्सुक Tatpur. m. f. n. (-कः-का-कम्) Not strongly attached to, not longing for &c. See उत्सुक. E. अनुत्त neg. and उत्सुक.

अनुद Tatpur. m. (-दः) (ved.) 1. A companion, a follower. E. हो with अनु, kṛit aff. क. Comp. अनुदेवी.

2. Giving like, liberal in a similar manner. E. दा with अनु, kṛit aff. क. In both meanings only in composition with च priv. See अनामुद.

अनुदक Bahuvr. m. f. n. (-कः-का-कम्) Without water, waterless. E. च priv. and उदक.

अनुदत्त Tatpur. m. f. n. (-त्तः-ता-तम्) Given back, returned. Also अनुत्त q. v. E. दा with अनु, kṛit aff. क.

अनुदर Bahuvr. m. f. n. (-रः-रा-रम्) Thin, lank. E. च priv. and उदर.

अनुदर्शन Tatpur. n. (-नम्) Looking after, considering. E. दृश् with अनु, kṛit aff. क्.

अनुदर्शिन Tatpur. m. f. n. (-र्शि-शिनी-शि) Looking after, considering, foreseeing. E. दृश् with अनु, kṛit aff. शिनि.

अनुदात्त Tatpur. (In Grammar.) 1. m. f. n. (-त्तः-ता-तम्) Not elevated, not being pronounced with the accent called उदात्त (q. v.) or स्वरित (q. v.) (as the syllable of a word).

2. m. (-त्तः) The not elevated accent, the accent (see स्वर and वाङ्मयत्त) which is neither उदात्त (q. v.) nor स्वरित (q. v.) and which by the depression of the voice, it requires, prepares, as it were, for the greater effort in the pronunciation of the syllables accented with the उदात्त or स्वरित. This depression being the greatest when the syllable having the अनुदात्त accent, is immediately followed by a syllable accented with the उदात्त or स्वरित, the अनुदात्त is called in this case अनुदात्ततर 'a very anudatta'. The mode of marking the अनुदात्त, is restricted, as is also the case with the other two accents, to the vaidik Sanhitās (Sanhitā-Pāthas) and Brāhmaṇas, and varies according to the different Vedas. In the Sanhitā, Pada and the Brāhmaṇas of the R̥gveda, in the Sanhitā and Pada of the Yajur- and Sanhitā of the Atharvaveda the Anudatta is marked with a horizontal line under the syllable so accented (thus becoming comparable also in graphic value to the sign of the Virāma, the horizontal line representing as it were the repose in accentuation); in the Brāhmaṇas of the White Yajurveda, it is not marked at all; and in the Sanhitā of the Sāmaveda the anudatta syllable when anudattatara before an udatta, or before a svarita syllable bearing the figures २ or ३, is marked with the figure ३ over it, except when it is preceded in the beginning of a verse by other anudatta syllables, in which case only the first anudatta syllable bears the figure ३, while the following anudatta syllables are left unmarked. If the anudattatara is followed by a svarita syllable bearing the sign २२, the syllable so accented is marked with ३क. In the Pada-text of the Sāmaveda the sign ३ denotes the anudattatara before an udatta, if the latter occupies the second syllable from the beginning, or the syllable before an anudattatara, if the latter is followed by a svarita, or lastly the anudatta accentuation of a syllable so marked and of all the syllables following it until an udatta or svarita syllable comes; the sign ३क or क denotes the anudattatara immediately followed by a svarita. Compare also the terms नीच, निहत, न्यस्य, न्यस्ततर, नियत, निघात, न्यास, नियम and the radd. हन् with नि and यम् with नि. — In the native

lists of radicals, the Dhātupāthas, certain radicals have the anudatta accent as an इत् (q. v.) or अनुबन्ध (q. v.) connected with them i. e. as a technical sign for certain rules they are subject to with respect to derivation &c. See also अनुदात्त and अनुदात्तोपदेश. E. च neg. and अनुदात्त.

अनुदात्ततर m. (-रः) The अनुदात्त accent (or स्वर) or a syllable so accented when immediately preceding a syllable having the उदात्त or स्वरित accent. See under अनुदात्त. E. अनुदात्त, taddh. aff. तरप्.

अनुदात्तल n. (-लम्) The having or being the accent अनुदात्त. E. अनुदात्त, taddh. aff. ल.

अनुदात्तस्वरित Karmadh. See नीचस्वरित. E. अनुदात्त and स्वरित.

अनुदात्तादि Bahuvr. n. (-दि) (In Grammar.) A nominal base which is अनुदात्त (q. v.) in the first syllable. E. अनुदात्त and आदि; scil. प्रातिपदिक.

अनुदात्ते Bahuvr. m. (-त्) (In Grammar.) A radical having in the Dhātupātha or the native list of radicals, the अनुदात्त accent as अनुबन्ध i. e. as a technical sign for certain rules of derivation &c. See the Appendix. E. अनुदात्त and इत् (the technical denomination of अनुबन्ध); scil. धातु.

अनुदात्तोदय Bahuvr. n. (-यम्) (In Grammar.) A syllable followed by an अनुदात्त (q. v.)-syllable. E. अनुदात्त and उदय; scil. अक्षर.

अनुदात्तोपदेश Bahuvr. m. (-शः). The same as अनुदात्ते. See s. v. उपदेश. E. अनुदात्त and उपदेश; scil. धातु.

अनुदार I. Tatpur. m. f. n. (-रः-रा-रम्) Not liberal, not generous, niggardly, mean. E. च neg. and उदार.

II. Bahuvr. m. (-रः) Adhered to or followed by a wife. E. अनु and दार.

अनुदित Tatpur. m. f. n. (-त्तः-ता-तम्) I. Unrisen. II. Unsaid, unuttered. E. च neg. and उदित.

अनुदिनम् Avyayibh. Daily, every day. E. अनु and दिन.

अनुदिवसम् Avyayibh. Daily, every day. E. अनु and दिवस.

अनुदिशम् Avyayibh. In every quarter, in every direction. E. अनु and दिश्, samāsānta aff. टक्.

अनुदृष्टि Bahuvr. (?) f. (-ष्टिः) The proper name of the mother or ancestress of आनुदृष्टिनेय. E. अनु and दृष्टि 'having her eyes after i. e. provident'.

अनुदेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be given back, to be returned. (ved.)

2. f. (-यी) (ved.) ¹ Restitution, restoration (?). ² A female friend or companion. Comp. अनुद. E. दा with अनु, kṛitya aff. यत्.

अनुदेश Tatpur. m. (-शः) ¹ (In Grammar.) A rule or injunction relating to a preceding rule or injunction, to an उद्देश q. v. If there are several उद्देशः followed by an equal number of अनुदेशः, the first अनुदेशः is to be connected with the first उद्देशः, the second अनुदेशः with the second उद्देशः and so on. ² Order, injunction in general. E. दिश् with अनु, kṛit aff. चञ्.

अनुदेशिन् m. f. n. (-शि-शिनी-शि) (In Grammar.) Being the object of an अनुदेश (q. v.) in distinction from उद्देशिन् (q. v.) the object of an उद्देश (q. v.); 'समानां समसंख्यानां समपरिपठितानामुद्देशिनामनुदेशिनां च यथाक्रममुद्देशिभिः सहानुदेशिभिः संबध्यन्ते'. E. अनुदेश, taddh. aff. इनि.

अनुवृत्त Tatpur. m. f. n. (-तः-ता-तम्) Not taken out, not taken away &c. See **उवृत्त**. (If in ritual books said of the *Āhavanīya* (q. v.) fire, it means that this fire is not yet taken from the *Gārhapatya* (q. v.) where it is kept.) E. **अ** neg. and **उवृत्त**.

अनुवृताभ्यसमय Tatpur. m. (-यः) The setting of the sun, while the *Āhavanīya* (q. v.) fire is not yet removed from the *Gārhapatya* (q. v.) where it is kept. E. **अनुवृत्त** (in the sense of the locative) and **अभ्यसमय**.

अनुवृष्ट Tatpur. m. f. n. (-टः-टा-टम्) Not exalted, lowly-minded, not lofty. E. **अ** neg. and **उवृष्ट**.

अनुय Tatpur. m. f. n. (-यः-या-यम्) What must or ought not to be said, unspeakable, unutterable. Compare **अवय**. (The reading **अनुय** in the actual edition of Pāṇ. III. 1. 101. is to be corrected to **अनुय**.) E. **अ** neg. and **उय**.

अनुयोग Tatpur. m. (-गः) Absence of exertion or effort, laziness. E. **अ** neg. and **उयोग**.

अनुदृश्य Tatpur. m. f. n. (-यः-या-यम्) To be recognised, to be seen, visible. E. **दृश्** with **अनु**, kṛit aff. **तृ**.

अनुवृत्त Tatpur. I. m. f. n. (-तः-ता-तम्) Followed, pursued. E. **वृ** with **अनु**, kṛit aff. **त्**.

II. n. (-तम्) A measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or time taken to articulate a short vowel. E. **अनु** and **वृत्त** 'an inferior or minor *Druta*'.

अनुदाह Tatpur. m. (-हः) Celibacy. E. **अ** neg. and **उदाह**.

अनुद्विष Tatpur. m. f. n. (-यः-या-यम्) Easy, free from apprehension or perplexity. E. **अनु** neg. and **उद्विष**.

अनुदेन I. Tatpur. m. (-गः) Freedom from anxiety, the not being discomposed. E. **अ** neg. and **उदेन**.

II. *Bahuvr.* m. f. n. (-गः-गा-गम्) Free from anxiety. E. **अ** priv. and **उदेन**.

अनुदेनकर Tatpur. m. f. n. (-रः-री-रम्) Not causing fear, not terrifying sc. by its appearance (e. g. as the staff of a man belonging to the three superior castes, or as a judge ought to be). E. **अ** neg. and **उदेनकर**.

अनुधावन Tatpur. n. (-नम्) I. 'Chasing, pursuit, running after.' (fig.) Pursuit of any object, research, investigation, meditation. II. Cleansing, purifying. E. **धाव्** with **अनु**, kṛit aff. **कुट्**.

अनुध्यान Tatpur. n. (-नम्) Meditation, religious contemplation. E. **धि** with **अनु**, kṛit aff. **कुट्**.

अनुध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Meditating, reflecting. E. **धि** with **अनु**, kṛit aff. **यिनि**.

अनुनय I. Tatpur. m. (-यः) 'Salutation, courtesy, shewing respect or adoration to a guest or deity, submission, humility.' 'Humble supplication, conciliatory entreaty, reconciliation.' E. **नी** with **अनु**, kṛit aff. **ञच्**.

II. *Avyayibh.* (-यम्) According to propriety, agreeably to what is required, to circumstance; e. g. **अनुनयिदनुनयं वचः**. E. **अनु** and **नय**.

अनुनयप्रतिषप्रहास Tatpur. n. (-हम्) (In Buddhistic literature.) One of the 108 **धर्माशोकमुख** (q. v.), (probably) relinquishing what is adverse to respectful conduct or humility. E. **अनुनय-प्रतिष** and **प्रहास**.

अनुनयमान Tatpur. m. f. n. (-नः-ना-नम्) Showing respect or adoration, honouring. E. **नी** with **अनु**, kṛit aff. **शानच्**, and **āgama मुक्**.

अनुनयामन्त्र Tatpur. n. (-हम्) An address marked with conciliation, conciliatory address. E. **अनुनय** and **आमन्त्र**.

अनुनयिन् m. f. n. (-यी-यिनी-यि) Courteous, humble, submissive. E. **अनुनय**, taddh. aff. **इनि**.

अनुनाद Tatpur. m. (-दः) Sound, consequent sound, vibration, echo. E. **अनु** and **नाद**.

अनुनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Sounding after, echoing; e. g. **कसानुनादिन्** q. v. E. **अनु** and **नादिन्**.

अनुनायिका Tatpur. f. (-का) A secondary or inferior female character in a drama, one subordinate to the **नायिका** or principal female character, such as 'a friend, a female devotee, a slave, a nurse or female artisans'. E. **अनु** and **नायिका**.

अनुनाश Tatpur. m. (-शः) The name of a country (? this meaning is doubtful). E. **अनु** and **नाश**.

अनुनासिक Tatpur. m. f. n. (-कः-का-कम्) (In Grammar.) Uttered through the nose, nasal (see also **रन्त**), viz. 'A nasal sound in general, it being pronounced through the nose and with the appropriate organ of speech, as **रु** through the nose and the throat, **ञ** through the nose and with the palate &c. ' (Conditionally) a vowel or **य**, **व**, **ऋ**; in this case the nasal nature of the sound is indicated by the sign [~]. (N. B. **ँ** or **ं** represent the value of **य** or **व** preceded by **म्**; **ँ** that of **ऋ** preceded by **म्** or **न्**. In the pause a final vowel may be *anunāsika*. A *short* *anunāsika* vowel, when not occurring in a pause, represents apparently always the value of the same vowel and **म्** or **न्**; it must be, in general, the last vowel sound of the former part of a compound or of the word itself, followed by a final sibilant, e. g. **सँस्कृता** instead of **सम्-कृता**, **पुँखली** = **पुम्-खली**, **तखँत्त्वा** = **तखिन्स्-त्वा**. Only a few exceptions of this rule are mentioned by the *vaidik* grammarians, e. g. **अमिनन्तँ एव**; when **अ** of **न्त** is *anunāsika*, although it does neither stand in a pause nor represent more than its own sound. — A *long* *anunāsika* vowel, when not occurring in a pause, may be generally considered as representing the value of its short vowel and an original **न्त्** or of its short vowel and **न्**, provided **स्** or its substitute has been preserved; e. g. **महाँ रक्** = **महन्त्स् रक्**; **दधन्तँ यः** = **दधन्त्स् यः**; **सर्गँ इव** = **सर्गन्त्स् इव** or **महाँ चरति** = **महन्त्स् चरति**, **दक्षँरेकः** = **दक्षन्त्स् एकः**. The material difference that prevails between the *anunāsika* ([~]) and the *anuswāra* (◌ं) sound, does not appear to have been kept alive beyond the period of the *vaidik* literature, when an interchange between both was not deemed legitimate; according to the grammarians of the classical period, in the latter the *anunāsika* may be replaced by the *anuswāra*. The sign of the *anunāsika* ([~]), however, is but seldom met with in the ordinary Mss. referring to the post-*vaidik* literature; and from the reasons stated, its use in *vaidik* Mss. is objectionable, when it occurs in words like **यशँसि**, **धरँवि**, **विश्वँवो हितः** or in **मँहिष्ठ**, **वाँ सनिषत्**, **रँ** **खवाम** and similar instances in which the long nasal vowel does not represent more than the value of a short vowel and a nasal, or in which the short nasal vowel is not followed by a final sibilant.) E. **अनु** and **नासिका**.

अनुनासिकत्व n. (-त्वम्) The being nasal, nasality. E. **अनु-नासिक**, taddh. aff. **त्व**.

अनुनासिकलोप Tatpur. m. (-पः) The dropping or disappearance of a nasal. E. अनुनासिक and लोप.

अनुनासिकत्व n. (-त्वम्) The nasality of आ. E. अनुनासिक-आ, taddh. aff. त्व.

अनुनासिकादि Bahuvr. m. (-दिः) A combined consonant beginning with a nasal (न् &c.) as अन् &c. E. अनुनासिक and आदि; scil. संयोज.

अनुनासिकान्त Bahuvr. m. (-न्तः) A radical ending in a nasal; as तन्, गम् &c. E. अनुनासिक and अन्त; scil. धातु.

अनुनासिकोपध Bahuvr. m. f. n. (-धः-धा-धम्) ¹ Having a nasal penultimate. ² Having a preceding syllable pronounced with nasality (as a विवृत्ति or hiatus between सचो हङ् &c.). E. अनुनासिक and उपधा.

अनुनिनीषु Tatpur. m. f. n. (-षुः-षुः-षुः) Desirous of showing respect, of reconciling, of pleasing. E. नी in the desider., with अनु, kṛit aff. उ.

अनुनिर्देश Tatpur. m. (-शः) Telling, describing &c. (see निर्देश) in accordance with, in the same order as something previously told; e. g. मुखसामुपदिष्टानां क्रियाणामथ कर्मणाम् । क्रमशो यो ऽनुनिर्देशो यथासंख्यं तदुच्यते. E. अनु and निर्देश.

अनुनिर्वाप Tatpur. m. (-पः) Subsequently pouring out (e. g. clarified butter); a sacrificial rite occurring in several sacrifices. E. अनु and निर्वाप.

अनुनिर्वाप्या f. (-प्या) A religious ceremony referring to the अनुनिर्वाप. E. अनुनिर्वाप, taddh. aff. यत्.

अनुनीति Tatpur. f. (-तिः) The same as अनुनय. E. नी with अनु, kṛit aff. त्तिन्.

अनुन्नतगात्र Tatpur. m. f. n. (-चः-चा-चम्) Whose limbs are not too full (one of the eighty secondary signs or अनुवृत्तान् which characterize a great man according to the Buddhists. E. अनु neg. and उन्नतगात्र.

अनुव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Sane, sober, not wild, not mad. E. अनु neg. and व्यक्त.

अनुवाद Bahuvr. m. f. n. (-दः-दा-दम्). The same as अनुवक्त. E. अनु priv. and उन्नाद.

अनुपकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Not assisting, neglecting, ungrateful. E. अनु neg. and उपकारिन्.

अनुपकृत Tatpur. m. f. n. (-तः-ता-तम्) Unassisted. E. अनु neg. and उपकृत.

अनुपक्षित Tatpur. m. f. n. (-तः-ता-तम्) Not destroyed, not perished. E. अनु neg. and उपक्षित.

अनुपमीत Tatpur. m. f. n. (-तः-ता-तम्) Not praised, not made known. (In a vaidik passage, where this word occurs, it means 'not praised by others'.) E. अनु neg. and उपमीत.

अनुपघातार्जित Tatpur. m. f. n. (-तः-ता-तम्) (In Law.) Acquired without injury (to the father's property). E. अनु neg. and उपघात-अर्जित.

अनुपघ्नत् Tatpur. m. f. n. (-न्-न्नी-त्) Not doing injury (e. g. पितृद्रव्यम् to the father's property). E. अनु neg. and उपघ्नत्.

अनुपज Tatpur. n. (-जम्). See अनुपज.

अनुपजीवनीय m. f. n. (-यः-या-यम्) I. Tatpur. Who does not afford means to live upon. E. अनु neg. and उपजीवनीय. II. Bahuvr. Who has nothing to live upon. E. अनु priv. and उपजीवनीय.

अनुपठित Tatpur. m. f. n. (-तः-ता-तम्) Recited. E. पठ् with अनु, kṛit aff. त्त.

अनुपठितिन् m. f. n. (-ती-तिनी-ति) Having recited, with a noun in the locative, e. g. अनुपठिती वेदे 'having recited the Veda. E. अनुपठित, taddh. aff. इति.

अनुपतन Tatpur. n. (-नम्) ¹ Falling on or upon. ² Following. ³ (In Arithmetic.) Proportion. E. पत् with अनु, kṛit aff. न्.

अनुपति Avyayibh. After the husband. E. अनु and पति.

अनुपतित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Fallen, descended. ² Followed. E. पत् with अनु, kṛit aff. त्त.

अनुपथ I. Tatpur. m. f. n. (-चः-चा-चम्) Following the road.

II. Bahuvr. m. f. n. (-चः-चा-चम्) Having favourable roads (a vaidik epithet of the Maruts). E. अनु and पथिन्, samāsānta aff. च.

III. Avyayibh. (-चम्) Along the road. E. अनु and पथिन्, samāsānta aff. च्.

अनुपद् Tatpur. f. (-द्) Food (according to a vaidik comm. 'because it is daily searched for). E. पद् with अनु, kṛit aff. क्तिप्.

अनुपद I. Bahuvr. m. (-दः) A proper name (explained by a comm. अनुगतं पदमस्मि); his descendants are called अनुपदाः or आनुपदयः.

II. Tatpur. n. (-दम्) A burden, a word or passage repeated.

III. Avyayibh. (-दम्) ¹ Upon the foot, after, immediately after, with a noun in the genitive case. ² Step by step. ³ Word for word. E. अनु and पद.

अनुपदसूच Tatpur. n. (-चम्) The name of a work which interprets the Shādvinsābrāhmaṇa word for word. E. अनुपद (III.) and सूच.

अनुपदस्वत् Tatpur. m. f. n. (-स्वान्-स्वती-स्वत्) (ved.) Probably: not diminishing, not decaying. E. अनु neg. and उपदस्वत्.

अनुपदिन् m. (-दी) A searcher, an inquirer, one who follows or seeks for, with a noun in the genit., e. g. मृगशानुपदी, अनुपशुक्राणाम्. E. अनुपद (III.), taddh. aff. इनि.

अनुपदीना f. (-ना) A boot, a buskin. E. अनुपद (III.), taddh. aff. ख.

अनुपदृष्टिन् m. (-ष्टी) A proper name. E. अनु-उपदृष्ट, taddh. aff. इनि (?).

अनुपदेष्टु Tatpur. m. (-ष्टा) One who does not advise or instruct; e. g. हितानुपदेष्टा कुत्सितः सखा. E. अनु neg. and उपदेष्टु.

अनुपध Bahuvr. m. (-धः) Not preceded by a letter (liter. having no penultimate; as a sibilant or ह् which may be doubled if they are followed by a consonant and not preceded by a letter; e. g. श्रुतव्यमितः, हृष्ट्यान्वपिम्). E. अनु priv. and उपधा; scil. उन्मन्.

अनुपनाह Tatpur. m. (-हः) (In Buddhistic doctrine.) One of the 108 धर्मासोकमुख q. v.; (perhaps) want of attachment (?). E. अनु neg. and उपनाह.

अनुपन्यस Tatpur. m. f. n. (-सः-सा-सम्) Not laid down, not established, not clearly shown. E. अनु neg. and उपन्यस.

अनुपन्नास Tatpur. m. (-सः) Failure of proof or determination, the not establishing satisfactorily. E. अनु neg. and उपन्नास.

अनुपपत्ति Tatpur. f. (-त्तिः) ¹ The not taking place, failing to be, failure. ² The not being applied or applicable (as a rule in grammar &c.). ³ The not being conclusive (as an argument &c. brought to support a doctrine). ⁴ Absence of the means of subsistence (?). E. अनु neg. and उपपत्ति.

अनुपपन्न Tatpur. m. f. n. (-न्नः-ना-न्नम्) ¹ Uneffected, unaccomplished. ² Not applicable, not relevant. ³ Inconclusive (as an argument). ⁴ Undemonstrated, unsubstantiated. ⁵ Not having means of subsistence (?). E. ञ neg. and उपपन्न.

अनुपपादक Bahuvr. m. pl. (-काः) (In the Buddhistic doctrine of Nepal) a class of Buddhas which is of non-material origin, also called ध्यानिबुद्धाः 'the Buddhas of contemplation'; in contradistinction from the मानुषिबुद्धाः or the seven Buddhas of human origine, the last of which is Śākyamuni. E. ञ priv. and उपपादक lit. 'without a parent'.

अनुपप्लव Bahuvr. m. f. n. (-वः-वा-वम्) Free from misfortune, not distressed. E. ञ priv. and उपप्लव.

अनुपसृत Tatpur. m. f. n. (-तः-ता-तम्). The same as the preceding. E. ञ neg. and उपसृत.

अनुपबाध Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Not obstructed, not injured. E. ञ priv. and उपबाधा.

अनुपम Bahuvr. I. m. f. n. (-मः-मा-मम्) Incomparable, excellent, best.

II. f. (-मा) The female elephant of the south-west (as the wife of the elephant Kumuda) or according to others, of the north-east (as the wife of the elephant Supratika). E. ञ priv. and उपमा.

अनुपममति Bahuvr. m. (-तिः) The proper name of a contemporary of Śākyamuni, one of those to whom the Buddha expounded his doctrine. E. अनुपम and मति 'of incomparable intellect'.

अनुपमर्दन Tatpur. n. (-नम्) Not refuting a charge. E. ञ neg. and उपमर्दन.

अनुपमित Tatpur. m. f. n. (-तः-ता-तम्) Incomparable. E. ञ neg. and उपमित.

अनुपमेय Tatpur. m. f. n. (-यः-या-यम्) Incomparable. E. ञ neg. and उपमेय.

अनुपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Useless, unsuitable, unserviceable. E. ञ neg. and उपयुक्त (as according to a law book, 'vaidik writings to fools').

अनुपयोग Tatpur. m. (-यः) Unserviceableness, uselessness. E. ञ neg. and उपयोग.

अनुपरत Tatpur. m. f. n. (-तः-ता-तम्) Not stopped, not ceased. E. ञ neg. and उपरत.

अनुपरिधि Avyayibh. Along or near the परिधि q. v. E. अनु and परिधि.

अनुपलक्षित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unseen, unperceived. ² Unmarked, undiscriminated. E. ञ neg. and उपलक्षित.

अनुपलब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) ¹ Unobtained. ² Unperceived, imperceptible. E. ञ neg. and उपलब्ध.

अनुपलब्धत्व n. (-त्वम्). The same as अनुपलब्ध q. v. E. अनुपलब्ध, taddh. aff. त्व.

अनुपलब्धि Tatpur. m. (-ब्धिः) Not perceiving, non-perception, non-recognition (esp. used in the Sūtras of various philos. systems and the writings relating to them. See also अनुपलब्ध and अनुपलब्धिसम). E. ञ neg. and उपलब्धि.

अनुपलब्धिसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) A sophism on non-perception; viz. arguing: 'because the non-perception of an object cannot be perceived, therefore the non-perception of the object does not exist

and consequently the non-existence of the object cannot exist i. e. the object itself must exist'. This sophism is attributed by the Nyāya e. g. to those who maintain the eternity of sound on the ground that 'the non-perception of sound antecedently to pronunciation' — the reason alleged by the Nyāya for its non-eternity — may be refuted in the manner explained. E. अनुपलब्धि and सम (m. scil. प्रतिषेध or विकल्प or प्रयोग; f. scil. जाति; comp. for the meaning of these words the E. of अनित्यसम).

अनुपलभ्यमान Tatpur. m. f. n. (-नः-वा-नम्) Not being perceived, not being seen. E. ञ neg. and उपलभ्यमान.

अनुपलक्ष्य Tatpur. m. (-क्षः) The not being perceived, ascertained, or the not being perceptible, ascertainable; e. g. तदनुपलक्ष्यैरनुपलक्ष्यादावरणोपलब्धिः 'the perception of a covering is from the non-perception thereof not being perceptible'. See अनुपलब्धि and अनुपलब्धिसम. E. ञ neg. and उपलक्ष्य.

अनुपवीतिन् Tatpur. m. (-ती) One who does not wear the cord of his caste. E. ञ neg. and उपवीतिन्.

अनुपशय Tatpur. m. (-यः) (In Medicine.) Any aggravating thing or circumstance that increases the disease. E. ञ neg. and उपशय.

अनुपशान्त Tatpur. I. m. (-न्तः-न्ता-न्तम्) Not calm, not tranquil.

2. m. (-न्तः) The name of a Bauddha mendicant. E. ञ neg. and उपशान्त.

अनुपश्न Tatpur. m. f. n. (-श्नः-श्ना-श्नम्) Looking after, considering attentively. See प्रत्ययानुपश्न. E. हुन् with अनु, kṛit aff. श्.

अनुपसंहारिन् Tatpur. m. f. n. (-री-रिषी-रि) (In philosophy.) Non-exclusive, purely affirmative, as an argument of all-comprehensiveness whose subject does not exclude anything; as such an argument would lead to a conclusion of a purely formal kind, i. e. to no real conclusion, अनुपसंहारिन् is the characteristic of one of the modes of हेत्वाभास (q. v.) or 'semblance of argument'; compare also अनैकान्तिक. E. ञ neg. and उपसंहारिन्.

अनुपसर्ग I. Tatpur. m. (-र्गः) (In Grammar.) A particle which (or when it) is not an उपसर्ग (q. v.), for instance चकार in compounds like चकारवच, or अभि, परि in formations like अभिसावकीयति, परिसावकीयति, when अभि and परि do not qualify the radical सु but the denom. सावकीयति. E. ञ neg. and उपसर्ग.

II. Bahuvr. m. (-र्गः) ¹ Without an उपसर्ग q. v. (as a radical). ² Without obstruction, free from impediment; an epithet of ईश्वर. E. ञ priv. and उपसर्ग.

अनुपसर्गत्व n. (-त्वम्) The not being an उपसर्ग q. v. (see the preceding). E. अनुपसर्ग (I.), taddh. aff. त्व.

अनुपस्कृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not vitiated, not blamed, blameless (e. g. the law of Manu). ² Not ornamented, unfinished; e. g. राजतमनुपस्कृतम् a silver vessel not enchased. E. ञ neg. and उपस्कृत.

अनुपस्थान Tatpur. n. (-नम्) Absence. E. ञ neg. and उपस्थान.

अनुपस्थापन Tatpur. n. (-नम्) Not bringing near, not having ready or at hand. E. ञ neg. and उपस्थापन.

अनुपस्थापयत् Tatpur. m. f. n. (-यत्-यती-यत्) Not offering, not having ready or at hand (e. g. money). E. ञ neg. and उपस्थापयत्.

अनुपस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not ready, not at hand, not offered or produced. E. अ neg. and उपस्थापित.

अनुपस्थापित् Tatpur. m. f. n. (-यी-यिषी-यि) Absent, distant. E. अ neg. and उपस्थापित्.

अनुपस्थित Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Not approached &c. ² Not ready, not fresh in memory. ³ Sunk into oblivion (as a science &c.).

II. n. (-तम्) (In Grammar.) A word which is not उपस्थित (q. v.) i. e. which is not the word इति as it occurs in the writings referring to the recitation of the vaidik hymns. E. अ neg. and उपस्थित.

अनुपस्थिति Tatpur. f. (-तिः) Absence. E. अ neg. and उपस्थिति.

अनुपहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not injured, not impaired, not obstructed. ² Not polluted, not vitiated, not made impure. E. अ neg. and उपहत.

अनुपहतकुट Bahuvr. m. f. n. (-टः-टा-डम्) Who has (in his aspect) nothing that indicates injury or anger (one of the eighty secondary signs (or अनुवृत्तम्) which characterize a great man, acc. to the Buddhists. E. अ priv. and उपहत-कुट.

अनुपहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not summoned, not invoked. ² Not summoned in a loud voice, invoked in a low voice. E. अ 1. neg. 2. deter. and उपहत.

अनुपाकृत Tatpur. m. f. n. (-तः-ता-तम्) Not prepared or made fit for sacrificial purposes (as a victim before the muttering of prayers over it, or as the प्रातरनुवाक before the completion of the ceremonies required for it &c.). E. अ neg. and उपाकृत.

अनुपाकृतमांस Karmadh. n. (-सम्) Flesh of an animal which has not been made fit for sacrificial purposes by the recital of vaidik hymns, flesh of an animal which has not been killed at a sacrifice. (A Brāhmaṇa is forbidden to eat such flesh.) E. अनुपाकृत and मांस.

अनुपाक Tatpur. m. f. n. (-कः-का-कम्) Not clearly perceptible. E. अ neg. and उपाक.

अनुपात Tatpur. m. (-तः) ¹ Falling subsequently upon, alighting or descending upon in succession. ² Following. ³ (In arithmetic.) Proportion, the rule of three. E. अनु and पात or तत् with अनु, kṛit aff. त्.

अनुपातक Tatpur. n. (-कम्) A heinous offence, one similar to the four great crimes (महापातक) which are: ^a Causing the death of a Brāhmaṇa (directly or indirectly). ^b Drinking spirits. ^c Stealing (acc. to the comm. 'gold from a Brāhmaṇa'). ^d Committing incest with the wife of a father, natural or spiritual. The अनुपातक mentioned by Manu are the following: 1. False boasting of superiority (as pretending to be a Brāhmaṇa or conversant with the four Vedas, if one is not); 2. Malignant report, before a king, of crimes (comm.: punishable by death) — omitted by Yājñavalkya —; 3. Falsely accusing a spiritual preceptor; 4. Forgetting the Veda; 5. Showing contempt of the Veda (comm.: by resorting to heretical writings); 6. Giving false evidence (omitted by Yājñav.); 7. Killing a friend (comm.: not a Brāhmaṇa, this case being the first महापातक); 8. (Knowingly) eating things prohibited (i. e. food fit only for a Śūdra, as garlick &c.) or unfit to be tasted (as excrements &c.); [9. (According to Yājñavalkya) Kissing a woman

while in menstruation; 10. (Acc. to Yājñ.) Deceitfulness (i. e. saying one thing and doing another)]; 11. Appropriating a deposit (comm.: not the gold of a Brāhmaṇa (this case being the third महापातक) or acc. to another author. a deposit not of gold, if it belongs to a Brāhmaṇa); 12-17. Stealing a man, a horse, silver, a piece of land, a diamond or a gem [acc. to Yājñavalkya, 12-17. a horse, a gem, a man, a woman, a piece of land, and a cow]; 18-22. Sexual intercourse with one's own sister, with little girls before they have attained to puberty, with women of the lowest tribe (comm.: a Chāṇḍālī), with the wives of a friend or of a son [to which Yājñavalkya adds: 23-30. with a woman of the same gotra or family, the sister of a father or mother, the wife of a maternal uncle, the wife of one's father, the daughter or wife of a spiritual teacher or one's own daughter; Nārada adds moreover: 31-40. with a mother in law, the wife of a paternal uncle or of a pupil, the friend of a sister, one who comes for protection, the wife of one who carries on the government of the country — comm.: if he is not a Kshatriya —, a nurse, a female mendicant, a female devotee and a woman of the Brāhmaṇa class.] — Similar to the first Mahāpātaka are the Anupātakas, acc. to Manu, 1-3, acc. to Yājñavalkya, 3-5 and 7. Similar to the second Mahāpātaka are the Anup., acc. to Manu, 4-8; acc. to Yājñav., 1. 8. 9. 10. Similar to the third Mahāp. are the Anup., acc. to Manu and Yājñav., 11-17. Similar to the fourth Mahāp. are, according to Manu, the Anupāt. 18-22, acc. to Yājñav. (and Nārada, Yama &c.), 18-40. E. अनु and पातक.

अनुपातम् Tatpur. ind. Following, going after, having followed or gone after (used in phrases implying reiteration; for the construction comp. s. v. अनुप्रपातम्); e. g. कृतानुपातं कुसुमावबुद्धात् 'following creeper for creeper &c.', श्रीकृष्णकृष्णं नृहानुपातं कश्चिच्च जीवति संशयकः &c. 'like as a snake-catcher who plays with the snake is always in uncertainty whenever he goes house for house &c.'. E. अनु with अनु, kṛit aff. अनुत्.

अनुपाति Tatpur. m. f. n. (-ती-तिषी-ति) ¹ Following. ² Resulting from e. g. शब्दज्ञानानुपाती वस्तुमूर्तो विकल्पः 'imagination is (a notion) devoid of reality, resulting from knowledge conveyed by words'. E. पत् with अनु, kṛit aff. तिनि.

अनुपान Tatpur. n. (-नम्) ¹ (In Medicine.) A fluid vehicle in medicine, drink taken after or with medicine. ² (In a passage of the Chhând. Upan.) Drink which is near or stands close by. E. अनु and पाव.

अनुपातक Bahuvr. m. f. n. (-कः-का-कम्) Without shoes. E. अ priv. and उपातक, samāsānta aff. कप्.

अनुपानीय I. Tatpur. 1. m. f. n. (-यः-या-यम्) To be drunk after. E. वा with अनु, kṛitya aff. णीयच्.

2. n. (-यम्) Drink which is near (see अनुपान). E. अनु and पानीय.

II. m. f. n. (-यः-या-यम्) What is used as a vehicle (in medicine). E. अनुपाय, taddh. aff. ह्.

अनुपासन Tatpur. n. (-नम्) Preserving, guarding; e. g. विद्यानुपासन keeping to science, studying. E. वा, in the caus., with अनु, kṛit aff. ण्ट्.

अनुपाकयत् Tatpur. m. f. n. (-न्-नी-त्) ¹ Preserving, taking care of; e. g. अनिवर्तति यो ऽनुपाकयन्निधिबीजानि विवेक-
चारिणा &c. ² (Accord. to a comm.) Neglecting, disregarding; e. g. अनुपाकयतामुद्देशीं प्रभुशक्तिं दिव्यतामनीहया। अ-
पयान्चिरात्कहीभुक्तां अनिवर्तद्भवदादिव त्रिषः (the comm. referring अनुपाकयताम् = उपेक्षमात्राणाम् not to दिव्यताम् but to महीभुक्ताम्). E. पा, in the caus., with अनु, kṛit aff. अनु-
अनुपाक्षिन् Tatpur. m. f. n. (-क्षी-क्षिनी-क्षि) Preserving, cherishing, guarding; e. g. विद्यानुपाक्षिन्. E. पा, in the caus., with अनु, kṛit aff. क्षिनि.
अनुपाशु Tatpur. n. (-शु) The name of a plant (wild Calladium escul.). It is doubtful whether the word is genuine Sanskrit. E. unknown.
अनुपावृत्त Tatpur. m. pl. (-त्ताः) The name of a people. E. वृ neg. and उपावृत्त.
अनुपार्श्व Tatpur. m. f. n. (-र्श्वः-र्श्वी-र्श्वन्) Lateral. E. अनु and पार्श्व.
अनुपुत्र Tatpur. m. (-वः) ¹ The man spoken of before, the said man. ² A man who follows, a follower. E. अनु and पुत्र.
अनुपुष्प Bahuvr. (?) m. (-ष्पः) A kind of reed (Saccharum sara). See also शूर. E. अनु and पुष्प.
अनुपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वन्) ¹ Following what precedes, successive. ² Orderly, in regular or proper order; अनुपूर्वम् used adv., in regular or proper order, successively. Comp. अनुपूर्वशस्.
अनुपूर्वक्षि Bahuvr. m. (-शः) Whose hairs are grown in perfect order; one of the eighty secondary signs or अनुवृत्तान् q. v. which indicate the 'great man', accord. to the Buddhists. E. अनुपूर्व and क्षि.
अनुपूर्वनाच Bahuvr. m. (-चः) Whose limbs are regular or symmetrical; one of the eighty अनुवृत्तान् q. v. (compare the preceding), accord. to the Buddhists. E. अनुपूर्व and नाच.
अनुपूर्वज Tatpur. m. f. n. (-जः-जा-जन्) Born of parents in the regular sequence of the castes. Comp. अनुलोमज. E. अनुपूर्व and ज.
अनुपूर्वत्व n. (-त्वम्). The same as आनुपूर्व q. v. E. अनुपूर्व, taddh. aff. त्व.
अनुपूर्वदंष्ट्र Bahuvr. m. (-दंष्ट्रः) Whose (large?) teeth are grown in a regular manner or symmetrically; one of the eighty अनुवृत्तान् q. v. (compare अनुपूर्वक्षि); accord. to the Buddhists. E. अनुपूर्व and दंष्ट्रा.
अनुपूर्वनाभि Bahuvr. m. (-भिः) Whose navel is regular (acc. to an interpretation, whose navel turns to the right); one of the eighty अनुवृत्तान् q. v. (comp. the preced.); accord. to the Buddhists. E. अनुपूर्व and नाभि.
अनुपूर्वपाक्षि Bahuvr. m. (-क्षः) Whose lines of the hands are regular (acc. to an interpretation: extended); one of the eighty अनुवृत्तान् q. v. (comp. the two preced.), accord. to the Buddhists. E. अनुपूर्व and पाक्षि-सेवा.
अनुपूर्वधू Bahuvr. m. (-धूः) Whose eye-brows are regular (acc. to an interpret.: well shaped or with hairs in the proper order); one of the eighty अनुवृत्तान् q. v. (comp. the three preced.); accord. to the Buddhists. E. अनुपूर्व and धू.
अनुपूर्ववत्सा Bahuvr. f. (-त्सा) A cow which bears one calf after another, an excellent cow. E. अनुपूर्व and वत्स.

अनुपूर्वशस् ind. In regular order or succession, from the first, from above downwards; also followed by a noun in the genitive. E. अनुपूर्व, taddh. aff. शस्.
अनुपूर्वाङ्गुलि Bahuvr. m. (-लिः) Whose fingers are grown in a regular or graceful manner; one of the eighty अनुवृत्तान् q. v. (comp. अनुपूर्वक्षि); according to the Buddhists. E. अनुपूर्व and अङ्गुलि.
अनुपेत Tatpur. m. f. n. (-तः-ता-तन्) ¹ Not endowed with &c. ² Not invested with the characteristic (caste-) string. E. अनु neg. and उपेत.
अनुपोषण Tatpur. n. (-णम्) Not fasting. E. अनु neg. and उपोषण.
अनुप्रशस् Tatpur. m. f. n. (-शः-शा-शन्) Fallow (meadow-ground &c.). E. अनु neg. and उप्रशस्.
अनुप्रसिद्ध Tatpur. m. f. n. (-मः-मा-मन्) Not produced by sowing, grown wild. E. अनु neg. and उप्रसिद्ध.
अनुप्रदान Tatpur. n. (-नम्) Giving, gift, donation. E. दा with प्र and अनु, kṛit aff. कृट्.
अनुप्रपातम् Tatpur. ind. Following, going after, having followed or gone after. (Used in phrases which imply reiteration; either in composition with a noun in the sense of an accusative, or when not compounded with a noun, following the noun which then is repeated, or repeated itself after the noun, which then is not repeated; e. g. वेहानुप्रपातमाक्षि or वेहं वेहमनुप्रपातमाक्षि or वेहमनुप्रपातमनुप्रपातमाक्षि 'having gone house by house he sits down'. Compare अनुपातम्. E. अनु and प्रपातम् (पत् with प्र, kṛit aff. कृट्).
अनुप्रपादम् Tatpur. ind. The same as the preceding and used in the same manner, e. g. वेहानुप्रपादम् &c. See the preceding. E. पद् with प्र and अनु, kṛit aff. कृट्.
अनुप्रमाद्य Bahuvr. m. f. n. (-द्यः-द्या-द्यन्) Of proportionate length (as a surgical instrument). E. अनु and प्रमाद्य.
अनुप्रयुज्यमान Tatpur. m. f. n. (-जः-जा-जन्) Added afterwards, joined subsequently (as a word). E. अनु and प्रयुज्यमान.
अनुप्रयोक्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यन्) To be added afterwards or subsequently (as a word). E. अनु and प्रयोक्तव्य.
अनुप्रयोजन Tatpur. m. (-नः) Adding or joining afterwards, a subsequent addition (as of a word). E. अनु and प्रयोजन.
अनुप्ररोह Tatpur. m. (-हः) Growing or budding in conformity with. E. अनु and प्ररोह.
अनुप्रवचन Tatpur. n. (-नम्). Probably the same as अनुवचन q. v. E. अनु and प्रवचन.
अनुप्रवचनीय m. f. n. (-यः-या-यन्) Referring to, having for its object the अनुप्रवचन. E. अनुप्रवचन, taddh. aff. कृ.
अनुप्रवेश Tatpur. m. (-शः) ¹ Returning. ² Entering. See अनुप्रवेशम्. E. अनु and प्रवेश.
अनुप्रवेशन Tatpur. n. (-नम्) ¹ Returning. ² Entering. E. अनु and प्रवेशन.
अनुप्रवेशनीय m. f. n. (-यः-या-यन्) Referring to the return or entering, having the return or entering for its object. E. अनुप्रवेशन, taddh. aff. कृ.
अनुप्रवेशम् Tatpur. ind. ¹ Returning. ² Entering; used like अनुप्रपातम् q. v. E. अनु and प्रवेशम् (विन् with प्र, kṛit aff. कृट्).
अनुप्रश्न Tatpur. m. (-श्नः) A question referring to what has

been said before (e. g. by the spiritual teacher). E. अनु and प्र, or प्रश्न with अनु, kṛit aff. नङ्.

अनुप्रसक्ति Tatpur. f. (-क्तिः) Connexion with, esp. logical connexion. E. अनु and प्रसक्ति.

अनुप्रसर्पिन् Tatpur. m. f. n. (-र्पी-र्पिणी-र्पि) Going after, following. E. सुप् with प्र and अनु, kṛit aff. शिनि.

अनुप्रस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Latitudinal. E. अनु and प्रस्थ.

अनुप्रहरण Tatpur. n. (-णम्) Throwing into. E. ह् with प्र and अनु, kṛit aff. कृट्.

अनुप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Obtained, found. ² Reached, arrived. E. आप् with प्र and अनु, kṛit aff. क्त.

अनुप्रास Tatpur. m. (-सः) (In Rhetoric.) Repetition of similar letters, syllables or words, alliteration or rhyme; an **अलंकार** or mode of writing elegantly, so far as the sound is concerned (see **शब्दालंकार**) with five varieties; see **हेकानुप्रास**, **वृत्तानुप्रास**, **सुखानुप्रास**, **अन्वानुप्रास** and **साटानुप्रास**; see also **उद्गटानुप्रास**. E. अनु and प्रास or अस with प्र and अनु, kṛit aff. चञ्.

अनुसय Tatpur. m. f. (-यः-यी) A companion, a follower. E. सु with अनु, kṛit aff. अच् and टिट्.

अनुबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Bound to, connected with. E. बन्ध् with अनु, kṛit aff. क्त.

अनुबन्ध Tatpur. I. m. (-न्धः) ¹ Binding, confining. ² Connexion, association, attachment; close relation; e. g. **पूर्वाभ्यस्तनुबन्धः** 'connexion with the memory of things previously acquired'. **गीवारादिषु चोदनानुबन्धः** 'the injunction relates to or concerns wild rice &c. (not ग्रीहि)'. ³ An uninterrupted series, e. g. **वैरानुबन्धः** a series of hostilities or heroic deeds. ⁴ Consequence, result, e. g. **पूर्वकृतफलानुबन्धात्तदुत्पत्तिः** 'it (the body) is produced in consequence of the fruits of its former deeds'. ⁵ Cause esp. of a crime &c., e. g. **अनुबन्धं परिज्ञाय... दण्डं पातयेत्** let (the king) having ascertained the cause (comm.: of the offence) inflict punishment; or of an untoward event &c., e. g. **विराजे चागतं कक्षात्कोऽनुबन्धश्च तेऽभवत्** 'why hast thou come so late in the night and what was the cause (comm.: of the delay)?'. ⁶ Commencement, beginning. ⁷ A child (this meaning seems doubtful, at least as regards its etymol. interpretation; acc. to some it would be qualified as **मुञ्जानुयायिन्** 'following the chief i. e. the father &c. at the marriage ceremony &c.; the instance given however would not seem to countenance the meaning viz. **बासकानुबन्धेन याचाभङ्गो मा भूत्** 'let the festival not be disturbed by the incumbrance of children'; accord. to others the meaning 'child' would imply the tie of affection). ⁸ (In the system of the native grammarians.) An indicatory letter which is annexed to radicals (**धातु**), nominal bases (**प्रातिपदिक**), affixes (**प्रत्यय**), particles (**निपात**), inserted letters (**आगम**) and substitutes (**आदिश**), to mark some peculiarity in the accent, inflection or derivation; for instance an *indicatory* ह् denotes that verbs require the insertion of a nasal before their final consonant; the *anubandha* may be a vowel (in this case it is **अनुनासिक** q. v. in the system of Pāṇini) or a consonant. Being a mere technical element it cannot occur in real language. Instances of *anubandhas* may be gathered from the etymologies in this

Dictionary. See also इत्. ⁹ Any thing small or little, a part, a small part. ¹⁰ (In Medicine.) A secondary or symptomatic affection, one supervening on the principal disease.

¹¹ (In Arithmetic.) Junction or union; see **भानानुबन्ध**.

¹² (In the Vedānta philosophy.) An indispensable element of the study of the Vedānta; it consists of ^a the **अधिकारिन्** or the competent person, one who is well versed in the vaidik writings, observes the ceremonies &c., is purified in his heart &c.; ^b the **विषय** or the object-matter viz. the identity of the individual soul and Brahman (neuter); ^c the **संबन्ध** or the relation viz. between that identity to be proved and the authoritative evidence contained in the Upanishads, and ^d the **प्रयोजन** or the purpose viz. the cessation of ignorance and attainment of eternal bliss.

II. f. (-न्वी) ¹ Hickup. ² Thirst. E. बन्ध् with अनु, kṛit aff. चञ् in the fem. with डीप्.

अनुबन्धन Tatpur. n. (-नम्) Connexion, association. E. बन्ध् with अनु, kṛit aff. कृट्.

अनुबन्धिन् Tatpur. m. f. n. (-न्धी-न्धिनी-न्धि) Connected with, followed as by a consequence; e. g. **हितानुबन्धिन्** having a salutary result, **वैरानुबन्धिन्** resulting in enmity. E. बन्ध् with अनु, kṛit aff. शिनि.

अनुबन्ध I. Tatpur. m. f. (-न्धः-न्धा) One of the three principal paśus or sacrificial animals in the Jyotishtoma sacrifice. (See also **अपीवोमीयपशु** and **सवनीयपशु**.) It is a cow, and the proceedings with it take place after the Avabhṛitha on the fifth day of the Agnishtoma (q. v.). But as the sacrifice of a cow is forbidden in the present or Kali-yuga, a substitute for it is an offering of curds of two-milk-whey. — Also written **अनुबन्ध**. E. बन्ध् with अनु, kṛitya aff. यत्; with the ellipsis of पशु for the masc. and of जो for the feminine.

II. m. f. n. (-न्धः-न्धा-न्धम्) Principal, primary, what may receive an adjunct, as a root, a disease &c. E. अनुबन्ध, taddh. aff. यत्.

अनुबन्धपशु Karmadh. m. (-शुः) The sacrificial animal called अनुबन्ध. See the preceding. E. अनुबन्ध and पशु.

अनुबल Tatpur. n. (-बलम्) An army which follows, an auxiliary force. E. अनु and बल.

अनुबोध Tatpur. m. (-धः) ¹ Reviving the scent of a faded perfume. ² Replacing perfumes removed by bathing &c. ³ An after-thought. E. अनु and बोध.

अनुबोधन Tatpur. n. (-नम्) Recollecting, remembering. E. अनु and बोधन or बुध् with अनु, kṛit aff. कृट्.

अनुब्राह्मण Tatpur. n. (-णम्) A work similar to those called Brāhmaṇa. E. अनु and ब्राह्मण.

अनुब्राह्मणिन् m. (-णी) One who studies or knows the work Anubrahmaṇa. E. अनुब्राह्मण, taddh. aff. इनि.

अनुभङ्गम् Avyayibh. According to defeat, fear &c. (?). Compare also **आनुभङ्ग**. E. अनु and भङ्ग.

अनुभर्तु Tatpur. m. f. n. (-र्ता-र्ती-र्तु) (ved.) Imitating, resembling. (The vaidik passage **महतोऽनुभर्ती** where the word occurs is marked by the Prātiśākhya on account of the elision of च after ऋ.) E. भृ with अनु (comp. the meaning of ह् with अनु), kṛit aff. कृट्.

अनुभव Tatpur. m. (-वः) Knowledge other than remembrance,

- apprehension, notion, understanding. The same as अनुभूति q. v.; e. g. पूर्ववन्मजातमरुदुःखानुभव 'apprehension of the pains of death produced in a previous life'; or अयवार्थानुभव q. v. E. भू with अनु, kṛit aff. कृप्.
- अनुभवसिद्ध Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Established by perception, resulting from experience, e. g. छतिवैतन्वयोः सामानाधिकरन्मनुभवसिद्धम् 'the common substratum between action and consciousness is &c.'. E. अनुभव and सिद्ध.
- अनुभवसार Tatpur. m. (-रः) The name of a treatise on the merits of worshipping Śiva agreeably to the tenets of the Jangamas. E. अनुभव and सार.
- अनुभाव Tatpur. m. (-वः) ¹ Dignity, authority, power (such as results from wealth, a magisterial position &c.). ² Certainty, resolution (only in the positive sense of a good resolution, e. g. महाअनुभाव q. v.). ³ (In rhetorical terminology.) 'A symptom which indicates the feeling (भाव) produced by its appropriate causes'. These causes being naturally various from the character (रस) of a poetical composition, the rhetorical works enumerate the anubhāvas which are the concomitants of the different sorts of rasas; thus the symptoms of the Erotic (शुक्लार) are according to them, motion of the eye-brows, side-glances &c.; of the Comic (हास्य), blinking with the eye, smiles &c.; of the Pathetic (करुण), cursing one's fate, falling to the ground, crying &c.; of the Terrible (रौद्र), abuse, fierce looks &c.; of the Heroic (वीर), looking for a companion &c.; of the Fearful (भयानक), change of colour, stammering &c.; of the Disgustful (बीभत्स), spitting, contracting the mouth, shutting the eyes &c.; of the Wonderful (अद्भुत), wide opening of the eyes &c.; of the Quietistic (शान्त), horripilation (sic) &c.; of the Affectionate (वत्सल), horripilation, joy, tears &c. — Compare भाव and विभाव. E. अनु and भाव, lit. 'following or connected with condition, feeling &c.'.
- अनुभावक Tatpur. m. f. n. (-वकः-विका-वकम्) Making intelligible. E. भू in the caus., with अनु, kṛit aff. कृप्.
- अनुभावन Tatpur. n. (-जम्) (In rhetoric.) Representing feelings so as to make then the characteristic (शुक्लार &c. see रस and अनुभाव) of a poetical composition. E. भू in the caus., with अनु, kṛit aff. कृप्.
- अनुभाविन् I. Tatpur. 1. m. f. n. (-वी-विनी-वि) Perceiving, knowing (e. g. a witness).
2. m. (-वी) (In law.) According to some, the same as सपिण्ड q. v., a near kinsman (i. e. 'one who feels grief at a death in the family'), according to others, the same as 'a young son' (i. e. 'one who is or comes after'). E. भू with अनु, kṛit aff. कृप्.
- II. m. f. n. (-वी-विनी-वि) Having the symptoms which indicate feeling (see अनुभाव). E. अनुभाव, taddh. aff. कृप्.
- अनुभाषण Tatpur. n. (-णम्) (In the Nyāya phil.) Repeating an argument proposed for discussion, i. e. taking it up; the contrary (not-repeating it when it has been announced three times besides the first time) being considered as a tacit agreement or avowal of defeat. See अनुभाषण. E. भाष् with अनु, kṛit aff. कृप्.
- अनुभास Tatpur. m. (-सः) A kind of crow. (Perhaps the word ought to be read अनुभाष when it might suggest the mean-

ing of the Pica or Garrulus Argoratisensis.) E. भास (भाष्?) with अनु, kṛit aff. कृप् (?).

अनुभू Tatpur. m. f. n. (-भू-भू-भु) Perceiving, knowing. E. भू with अनु, kṛit aff. कृप्.

अनुभूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Understood, judged, apprehended. ² Perceiving, understanding. ³ Resulted, followed as a consequence. E. भू with अनु, kṛit aff. कृप्.

अनुभूति Tatpur. m. (-तिः) (In the Vaiśeṣika phil.) Apprehension, one of the two essential properties of intellect (बुद्धि); it is four-fold viz. knowledge arising from the senses (see प्रत्यक्ष), inference (see अनुमिति), comparison (see उपमिति) and verbal knowledge (शब्दज्ञ). Comp. अनुभव. E. भू with अनु, kṛit aff. कृप्.

अनुभूतिप्रकाश Tatpur. m. (-शः) The name of a work which paraphrases the Upanishads, by Vidyāraṇyamuni. E. अनुभूति and प्रकाश.

अनुभूतिस्वरूपाचार्य Karmadh. m. (-र्यः) The name of the author of the grammar Śārasvatī-prakriyā. E. अनुभूति-स्वरूप 'being apprehension itself', and आचार्य.

अनुभोज Tatpur. (?) n. (-जम्) (A modern law term.) Enjoyment, usufruct, a grant of hereditary land in Malabar, either rent-free or at pepper-corn-rent, in reward of service; also a present of betel or a cocoa nut, from the proprietor at the time of executing a deed of transfer of a garden or plantation to the person to whom the transfer is made, as symbolical of the character of the land made over. E. अनु and भोज.

अनुभ्रातृ Tatpur. m. (-ता) A younger brother. E. अनु and भ्रातृ.

अनुमत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Accepted, assented to. ² Agreeable, pleasant. ³ Loved, beloved. ⁴ Concurred with, being of one opinion.

2. n. (-तम्) Assent. E. मन् with अनु, kṛit aff. कृप्.

अनुमति Tatpur. f. (-तिः) ¹ Assent, permission, acquiescence.

² Conniving (at a criminal act). ³ The fifteenth day of the moon's age, on which she rises one digit less than full. (On this day it was held that the gods and the Manes of departed progenitors were favourable to the prayers of men; gifts made to Brāhmaṇas on this day were considered therefore to be meritorious. The three other phases of the increasing moon are कृष्ण, राका and सिनीवासी qq. vv. Compare also पौर्णमासी, अमावास्या, खर्विका and सबस्त्राणा.)

⁴ The former personified as a goddess and invoked especially in sacrificial acts connected with the Rājasūya sacrifice and the obsequial rites. The later mythology represents her as a daughter of Angiras and Smṛiti. ⁵ The name of the offering made to the goddess Anumati in the Rājasūya sacrifice and consisting of Puroḍāśa fried in eight bowls. E. मन् with अनु, kṛit aff. कृप्.

अनुमतिपत्र Tatpur. n. (-त्रम्) (A modern law term.) A deed expressive of assent or concurrence; especially a deed executed by a husband about to die, authorising his widow to adopt a son. E. अनुमति and पत्र.

अनुमध्यमम् Avyayibh. After the intermediate, after the next-oldest (मध्यम taken in reference to ज्येष्ठ and कनीयस). E. अनु and मध्यम.

अनुमन Tatpur. n. (-नम्) ¹ Assenting, acquiescing; e. g. स्वाच्छानुमन indulging in one's desires, doing as one pleases. ² Conniving (as at a criminal act). E. मन् with अनु, kṛit aff. कृट्.

अनुमन् Tatpur. m. f. n. (-ना-न्नी-न्) ¹ Consenting to, acquiescing. ² Conniving (at a criminal act), 'be it for one's own interest or for the interest of another'. E. मन् with अनु, kṛit aff. कृट्.

अनुमन्त्र Tatpur. n. (-न्त्रम्) Consecrating by the recital of appropriate hymns, e. g. उपांशुयाजानुमन्त्र consecrating the Upāṁśuyāja &c. E. मन्त्र with अनु, kṛit aff. कृट्.

अनुमन्त्रमन्त्र Tatpur. m. (-न्त्रः) A Mantra or hymn used for the consecrating of religious performances. E. अनुमन्त्र and मन्त्र.

अनुमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Consecrated by the recital of appropriate hymns (e. g. a weapon, thus made efficient). E. मन्त्र with अनु, kṛit aff. क्त and āgama इट्.

अनुमरण Tatpur. n. (-यम्) Dying with or following in death; the term usually denotes the cremation of a Hindu widow, whose husband's corpse is not on the spot, and with whose shoes she, therefore, ascends the pile: this is prohibited to Brāhmaṇa women; or the cremation of a widow with the body of the husband (see सहमरण). E. अनु and मरण.

अनुमर Tatpur. m. (-रः) A country or place adjoining a desert, or a country similar to a desert. E. अनु and मर.

अनुमा Tatpur. f. (-मा). The same as अनुमिति q. v. E. मा with अनु, kṛit aff. कृट्.

अनुमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) To be gratified by praise. (ved.) E. मद्, in the caus., with अनु, kṛitya aff. यत्.

अनुमान Tatpur. n. (-नम्) ¹ Inferring, as the cause of अनुमिति or of a conclusion drawn from given premises. According to the Sāṅkhya and Yoga-philosophies it is one of the three means (see प्रमाद्य) by which true knowledge may be obtained (see also प्रत्यक्ष or दृष्ट and आमम or आप्तवचन); according to the Nyāya and Vaiśeṣika phil., one of the four means for this end (see also प्रत्यक्ष, उपमान and शब्द). Inference may be, according to the definitions of Sāṅkhya and Nyāya philosophers, either one by induction (पूर्ववत्) e. g. that it will rain because clouds have gathered, or one by analogy (सामान्यतो दृष्टम्), e. g. that moon and stars are locomotive because they change their place and that a person therefore who changes his place is locomotive; or one by necessity (शेषवत्), e. g. that the ocean will be salt, because a drop taken from it, is salt. According to the Vaiśeṣika philosophers, inference may be either purely consecutive or positive (शेषान्वयिन्), i. e. when the major term is not excluded by any other notion (comp. अनुपसंहारिन्), e. g. all that can be known can be named, because only positive (not negative instances) can be alleged to prove the assertion; or purely exclusive or negative (शेषव्यतिरेकिन्), i. e. when only negative proof can be adduced, e. g. in asserting that earth is distinguished from all the other elements, because it is possessed of the quality of smell, for the argument would be that all that is not distinguished from all the other elements, is not possessed of the quality of

smell; or positive and negative (शेषव्यतिरेकिन्), i. e. when there exist positive and negative instances of the major term, e. g. where there is fire there is smoke, because the positive argument would be 'on the hearth' and the negative 'in the lake'. (The Mīmāṃsā and Vedānta philosophies do not discuss these topics, as inference is not considered by them to be a means of arriving at true knowledge.) ² (In rhetoric.) A logical anakolouthon by the way of inference, an अक्षरकार or mode of writing elegantly, e. g. 'wherever falls the look of woman, there fall sharpened arrows; I think therefore that the God of Love runs before them while shooting off his arrows'. E. मा with अनु, kṛit aff. कृट्.

अनुमानखण्ड Tatpur. n. (-खण्डम्) The name of a work on logical inference by Chintāmaṇi. E. अनुमान and खण्ड.

अनुमानप्रकाश Tatpur. m. (-शः) The name of a work on logical inference by Ruchidatta. E. अनुमान and प्रकाश.

अनुमानमणिदीधिति Tatpur. f. (-तिः) The name of a work on logical inference by Raghunātha. E. अनुमान-मणि, and दीधिति.

अनुमानोक्ति Tatpur. f. (-क्तिः) Reasoning, logic. E. अनुमान and उक्ति 'speaking from inference'.

अनुमापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to draw an inference, being the ground of inference (as कार्य or effect). E. सा in the caus., with अनु, kṛit aff. कृट् and āgama पुक्.

अनुमावम् Avyayibh. (Probably.) Like or as much as a kidney bean. Compare अनुमितम्. E. अनु and माव.

अनुमास Tatpur. m. (-सः) A following month. See मासानु-मासिक. E. अनु and मास.

अनुमित Tatpur. m. f. n. (-तः-ता-तम्) Inferred. E. मा with अनु, kṛit aff. क्त.

अनुमिति Tatpur. f. (-तिः) Conclusion, the result of अनुमान q. v.; it is defined as 'knowledge resulting from syllogizing'. See also s. v. अनुभूति. E. मा with अनु, kṛit aff. क्तिन्.

अनुमिमान Tatpur. m. f. n. (-नः-ना-न्म) Concluding, inferring. E. मा with अनु, kṛit aff. शानच्, āgama मुक्.

अनुमीयमान Tatpur. m. f. n. (-नः-ना-न्म) Inferred. E. सा, in the pass., with अनु, kṛit aff. शानच् and āgama मुक्.

अनुमृता Tatpur. f. (-ता) The woman who burns herself on a separate pile with a part of her husband's dress. E. मृ with अनु, kṛit aff. क्त.

अनुमेय Tatpur. m. f. n. (-यः-या-यम्) Inferable, to be inferred. E. मा with अनु, kṛitya aff. यत्.

अनुमोदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Assenting, sympathizing. E. मुद् with अनु, kṛit aff. कृट्.

अनुमोदन Tatpur. n. (-नम्) ¹ Pleasing. ² Assent, acceptance. ³ Sympathetic joy. E. मुद् with अनु, kṛit aff. कृट्.

अनुमोदित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased, delighted. ² Agreed, assented, agreeable, acceptable. E. मुद्, in the caus., with अनु, kṛit aff. क्त.

अनुलोचनी Tatpur. f. (-नी). The same as the following; comp. प्रलोचनी. E. अनु and लोचनी (लुच्, kṛit aff. शतृ).

अनुलोचा Tatpur. f. (-चा) An Apsaras, one of the ten produced by the will of Prajāpati and called the vaidik Apsaras. (See besides मेनका, सहयन्ता, पयिनी, पुञ्जिकन्ता, वृता-क्षता, वृताची, विशाची, उर्वशी and प्रलोचा.) E. लुच् with अनु, kṛit aff. चञ् or अनु and लोचा.

अनुययिष Avyayibh. According to a verse of the Yajurveda. E. अनु and ययिष.

अनुययम् Avyayibh. (Probably.) Like or as much as a barley corn. Compare अनुतिकम्. E. अनु and यय.

अनुया Tatpur. f. (-याः) (ved.) Food; acc. to the comm.: 'because it pervades the body'. Comp. अनुपक्व. E. या with अनु, kṛit aff. विच्.

अनुयान Tatpur. m. (-जः) A subsequent sacrificial act; distinct from अनुयाज q. v. E. अनु and याव.

अनुयाज Tatpur. m. (-जः) A secondary sacrificial act; the name of several offerings of clarified butter mixed with curdled milk, which occur in various sacrifices, as the Darśapūrnāmāsa &c. There are, for instance, nine Anuyājas in the Chāturmāsya; eleven in the Jyotishṭoma where they form part of the proceedings with the सवनीवपनु (q. v.). Eleven Anuyājas are also personified as divinities of one of the two classes comprising thirty three gods; comp. besides उपयाज and प्रयाज. Also written अनुयाज. Compare प्रयाज. E. अनु and याज.

अनुयाजक m. f. n. (-वान्-वती-वत्) Having the secondary sacrificial acts called अनुयाज. E. अनुयाज, taddh. aff. मतुप्.

अनुयात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Followed, pursued. ² Practised. See यातानयात. E. या with अनु, kṛit aff. क्त.

अनुयातु Tatpur. m. (-ता) A follower, a companion. E. या with अनु, kṛit aff. तुच्.

अनुयाच Tatpur. n. f. (-चम्-चा) Retinue, attendance. E. या with अनु, uñ. aff. चच्.

अनुयाचिक m. (-कः) A follower, a companion. E. अनुयाच, taddh. aff. ठन्.

अनुयान Tatpur. n. (-नम्) Following, going after. E. या with अनु, kṛit aff. कृट्.

अनुयायिता f. (-ता) or *त्व n. (-त्वम्) ¹ The being a follower. ² Succession, subsequence. E. अनुयायिन्, taddh. aff. तक् or त्व.

अनुयायिन् Tatpur. m. f. n. (-यी-यिनी-यि) ¹ A follower, a dependant or attendant. ² Following, consequent upon. E. या with अनु, kṛit aff. यिनि, āgama युक्, or अनु and यायिन्.

अनुयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Enjoined. ² Asked, inquired, examined. ³ Reprehended, censured. E. युक् with अनु, kṛit aff. क्त.

अनुयुक्ति m. f. n. (-क्ती) Having enjoined, inquired, examined, censured; with a noun following in the locative, e. g. अनुयुक्ती शास्त्रे having examined the book. E. अनुयुक्त, taddh. aff. र्णि.

अनुयुक्म Avyayibh. According to the order of the (four) Yugas or ages of the world. E. अनु and युग्म.

अनुयुषम् Avyayibh. Along the sacrificial post. E. अनु and युष्.

अनुयोक्तु Tatpur. m. (-क्ता) An examiner, a hired teacher. E. युक् with अनु, kṛit aff. तुच्.

अनुयोन Tatpur. m. (-जः) ¹ A question. ² Asking, solicitation. ³ Censure, reproof. ⁴ Explanation, comment. ⁵ Religious meditation, spiritual union. E. युक् with अनु, kṛit aff. चच्.

अनुयोनक Tatpur. m. (-कः) An Āchārya or spiritual teacher. E. अनुयोन and क्त 'who gives explanation'.

अनुयोजिन् Tatpur. m. f. n. (-जी-विनी-जि) ¹ What combines or unites. ² Connected or combined with, situated in or on. ³ Reproving; or a reprover. E. युक् with अनु, kṛit aff. यिनि.

अनुयोजन Tatpur. n. (-नम्) A question. See अनुयोन. E. युक् with अनु, kṛit aff. कृट्.

अनुयोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) ¹ To be examined. ² To be enjoined, at command. ³ To be censured, censurable. E. युक् with अनु, kṛitya aff. यत्.

अनुरक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Fond of, attached to, loving. ² Pleased. E. रक् with अनु, kṛit aff. क्त.

अनुरक्तलोक Bahuvr. m. (-कः) Loved by every body, a general favourite (one of the qualities which the leading character in a drama or poetical composition ought to possess). E. अनु-रक्त and लोक.

अनुरक्ति Tatpur. f. (-क्ति) Affection, love. E. रक् with अनु, kṛit aff. क्तिन्.

अनुरक्ष Tatpur. n. (-रक्षम्) Preserving. E. रक् with अनु, kṛit aff. कृट्.

अनुरक्षक Tatpur. m. f. n. (-क्षकः-क्षिका-क्षकम्) Gratifying, pleasing. E. रक् in the caus., with अनु, kṛit aff. खुक्.

अनुरक्षण Tatpur. n. (-नम्) ¹ Loving, being attached to. ² Pleasing. E. रक् (² in the caus.), with अनु, kṛit aff. कृट्.

अनुरजित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased. ² Inspired with affection. E. रज् in the caus., with अनु, kṛit aff. क्त.

अनुरणन Tatpur. n. (-नम्) Sounding in conformity with; e. g. शब्दशक्तिमूकानुरणनरूपवक्ष्यः &c. (scil. ध्वनिः). Comp. अनुस्वान्. E. रण् with अनु, kṛit aff. कृट्.

अनुरत Tatpur. m. f. n. (-तः-ता-तम्) Fond of, attached to. E. रम् with अनु, kṛit aff. क्त.

अनुरति Tatpur. f. (-तिः) Love, attachment. E. रम् with अनु, kṛit aff. क्तिन्.

अनुरथ I. Bahuvr. (?) m. (-जः) A proper name; a descendant of Kroshtī, the son of Kuruvatsa and father of Puruhotra.

II. Avyayibh. (-चम्) After the cart. E. अनु and रथ.

अनुरथा Tatpur. f. (-था) A road adjoining the main or carriage road, a by-road (in distinction e. g. from the रथ्या, the main road, and the राजमार्ग, the royal road). E. अनु and रथा.

अनुरस Tatpur. m. (-सः) ¹ (In Rhetoric.) A subordinate feeling or passion. ² (In Medicine.) A secondary flavour, as a little sourness in a sweet fruit (see चक्षानुरस &c.). E. अनु and रस.

अनुरहत् Tatpur. (?). See आनुराहति.

अनुरहस I. Bahuvr. m. f. n. (-सः-सा-सम्) Retired into solitude, solitary, private.

II. Avyayibh. (-सम्) Lonely, aside, apart. E. अनु and रहस्, samāsānta aff. चच्.

अनुराम Tatpur. m. (-जः) Attachment, love. E. रज् with अनु, kṛit aff. चच्.

अनुरामक m. f. n. (-वान्-वती-वत्) Loving, affectionate, in love with. E. अनुराम, taddh. aff. मतुप्.

अनुरामिता f. (-ता) The being feeling or affectionate. E. अनुरामिन्, taddh. aff. तक्.

अनुरामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Impassioned, affectionate, loving. E. रज् with अनु, kṛit aff. चिनुक्.

अनुरामेक्षित Tatpur. n. (-तम्) The external sign, as gesture &c. by which love betrays itself. E. अनुराम and इक्षित.

अनुराधम् Avyayibh. Every night, night by night. E. अनु and राधि, samāsānta aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

2. f. (-धा) The seventeenth Nakshatra (q. v.) or lunar mansion, described as a row of oblations; it consists of four, or according to a different reading, of three stars; its chief and middlemost star is placed by the authorities in 3° or 2° or 1° 45' S. and in 224° or 224° 5' E., and must intend the star near the head of the Scorpion (♏ Scorpionis) and the asterism probably comprises β♏ and ρ♏ Scorpionis. Also written अनुराधा. See राधागुराधा and विशाखागुराधा. E. अनु and राधा, the name of the sixteenth Nakshatra.

II. 1. m. f. n. (-धः-धा-धम्) Born under the constellation Anurādhā.

2. m. (-धः) A proper name, the son of Pāṇdu-Śākya and founder of the village or town Anurādhā (see अनुराधयाम and अनुराधपुर), the ancient capital of Ceylon. E. अनुराधा with लुक् of the taddh. aff. चक्.

अनुराधयाम Tatpur. m. (-मः) The village (later the town) Anurādhā; the same as अनुराधपुर q. v. and the Ἀνοῦρ-
γρᾱμμον or Ἀνοῦρογρᾱμμον of Ptolemaeus. E. अनुराध and याम.

अनुराधपुर Tatpur. n. (-पुरम्) The name of the ancient capital of Ceylon, founded according to the legends by Anurādhā (q. v.), and the principal place of Buddhistic relics; it was possessed especially of the tooth of Buddha which has played a great part in the history of Ceylon and is still preserved in Kandi. See also अनुराधयाम. Its geographical position is 8° 15' N. Lat. 98° 14' 36" E. L. E. अनुराध and पुर.

अनुर Tatpur. m. f. n. (-रः-र or -री-र) Not large, small. E. अ neg. and उर.

अनुरञ्ज Tatpur. I. m. f. n. (-ञ्जः-ञ्जा-ञ्जम्) ¹ Checked, opposed. ² Pleased, pacified.

II. m. (-ञ्जः) A proper name: a cousin of Śākyamuni. E. रञ् with अनु, kṛit aff. ञ्.

अनुरञ्जक m. (-कः). The same as अनुरञ्ज (m.). E. The preceding, taddh. aff. कन्.

अनुरञ्ज Tatpur. m. f. n. (-त्) Loving, favouring, following. Also read अनुरञ्ज. E. रञ् with अनु, kṛit aff. ञ्.

अनुरहा Tatpur. f. (-हा) The name of a sweet smelling grass (Cyperus pertenuis Roxb.) or of a bulb of the root of Cyperus Juncifolius. See नागरमुस्तक. E. रह् with अनु, kṛit aff. ह.

अनुरूप I. Bahuvr. 1. m. f. n. (-पः-पा-पम्) ¹ Like, resembling. ² Fit, suitable. ³ According to.

2. m. (-पः) The second of three तुच or stanzas (each consisting of three verses) recited at a sacrificial act; of the three तुच, for instance, in the beginning of the second portion of the Samaveda, उपासी गायत नराः &c., दवि-
सुतत्वा दवा &c., and पवमानस्य ते कवे &c. which form the बहिष्यवमानसोच and are recited e. g. in the द्वादशाह sacrifice, the Trīcha which begins with the words दविसुतत्वा दवा is called the अनुरूप. (See besides सोचीय and पर्यास.)

3. n. (-पम्) ¹ Conformity, likeness, analogy (अनुरूपेण conformably, agreeably to). ² Fitness, suitableness.

II. Avyayibh. (-पम्) Conformably, agreeably to. E. अनु and रूप.

अनुरूपचेष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Endeavouring to act becomingly. E. अनुरूप and चेष्टा.

अनुरेवती Tatpur. f. (-ती) The name of a plant; the same as अशुदन्ती q. v. E. अनु and रेवती.

अनुरोध Tatpur. m. (-धः) ¹ The accomplishing of a desired object for another person, obligingness, compliance. ² Conformity. ³ Application, bearing (of a rule). Compare अनु-
वृत्ति. E. रध् with अनु, kṛit aff. चक्.

अनुरोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Complying with, complaisant. E. रध् with अनु, kṛit aff. क्.

अनुरोधन Tatpur. n. (-नम्) Compliance, complaisance, obligingness. E. रध् with अनु, kṛit aff. ण्ट.

अनुरोहिता f. (-ता) The being obliging or complaisant. E. अनुरोधिन्, taddh. aff. तक्.

अनुरोधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Compliant, complaisant, acting in conformity with or in regard of. E. रध् with अनु, kṛit aff. धिगुक्.

अनुरोहण Tatpur. n. (-णम्) (Probably) the same as अन्वारोहण q. v. E. रह् with अनु, kṛit aff. ण्ट.

अनुरोहणीय m. f. n. (-यः-या-यम्) (Probably) the same as अन्वारोहणीय q. v. E. अनुरोहण, taddh. aff. ह्.

अनुरोहत् Tatpur. m. (-न्) A proper name. See आनुरोहति. E. रह् with अनु, kṛit aff. श्.

अनुसा Tatpur. (?) f. (-सा) A proper name of ¹ A female Buddhistic Arhat or Saint who is renowned for having introduced the Buddhistic religion in Lankā or Ceylon in the time of the king Aśoka; she was the wife of Mahānāga, the younger brother of Mahendra and received the dignity of a female Arhat from Sanghamitrā, the sister of Mahendra. ² A queen of Ceylon renowned for her profligacy. She was the wife of Koranāga, the brother of Mahākūla-mahātishya, whom she killed by poison as well as his son Tishya and four paramours whom she married in succession. A second son of Mahākūla, Kālakanatishya revolted at last against her and caused her death in the year 41 before Christ. E. doubtful.

अनुसाप Tatpur. m. (-पः) Repetition. E. अनु and साप.

अनुसास Tatpur. m. (-सः) A peacock. E. अनु and सास.

अनुसास् Tatpur. m. (-स्) A peacock. E. अनु and सास्.

अनुलिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Smeared, anointed. E. लिप् with अनु, kṛit aff. ञ्.

अनुलेप Tatpur. m. (-पः) Uction, anointing. E. लिप् with अनु, kṛit aff. चक्.

अनुलेपक Tatpur. m. f. n. (-कः-पिका-पकम्) Anointing, who or what anoints. E. लिप् with अनु, kṛit aff. क्.

अनुलेपन Tatpur. n. (-नम्) ¹ Anointing the body. ² Unguent so used; as such are enumerated the unguents made of कुङ्कुम (Crocus sativus), अमिशिख (Arthamus tinctorius), कॉरमीर (Costus speciosus), चन्दन (Syrium myrtifolium) and श्रीखण्ड (Sandal wood). ³ Oily or emollient application (see the former meaning). E. लिप् with अनु, kṛit aff. ण्ट.

अनुलेपिका Tatpur. f. (-का). See अनुलेपक; comp. आनुलेपिक. E. the fem. of अनुलेपक.

अनुलेपिन् Tatpur. m. f. n. (-पी-पिनी-पि) Anointing the body; e. g. गात्रानुलेपिन्. E. लिप् with अनु, kṛit aff. णिनि. (In compounds such as ताम्रमृष्टानुलेपिन् the E. is not ताम्र-मृष्ट and अनुलेपिन्, but ताम्र-मृष्ट-अनुलेप, taddh. aff. णि, since

the taddh. aff. इति does not belong to the last part of the compound, but to the whole.)

अनुलोम I. Tatpur. 1. m. f. n. (-मः-सा-मम्) In natural order or direction, regular, successive (liter. with the hair), the reverse of प्रतिबोम; comp. e. g. प्रतिबोमानुलोमपाद-बन्ध.

2. m. (-मः) ¹ A proper name; his descendants are called अनुलोमाः or अनुलोमयः (plur. of अनुलोमि); according to another authority, however, the name of the descendants ought to be अनुलोमानः or अनुलोमयः (plur. of अनुलोमि). ² (In vaidik grammar; scil. चत्वारसन्धि) One of the two kinds of the Sandhi called चत्वारसन्धि q. v., viz. when a final vowel or the last syllable of एवः, स्तः or सः is followed by a consonant (of a new word; the case in the latter three instances being similar to those of the meeting between a final vowel and a beginning consonant, since their Visarga is dropped). Compare प्रतिबोम.

3. m. plur. (-माः) scil. वर्णाः; mixed tribes or castes; for the special meaning, in which this word is used, see अनुलोमय.

4. f. (-सा) A woman of a caste inferior to that of the man; e. g. a Kshatriyā woman when spoken of in reference to a Brāhmaṇa man. Comp. अनुलोमय.

[5. (In Buddhistic literature the word अनुलोम expresses the regular order in which certain ascetic rites are to be performed; e. g. the kasinānuloma consists of the eight first kasinas in their regular order, the dhyānānuloma of the four successive dhyānas.]

II. Avyayibh. (-मम्) In natural order, regularly, successively. E. अनु and लोमन्, samāsānta aff. अच्.

अनुलोमकथ Karmadh. m. (-पः) The name of the 34th of the Pariśiṣṭhas of the Atharvaveda. E. अनुलोम and कथ.

अनुलोमकट्ट Tatpur. m. f. n. (-ट्टः-ष्टा-ट्टम्) Ploughed (as it were) with the grain; e. g. अनुलोमकट्टं विच पुनः प्रतिबोमं कर्षति 'he ploughs the field first with and then against its grain', i. e. first in one and then in its opposite direction. E. अनुलोम (II.) and कट्ट.

अनुलोमय Tatpur. m. f. n. (-यः-जा-यम्) Born in due gradation; applied especially to the mixed tribes or offspring of a father superior in caste to the mother, viz. the Mūrdhāvasikta (son of a Brāhmaṇa and a Kshatriyā mother), the Ambashṭha (son of a Brāhmaṇa and Vaiśyā mother), the Nishāda or Pāraśava (son of a Brāhmaṇa and Śūdrī mother), the Mābishya (son of a Kshatriya and Vaiśya mother), the Ugra (son of a Kshatriya and Śūdrī mother) and the Karaṇa (son of a Vaiśya and Śūdrī mother). For the offspring of a mother superior in caste to the father see प्रतिबोम and प्रतिबोमय. E. अनुलोम and य.

अनुलोमन् Tatpur. m. pl. (-मानः) The descendants of अनुलोम (acc. to one authority; acc. to another their name is अनुलोमाः or अनुलोमयः. See अनुलोम I. 2.). E. अनु and लोमन्.

अनुलोमन Tatpur. 1. m. f. n. (-नः-नी-नम्) ¹ Putting in due order, regulating; e. g. धर्मानुलोमन. ² (In Medicine.) Directing into the proper channel; esp. applied to medicines intended to correct the vitiated air of the body or to obviate urinary and excretory impediments.

2. n. (-नम्) ¹ Regulating. ² Obviating the diseases mentioned before by correcting vitiated air &c. E. अनुलोमि, kṛit aff. कृट्.

अनुलोमपरियोता Tatpur. f. (-ता) A woman married in the regular gradation of the caste inferior to that of the husband. E. अनुलोम (II.) and परिधीत.

अनुलोमाय Bahuvr. m. f. n. (-यः-या-यम्) Of favourable or well regulated fortune. E. अनुलोम and यय.

अनुलोमि denom. par. (अनुलोमयति — aor. अन्वनुलोमत) ¹ To go or touch with the grain. ² (In Medicine.) To direct into the proper channel, as vitiated air of the body, excrements &c. E. अनुलोम, denom. aff. णिच्.

अनुलम्ब Tatpur. m. f. n. (-बः-बा-बम्) Not excessive. E. अनु neg. and लम्ब.

अनुवंश I. Tatpur. m. (-शः) ¹ A genealogical table, a song embodying such tables or lists. (A comm. renders this word simply with वाचा 'a song' and अनुवंश with वातव्य; the meaning 'song' however seems too general and would not always convey a distinct meaning of अनुवंश.)

II. Avyayibh. (-शम्) According to the families or races. (The word अनुवंश is derived from the Avyayibh., not from the Tatpur.) E. अनु and वंश (the E. of I. 1. however according to the comm. mentioned, would have to be in conformity with that given of वंश, वन् with अनु, kṛit aff. श्).

अनुवंश m. f. n. (-शः-शा-शम्) Being in or referring to the genealogical lists. (A comm., differing from the grammatical authority of the given meaning, renders this word वातव्य 'to be sung' thus deriving it as a Tatpur. from वन् with अनु, kṛitya aff. यत् — but without probability.) E. अनुवंश, taddh. aff. यत्.

अनुवक्तव्य Tatpur. m. f. n. (-वः-वा-वम्) ¹ To be named in reference to what has been said before (compare अनुवाक).

² To be repeated, to be spoken after. E. वच् with अनु, kṛitya aff. यत्.

अनुवक्र Tatpur. m. f. n. (-क्रः-का-क्रम) Somewhat oblique (another reading of this word is अतिवक्र q. v.); applied esp. to the diurnal motion of a planet in its orbit (see व्रति); of which motions eight are enumerated, subdivided again into two classes; the अनुवक्रव्रति belongs to that class of motions which is called वक्र. E. अनु and वक्र.

अनुवक्रव Tatpur. m. (-वः) Moving in a somewhat oblique direction (as a planet); see the preceding. E. अनुवक्र and व.

अनुवचन Tatpur. n. (-नम्) ¹ Speaking after or in conformity with, repeating, reciting; e. g. वेदानुवचन repeating the words of the Veda in the same manner as the teacher has enounced them, i. e. reading or studying the Veda; सावि-त्र्यनुवचन reciting the Sāvitrī hymn. ² A lecture or chapter (esp. in the Kāthaka recension of the black Yajurveda).

³ (In the liturgical literature.) The speaking of and the name of certain vaidik passages or mantras which are addressed by certain priests at sacrifices to the deity in consequence of, and in conformity with, other passages spoken by other priests, esp. by the Adhvaryu, which contain an injunction or प्रिय (q. v. and compare अनुवाचन); the अनुवचन are either connected with the प्रिय immediately (see समस्त), or separated from them by other words (see व्यस्त); e. g. such अनुवचन

as प्र वो वावा अभिषवः । अज्ञानि त्वामधरे देवयमः &c. are separated from प्रैष such as अयमे समिधमानायानुग्रहि । यूपायाज्यमानायानुग्रहि, while in the instances होतायचदधि &c. the अनुवचन is immediately followed by the प्रैष 'हो-तुर्यव', or in the instance मीचावहणः प्रेषति चानु चाह, the anuvachana 'चानु चाह' follows immediately the praisha मीचा. E. वच् with अनु, kṛit aff. कृट्.

अनुवचनीय m. f. n. (-यः-या-यम्) Referring to the अनुवचन q. v. E. अनुवचन, taddh. aff. क्.

अनुवत्सर Tatpur. m. (-रः) ¹ A year (comp. वत्सर, इद्वत्सर, उद्वत्सर, परिवत्सर, संवत्सर). ² (In Astronomy.) In the Bṛihaspati (or Jupiter) cycle which consists of five cycles of twelve years, the fifth which is presided over by Brahman (for the other four cycles see इद्वत्सर &c.). E. अनु and वत्सर.

अनुवनम् Avyayibh. Along or near the forest. E. अनु and वन.

अनुवर्तन Tatpur. n. (-नम्) ¹ Following, attending. ² Obliging or serving another. ³ Concurring, admitting. ⁴ Consequence, result. E. वृत् with अनु, kṛit aff. कृट्.

अनुवर्तिन् Tatpur. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) ¹ Following. ² Obedient. E. वृत् with अनु, kṛit aff. क्तिनि.

अनुवर्त्तन् Bahuvr. m. f. n. (-र्त्तो-र्त्तो-र्त्तो) Following. E. अनु and वर्त्तन्.

अनुवश I. Tatpur. m. (-शः) Obedience, deference.
II. Bahuvr. m. f. n. (-शः-शा-शम्) Wishing to please or to fulfill one's desires, obedient. E. अनु and वश.

अनुवषट्कार Tatpur. m. (-रः) A second वषट्कार or exclamation at a sacrifice, the first वषट्कार being intended for the principal deity and the अनुवषट्कार for the other deities; in the Jyotishtoma, for instance, the Chamāsas with the juice of the Soma plant are at the वषट्कार offered to Indra, and afterwards at the अनुवषट्कार to the other deities, Mitra and Varuna &c. According to the decision of the Mimāṃsists, however, Indra the principal deity, would also have to be mentally supplied i. e. to share in the offering made at the Anuvashatkāra. E. अनु and वषट्कार.

अनुवषट्कृत Tatpur. n. (-तम्). The same as अनुवषट्कार. E. अनु and वषट्कृत.

अनुवसित Tatpur. m. f. n. (-तः-ता-तम्) Tied to, connected with, addicted to; e. g. पापानुवसित. E. सि with अव (in its form व) and अनु. The same as अन्वसित.

अनुवह Tatpur. m. (-हः) The seventh of the seven tongues or flames of the sacrificial fire (lit. carrying along), also called निवह (the others are: प्रवह, आवह, उद्वह, संवह, निवह and परिवह. Compare also s. v. अग्निविह्वल). E. वह् with अनु, kṛit aff. क्.

अनुवाक Tatpur. m. (-कः) ¹ Reciting, recital, reading; e. g. अनुवाकहता बुद्धिः 'common sense lost in or by the reading (of the Vedas)'. ² A section, a chapter, esp. of the Rīg-, Yajur- or Atharvaveda and of writings referring to either of these Vedas. ³ One who recites (? comp. चानुवाक). E. वच् with अनु, kṛit aff. क्.

अनुवाकसंख्या Tatpur. f. (-ख्या) The name of the fourth of the eighteen Pañśishtas belonging to the Yajurveda. E. अनुवाक and संख्या.

अनुवाकानुक्रमणी Tatpur. f. (-णी) The name of an Anukramāṇī (q. v.) of hymns of the Rīgveda by Śaunaka. E. अनुवाक and अनुक्रमणी.

अनुवाकवत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक, accompanied with an अनुवाक. E. अनुवाक (with its final vowel shortened), taddh. aff. मतुप्. (This word which occurs in the present edition of the Śatapathabr. is perhaps a misreading for अनुवाकवत् which is found elsewhere.)

अनुवाक्या Tatpur. f. (-क्या) The name of such verses of the Rīgveda as are recited by the priest Hotṛi (q. v.), when the deity is invoked by him to partake of the Havis or clarified butter. This word is found frequently together with याज्या (q. v.), the name of those hymns of the same Veda which are recited by the Hotṛi when the Havis-oblation is actually made. The Anuvākyās are spoken in a slow or as it were drawling tone, while the Yājyās are recited quickly. According to the Mīmāṃsā no priest but the Hotṛi is allowed to recite either of them. Compare also पुरोऽनुवाक्या and याज्यानुवाक्या. E. वच् with अनु, kṛitya aff. क्त्.

अनुवाक्यावत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक, accompanied with an अनुवाक. Compare अनुवाकवत्. E. अनुवाक्या, taddh. aff. मतुप्.

अनुवाक् Tatpur. f. (-वाक्). The same as अनुवचन (but not to be confounded with अनुवाक्या). E. वच् with अनु, kṛit aff. क्तिप्, the vowel of the radical being lengthened.

अनुवाचन Tatpur. n. (-नम्) Causing to recite; esp. in the liturg. literature, as the effect of a प्रैष (q. v.) or injunction addressed by the Adhvaryu to another priest which causes the latter to invite the god or gods to partake of a sacrifice, by reciting certain passages from the Rīgveda. (Compare अनुवचन.) E. वच् in the caus., with अनु, kṛit aff. कृट्.

अनुवाचनप्रैष I. Tatpur. m. (-वः) An injunction esp. addressed by the Adhvaryu to the Hotṛi (qq. vv.) for the purpose of causing the latter to invite the god or gods by certain mantras to partake of the sacrifice.
II. Dvandva (-वी) The injunction esp. of the Adhvaryu addressed to the Hotṛi to invite the gods &c. (see the preceding) and that of the Adhvaryu to the Maitravārūna (q. v.), to assign to them their respective portions of the sacrifice. E. अनुवाचन and प्रैष.

अनुवाचनीय m. f. n. (-यः-या-यम्) Referring to or fit for the अनुवाचन q. v. E. अनुवाचन, taddh. aff. क्.

अनुवाचित Tatpur. m. f. n. (-तः-ता-तम्) Referred to, mentioned before. E. वच्, in the caus., with अनु, kṛit aff. क्त्.

अनुवात Tatpur. m. (-तः) The wind that blows from behind; अनुवाति 'when the wind blows from behind, to windward'. E. अनु and वात.

अनुवाद Tatpur. m. (-दः) ¹ Reference or referring to what has been previously said, not in the way of a mere repetition or tautology, but in that of explanation, detailed comment or emphasis; explanatory and corroborative reference, explanation; e. g. भूपरिधिमानुवादः 'a detailed explanation with reference to the measure of the earth's circumference (mentioned before in the Golādhyāya)'; or, in Manu 2. 53. the words खानि संसृजेत् are an अनुवाद to निषेध &c. 2. 51., because they give a detailed illustration of the general injunction contained in the latter verse. If a word is repeated or an expression used which would seem superfluous, because not conveying a new notion, such repeated word or

such expression is अनुवाद, provided a certain purpose be connected with it, otherwise it would be siple पुनरुक्त or a meaningless tautology, e. g. घटो घटः or घटः कलसः, 'a jar is a jar' would be a पुनरुक्त; but the repetition of पश्येत in Yājñav. 2.1. from 1.359. is an अनुवादः because it points to the connexion between both passages and to the detail which is to follow as an illustration of 1.359.; or in Manu 1.72. परिसंख्या might be taken as an अनुवाद to सहस्रं, because it imparts greater emphasis to the bare numeral.

² In the ritual literature अनुवाद designates those passages of the Brāhmaṇa portion of the Vedas, which point to an injunction given before (विधि q. v.) and illustrate it by the way of comment, or by entering into greater detail, or by adding supplementary rules, but without stating the purpose of the injunction itself as the latter would be the object of the अर्थवाद (q. v.); the अनुवाद being accessory, therefore, to the विधि portion of the Brāhmaṇa and precluded from giving independent regulations, the supplementary rites they contain are not considered of equal weight and as absolute as those of the विधि; there exists however sometimes a difficulty to decide whether a passage of the Brāhmaṇas is विधि or अनुवाद, or in other words whether its injunctions are absolute or not, as appears from the discussion of the Mimāṃsists. (The Nyāya, supported by the commentaries on the Mimāṃsā, distribute the text of the Brāhmaṇa under the three heads of विधि, अनुवाद and अर्थवाद qq. vv.; a later division makes अनुवाद one of the three categories of the अर्थवाद.) ³ Report, e. g. कुत्सितार्थानुवादः. ⁴ Abuse, reviling (? this meaning is given by several dictionaries on the authority of the Śabdaratnāvalī, but, to judge from the Mss. at my disposal, it would seem to proceed from another reading or from a misunderstanding of the passage of this work which contains the synonymes of 'rumour': यथार्थनिश्चिता वार्ता भवेत्सर्ववार्तामिका। कुत्सितार्थानुवादो वा किंवदन्ती जनश्रुतिः; the same might be said of the meanings 'abusive reply' and 'divulging another's misdeeds' which occur also in some dictionaries). E. वह् with अनु, kṛit aff. चञ् or अनु and वाद.

अनुवादक Tatpur. m. f. n. (-दकः-दिक्-दकम्) Being or producing an अनुवाद (q. v.), concurrent, corroborative. E. वह् with अनु, kṛit aff. कृञ्.

अनुवादन Tatpur. n. (-नम्). Apparently the same as अनुवाचन q. v. E. वह् in the caus., with अनु, kṛit aff. कृट्.

अनुवादनीय m. f. n. (-यः-या-यम्) Apparently the same as अनुवाचनीय q. v. E. अनुवादन, taddh. aff. कृ.

अनुवादवचन Tatpur. n. (-नम्) A passage of the Brāhmaṇas which contains an अनुवाद q. v. E. अनुवाद and वचन.

अनुवादिन् Tatpur. I. m. f. n. (-दी-दिनी-दि) ¹ Referring to by way of explanation, responding to (comp. अनुवाद).

² Harmonizing with, conformable to.

II. m. (-दी) (In music.) The name of either of the three notes (see स्वर) of the Gamut which comprises four quarter-tones (see श्रुति), viz. the षड्, मध्यम and पञ्चम qq. vv. (Compare also वादिन्, संवादिन् and विवादिन्.) E. वह् with अनु, kṛit aff. शिनि or अनु and वादिन्.

अनुवाद्य Tatpur. m. f. n. (-द्यः-द्या-यम्) Fit to be the subject

of an अनुवाद (q. v.). (Compare also the following.) E. वह् with अनु, kṛitya aff. क्यत्.

अनुवाचक n. (-कम्) The quality of being the subject or the basis of an अनुवाद (q. v.), the being the cause of explanatory injunctions, accessory rites &c. (compare अनुवाद), one of the three properties of the फल or ultimate object of a sacrificial act which is instrumental in fulfilling the wishes of the agent. (For the two other properties of the फल see उद्देश्यत्व and मुख्यत्व or प्रधानत्व, and for those of the sacrificial act उपादेयत्व (the correlate of अनुवाचक), विधेयत्व (the correlate of उद्देश्यत्व) and गुणत्व (the correlate of मुख्यत्व). E. अनुवाच, taddh. aff. क्.

अनुवारम् Avyayibh. Repeatedly. E. अनु and वार.

अनुवास Tatpur. m. (-सः) An oily enema. E. वस् with अनु, kṛit aff. चञ्.

अनुवासन Tatpur. 1. m. n. (-नः-नम्) An oily enema; e. g. पिच्छावसिर्हितस्य पयसा चैव भोजनम्। सर्पिर्मधुरकैः सिद्धं तैलं चाप्यनुवासनम्। अतितीक्ष्णो निरुद्धो वा स्रवति चानुवासनः। हृदयस्रोतसंस्पर्शं कुरुते चाङ्गुलीहनम्। E. वस् cl. 10, kṛit aff. कृट्, as a masc. with the ellipsis of वसि.

2. n. (-नम्) ¹ Administering an oily enema. ² Fumigating, perfuming, scenting in general. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. कृट्.

अनुवासनीय m. f. n. (-यः-या-यम्) ¹ Referring to, fit for an oily enema. ² Referring to or fit for fumigating or scenting. E. अनुवासन, taddh. aff. कृ.

अनुवासनोपाय Tatpur. m. (-यः) A medicine for an oily enema. E. अनुवासन and उपाय.

अनुवासित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Prepared or administered as an oily enema. ² Fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. कृ.

अनुवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being in the habit of dwelling. E. वस् cl. 1, with अनु, kṛit aff. चिनुञ्.

अनुवाख Tatpur. m. f. n. (-खः-खा-खम्) ¹ Requiring an oily enema. ² To be fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛitya aff. यत्.

अनुवित Tatpur. m. f. n. (-तः-ता-तम्) Found, obtained. E. विद् (to find) with अनु, kṛit aff. कृ.

अनुविति Tatpur. f. (-तिः) Finding, obtaining. E. विद् with अनु, kṛit aff. कृिन्.

अनुविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Hurt, pierced. ² Obstructed, checked. ³ Variegated, ornamented. ⁴ Full of. ⁵ Set (as a jewel). E. वध् with अनु, kṛit aff. कृ.

अनुविधान Tatpur. n. (-नम्) Acting in conformity with, complaisance, obedience. E. धा with वि and अनु, kṛit aff. कृट्.

अनुविधाधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Conformable, compliant, obedient, attentive to. E. धा with वि and अनु, kṛit aff. शिनि and āgama युञ्.

अनुविनाश Tatpur. m. (-शः) Dying after, perishing after; e. g. अपेक्षाविनाशानुविनाशवत् 'as fire dies on the dying of the combustible matter'. E. नश् with वि and अनु, kṛit aff. चञ्.

अनुविन्द Tatpur. m. (-न्दः) A proper name, a son of Jayasena, king of Avanti, by Rājādhidevi, and brother of Vinda; according to the Mahābhārata, one of the Kaikeyas slain by Sātyaki. E. अनु and विन्द.

अनुविष्ट Tatpur. (?) m. pl. (-ष्टः) (According to Varāhamihira) the name of a people or country in the north-east. E. अनु and विष्ट.

अनुविष्टम् Tatpur. m. (-म्) The being impeded or obstructed in consequence (of what is mentioned previously). E. अनु and विष्टम्.

अनुविष्णु Avyayibh. After Viṣṇu. E. अनु and विष्णु.

अनुवी (?) See अनुवम्.

अनुवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-तम्) Following, obedient. 2. n. (-तम्) Compliance. E. वृत् with अनु, kṛit aff. त्त.

अनुवृत्ति Tatpur. f. (-त्तिः) ¹ Acting in conformity with, acting as is required or suitable according to circumstance, e. g. **स्वस्मानुवृत्ति** doing what is suitable to health, **स्नेहानुवृत्ति** acting in such a manner as affection would require, behaving affectionately. ² Compliance with another's desires, obliging or serving another. ³ Referring or reference to what precedes, supplying, e. g. of a passage or rule, application or bearing of a preceding passage or rule on a following one. Compare **अनुरोध**. ⁴ Reverting, return, repetition, e. g. **वर्षानामनुवृत्तिर्या नातिदूराकारयुतिः । अनुप्रासः &c. ;** or **दुःस्वानुवृत्तिः**. E. वृत् with अनु, kṛit aff. त्ति.

अनुवृद्धि Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धिः) (ved.) Increasing in accordance with; as mantras which are recited with increasing clearness in measure as the three savanas proceed. E. अनु and वृद्धि.

अनुवेदि Avyayibh. Along the sacrificial ground or वेदि q. v. E. अनु and वेदि.

अनुवेध Tatpur. m. (-धः). The same as अनुवाध q. v. E. In following the native lexicographical etym. of वेध, this word would come from विध् with अनु, kṛit aff. ध, the radical विध् assuming in this derivative the meaning of बध्; it will appear however that the form वेध in the meaning of बध्, and अनुवेध in that of अनुवाध are objectionable, from a gramm. point of view, since विध् does not occur otherwise in the meaning "to pierce" and वेध is not mentioned by the best gramm. authorities as a derivative of either विध् or बध्.

अनुवेक्षम् Avyayibh. Continually. E. अनु and वेक्षा.

अनुवेक्षित Tatpur. n. (-तम्) One of the fourteen kinds of bandages used in Hindoo surgery (cf. बन्ध), a roller or bandage to encircle the extremities, used esp. when bones of the hands or feet are fractured. E. वेक्ष् with अनु, kṛit aff. त्त and āgama रट्.

अनुवेश Tatpur. m. (-शः) Entering after (another). The same as अनुप्रवेश. E. विन् with अनु, kṛit aff. श.

अनुवेशन Tatpur. n. (-नम्). The same as अनुप्रवेशन. E. विन् with अनु, kṛit aff. नट्.

अनुवेशनीय m. f. n. (-यः-या-यम्). The same as अनुप्रवेशनीय. E. अनुवेशन, taddh. aff. ह.

अनुव्यञ्जन Tatpur. n. (-नम्) A secondary mark; (the Buddhists hold that there are 80 secondary marks of beauty, besides the 32 principal marks or लक्षण, which characterize a great man). E. अनु and व्यञ्जन.

अनुवम् Tatpur. (?) ved. ind. After, behind. E. Probably the accus. of अनुवी 'following' (वी with अनु, kṛit aff. क्तिप्).

अनुववहार Tatpur. m. (-रः) A practice in conformance with, e. g. **धर्मानुववहार**. E. अनु and ववहार.

अनुववसाव Tatpur. m. (-वः) Perception of a judgement or sentiment. E. अनु and ववसाव.

अनुवाख्यान Tatpur. n. (-नम्) According to the Bṛihadāraṇyaka-Upan., one of the eight categories or characteristics of the text of a Brāhmaṇa; it is defined either as a synonyme of **अर्चवाद्** q. v. or as a passage of a Brāhmaṇa in which short and obscure dicta (or सूत्र) which have occurred in another portion of the Brāhmaṇa, are discussed and explained. For the other categories comp. इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र and व्याख्यान. E. अनु and व्याख्यान.

अनुवाध Tatpur. m. (-धः) ¹ Obstruction, impeding. ² Mixing union. E. बध् with अनु, kṛit aff. ध.

अनुवाहरव Tatpur. n. (-वम्) Cursing, imprecating. E. ह with वा, वि and अनु, kṛit aff. वट्.

अनुवाहार Tatpur. m. (-रः) A curse, an imprecation. E. ह with वा-वि and अनु, kṛit aff. र.

अनुवाहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Cursing, imprecating. E. ह with वा-वि and अनु, kṛit aff. रिनि.

अनुव्रज Tatpur. n. (-नम्) Following, esp. complimentary attendance on a departing guest or guru, following him a little distance. See also अनुव्रज्या. E. व्रज् with अनु, kṛit aff. नट्.

अनुव्रज्य Tatpur. 1. m. f. n. (-ज्यः-ज्या-ज्यम्) To be followed, as a person deceased whose corpse is to be followed by his relatives to the cemetery.

2. f. (-ज्या). The same as अनुव्रज्य. E. व्रज् with अनु, kṛitya aff. क्यप्.

अनुव्रत Bahuvr. 1. m. f. n. (-तः-ता-तम्) Acting friendly, devout, faithful.

2. m. (-तः) A Jaina devotee of the first class (the two other being the महाव्रत and the निर्वाण qq. vv.). "To attain the rank of Anuvrata one must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers and an earthen pot (कमण्डलु), and wearing only tawny coloured clothes: he must reside for some time in one of their temples (As. Res. IX. 248)." E. अनु and व्रत.

अनुश्रितिक Tatpur. m. f. n. (-कः-का-कम्) Followed by one or something bought for a hundred. (A derivative of this word with taddh. aff. क्यप् requires Vṛiddhi in both parts of the compound, see **आनुश्रितिक**) E. अनु and श्रितिक.

अनुश्रय Tatpur. I. m. (-यः) ¹ Connexion, attachment; comp. **अनुश्रयिन्**. ² (In the Vedānta philos.) That consequence of an act which compels the soul to descend again on earth, after she has enjoyed in the other world those consequences of her acts which allowed her to soar; that consequence, as it were, that cleaves to the soul and does not permit her to enjoy freedom from transmigration ('आमुष्मिकफलं कर्मजाते उपभुक्ते ऽ वशिष्टमैहिकफलं कर्मान्तरजातमनुश्रयः'); the अनुश्रय varies according to its qualities; if it is 'handsome' (रमणीय) the soul is reborn as a 'Brāhmaṇa, Kṣatriya or Vaiśya'; if it is 'contemptible' (कपूय) it animates 'a dog, a hog or a Chāndāla'. ³ Repentance, regret. ⁴ Hatred,

resentment. ¹ Deep or intense enmity, enmity which goes far in its consequences; e. g. शिशुपाको ऽनुशयं परं मतः (comm.: परमनुशयं केवलं न सप्तमः किं तु ह्यनुशयेति दीर्घ-द्वयं मतः). ² A certain country or place (? the meaning thus rendered in a comm. is देशविशेष).

II. f. (-यी) (In Medicine.) ¹ A disease of the feet, a small abscess on the upper part, 'deep, causing little pain, and of the natural colour as the limb'. ² (According to another) An abscess on the head (मसकोपरि) of the same symptoms as described before. E. शी with अनु, kṛit aff. अच्; the femin. in ई would be an anomaly accord. to this etym.

अनुशयवत् m. f. n. (-वान्-वती-वत्) ¹ (In the Vedānta phil.) Having or being fraught with the अनुशय (q. v. 2); viz. the soul ('हृतात्मये ऽनुशयवान्मृष्टकृतिर्भा यथेतमनेव च'). ² Repenting, regretting. ³ Feeling hatred. ⁴ Feeling deep animosity. E. अनुशय, taddh. aff. मनुप्.

अनुशयान Tatpur. 1. m. f. n. (-जः-जा-जम्) Repenting, regretting.

2. f. (-जा) One of the female characters described in the rhetorical literature; 'a mistress who is overcome with sadness because she apprehends the loss of her lover, either on account of the breaking up of their actual meeting place, or for fear of not having one in future, or from the conclusion she has arrived at that her husband might find her in a place which is not that of his family'.

[3. n. (-जम्) This word occurs in a Pāli inscription where it would appear to mean 'repentance' or 'confession'.]

E. शी with अनु, kṛit aff. शानच्.

अनुशयितव्य Tatpur. m. f. n. (-वः-वा-वम्) To be repented or regretted. E. शी with अनु, kṛitya aff. तवच्.

अनुशयिन् m. f. n. (-यी-यिनी-यि) ¹ Connected with as with a consequence; e. g. सुखानुशयी रामः । दुःखानुशयी श्वेवः ।

² (In the Vedānta phil.) The same as अनुशयवत्; e. g. तच्च संशयः । किमस्मिन्नवधौ स्थावरजात्यापन्नाः स्थावरसुखदुःखभा-जो ऽनुशयिनो भवन्ति । आहोस्त्वित्थेष्वन्ताराधिष्ठितेषु स्था-वरशरीरेषु संश्लेषमाणं नक्ष्णीति । ³ Devotedly attached to, faithful. ⁴ Repentant, penitent. E. अनुशय, taddh. aff. इनि.

अनुशर Tatpur. m. (-रः) A Rākshasa, a sort of demon. E. शृ with अनु, kṛit aff. अच्.

अनुशस्त्र Tatpur. n. (-स्त्रम्) (In Medicine.) A subsidiary instrument or surgical means in general, used either in want of the proper instrument or when the patient is afraid of the latter; as such are named: bambu (सङ्सार), crystal, glass (काच), ruby (कुशविन्द), leeches, fire, alkali (चार), the finger nail, and several plants (नीवी, श्रेफालिका, शा-कपथ, करीर, वाकाकुलि). E. अनु and शस्त्र.

अनुशाच [This word occurs as a meaning of the particle नु, in the Calc. ed. of Hem. n. 7. 11, but is a bad reading for अनुशय.]

अनुशाधिन् Tatpur. m. f. n. (-यी-यिनी-यि) Adhering, closely connected with. E. शी with अनु, kṛit aff. यिनि.

अनुशासक Tatpur. m. f. n. (-सकः-सिका-सकम्) Ruling, governing, directing. E. शास् with अनु, kṛit aff. क्त्वाच्.

अनुशासत् Tatpur. m. f. n. (-न्-ती-त्) Ruling, teaching &c., see शास्. E. शास् with अनु, kṛit aff. श्नुप्.

अनुशासन Tatpur. n. (-नम्) ¹ Instruction, order, precept; e. g. तत्तनोरनुशासनम् or भवाकुशेषु प्रमदाज्जोदितं भवत्-

धिषेप इवानुशासनम्; the 13th book of the Mahābh. is called the book of precepts 'अनुशासनपर्वन्'. ² Explanation, comment, explanatory treatise; e. g. योवानुशासन which is thus explained: युक्तिर्योगः समाधानम् । अनुशियते व्याख्यायते सच-बभेदोपायफलैरेव तदनुशासनम् । E. शास् with अनु, kṛit aff. क्त्वाच्.

अनुशासनीय Tatpur. m. f. n. (-यः-या-यम्) To be instructed, directed, ruled. E. शास् with अनु, kṛitya aff. यनीयच्.

अनुशासित Tatpur. m. f. n. (-तः-ता-तम्) Instructed, directed, governed. E. शास् in the caus., with अनु, kṛit aff. क्त.

अनुशासितु Tatpur. m. f. n. (-ता-पी-तु) Instructing, ruling, go-
-verning, commanding, directing. E. शास् with अनु, kṛit aff. तुच्.

अनुशासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Punishing. E. शास् with अनु, kṛit aff. यिनि.

अनुशास्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) To be instructed, directed, ruled. E. शास् with अनु, kṛitya aff. यत्.

अनुशिक्षिन् Tatpur. m. f. n. (-षी-षिषी-षि) Learning, prac-
-tising. E. शिष् with अनु, kṛit aff. यिनि.

अनुशिक्ष Tatpur. (?) The name of a serpent which according to a legend in the Panchavinśa-Brāhmaṇa officiated as Potri-
priest in a sacrifice performed to conquer Death. E. अनु and शिक्ष, the name of another serpent-priest.

अनुशिवम् Avyayibh. After Śiva. E. अनु and शिव.

अनुशिशु Bahuvr. f. (-युः) Followed by her young (as a mare &c.). E. अनु and शिशु.

अनुशिट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Taught, ordered, laid down as a rule; e. g. यद्यपि ह्यनुशस्त्रे सानुसारक
गुह्यतमनुशिटं &c. ² Ruled, governed. ³ (In Law.) Adjudged, decided, settled, so that the penalty or the punishment may be inflicted; (a lawsuit is तीरित when the cause is properly decided according to evidence but the penalty not yet fixed, and अनुशिट when it is brought up to the point of punish-
ment, the only bar to the carrying out of the sentence then being the appeal). E. शास् with अनु, kṛit aff. क्त.

अनुशिटि Tatpur. f. (-ष्टिः) Instruction, order, command. E. शास् with अनु, kṛit aff. क्तिन्.

अनुशीलन Tatpur. n. (-नम्) ¹ Constant study of a Śāstra. ² Repeated and devoted service. E. अनु and शीलन.

अनुशोक Tatpur. m. (-कः) Sorrow, repentance, regret. E. शृच् with अनु, kṛit aff. कच्.

अनुशोचक Tatpur. m. f. n. (-चकः-चिका-चकम्) ¹ Grieving, one who repents. ² Occasioning repentance. E. शृच् with अनु (2. in the caus.), kṛit aff. क्त्वाच्.

अनुशोचन Tatpur. n. (-नम्) Sorrow, repentance. E. शृच् with अनु, kṛit aff. क्त्वाच्.

अनुशोचित Tatpur. m. f. n. (-तः-ता-तम्) Regretted, repented of. E. शृच् with अनु, kṛit aff. क्त.

अनुशोभिन् Tatpur. m. f. n. (-भी-भिनी-भि) Splendid, shining. E. शुभ् with अनु, kṛit aff. यिनि.

अनुश्रव Tatpur. m. (-वः) Sacred tradition, such as is contained in the Veda, Āgamas &c. E. शृ with अनु, kṛit aff. अच्.

अनुश्रुत Tatpur. m. f. n. (-तः-ता-तम्) Handed down by sacred tradition (comp. the preceding). E. शृ with अनु, kṛit aff. क्त.

अनुषक् ind. (see निपात) ¹ In due order, in succession; e. g. अनुषक्प्रविशतीति बभ्रुता. ² Consequently. E. सङ् with अनु, kṛit aff. क्तिप्. Compare आनुषक्.

अनुवक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Adhered to, connected with. ²Supplied (as a word from a preceding passage). E. सञ् with अनु, kṛit aff. क्त.

अनुवङ्ग Tatpur. m. (-ङ्गः) ¹Connexion, conjunction, association, attachment (lit. and fig.) e. g. (वारिषा) अनुवङ्गितेन मन्त्र-यशस्वीसिद्धौ ऽनुवङ्गोद्भवः (comm. प्रियसरसादुत्पन्नः). ²Tenderness, compassion. ³Necessary consequence, the connexion of a subsequent with a previous act. ⁴Grammatical relation, connexion of, or connecting a word of a preceding with those of a subsequent passage; e. g. कञ्चिदित्त्वानुवङ्गं वेचिनेच्छन्ति as the Schol. observes with reference to कञ्चित् in Bhattik. 6. 67 when commenting on 6. 68, or in the Mīmāṃsā: अनुवङ्गो वाक्यपरिसमाप्तिः सर्वेषु तुल्य-योगित्वात्. Comp. अनुवञ्जन. (Different from अध्याहार.) ⁵(In Grammar.) Appendage, viz. the nasal which is connected with certain radicals and dropped in certain derivatives; e. g. the nasal in तुम्, हम्, मुम्, सञ् &c. E. सञ् with अनु, kṛit aff. वञ्.

अनुवङ्गिन् m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) ¹Addicted or attached to. ²Connected with. ³Embracing. E. अनुवङ्ग, taddh. aff. इनि.

अनुवञ्जन Tatpur. n. (-नम्) Grammatical relation, connecting a word of a preceding with those of a subsequent passage; e. g. या ते ऋषे रवेत्यध्याहारो यदानुवञ्जनम्. Comp. अनुवङ्ग. E. सञ् with अनु, kṛit aff. वृट्.

अनुवञ्जनीय Tatpur. m. f. n. (-यः-या-यम्) ¹To be connected. ²To be supplied (as a word from a preceding in a subsequent passage; comp. अनुवङ्ग); e. g. शकं (= रक्तं) निर्वि-त्तानीताः। राक्षसेन्द्रेण इत्यनुवञ्जनीयम् in Bhattik. 7. 94. &c. &c. E. सञ् with अनु, kṛitya aff. ञीयर्.

अनुवट् ind. (see निपात) Apparently the same as अनुवक् q. v. (It is omitted in some of the Gaṇa lists, while the Gaṇa-ratnamahodadhi mentions अनुवट् as a various reading of अनुवक्.) E. probably सञ् with अनु, kṛit aff. क्तिप्.

अनुवट् Bahuvr. (?) The name of a place or country. E. (?).

अनुवित्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Re-watered or -sprinkled. E. अनु and वित्त.

अनुवृक् Tatpur. m. (-कः) Probably the epithet of a divinity; the same as आनुवृक्. (Some read instead of this word अनु-सूयक which seems to be wrong, others अनुषूक which is doubtful. Compare also आनुसूक.) E. The Gaṇaratnamahodadhi derives अनुवृक् from अनुवृ and क (from कै) with a short vowel before कः अनुवृवतीति अनुवृ। तं कावतीति अनुवृक्। के ऽव इति ह्रस्वत्वे; this application, however, of Pāṇ. VII. 4. 18. to the etym. given, seems very objectionable.

अनुवृक् Tatpur. m. (-कः) Watering or sprinkling over again. E. अनु and वृक्.

अनुवृचन Tatpur. n. (-नम्) Watering or sprinkling over again. E. अनु and वृचन.

अनुवृति Tatpur. f. (-तिः) Praise, eulogy. E. वृ with अनु, kṛit aff. क्तिन्.

अनुवृत्तार्भा Bahuvr. f. (-र्भा) The name of a metre in the Vedas; it belongs to the class called उष्णिग् and consists of four Pādas, the first of which contains five and each of the three others eight syllables. E. अनुवृत्त and र्भा.

अनुवृत्तम् Tatpur. f. (-वृत्तम्) ¹Speech, in general. ²A name of

Sarasvatī. ³The name of a class of metres which consists of 32 syllables and, in the Vedas, is regulated by the number of syllables only, in classical poetry by number and quantity. In the Vedas the 32 syllables are distributed either in Te-
trastichs of 8 syllables in each line, or in Triplets of either 12 + 8 + 12 or 12 + 12 + 8 or 8 + 12 + 12 syllables. For the varieties of the Anuṣṭubh in the classical poetry see विष्-
पदा, विष्णुभासा, माणवक or माणवकाकीडा, इंसदत, प्रमा-
शिका or ननस्वल्पिणी or मतशिका, समानिका or मशिका,
वितान, तुङ्गा, कमल, इंसपदी, मातङ्गी, रक्षा and the metre
which is most in use but the quantity of which is not so in-
variable as that of the named varieties viz. the श्लोक. In a
vaidik hymn the Anuṣṭubh is represented as one of the
primitive creations, that originated together with the moon;
according to some Purāṇas it was created from the northern
mouth of the fourheaded Brahman (m.) together with the
Atharvaveda, a portion of the Sāmaveda and some hymns
as well as the Āptoryāma portion of the Jyotishtōma sacri-
fice; accord. to another Purāṇa from the tendons of Brahman.
(The Kāśikā considers the vaidik अनुवृत्ता equivalent to the
classical instrum. अनुवृत्ता; but अनुवृत्ता is probably an er-
roneous reading for अनुवृत्ता q. v.) E. वृत् with अनु, kṛit
aff. क्तिप्, so called according to the Nirukta 'because it
follows in praise (अनुवृत्तमिति) with its fourth Pāda the Gā-
yatri metre which consists only of three Pādas or stanzas'.

अनुवृत्तम् Tatpur. n. (-नम्) Praising after, following in praise. E. वृत् with अनु, kṛit aff. वृट्.

अनुवृ Tatpur. m. (-वृः) A bad camel &c. E. वृ neg. and उवृ.

अनुवृ Tatpur. m. f. n. (-वृः-वृ-वृम्) Standing in succession, one after the other. E. वृ with अनु, kṛit aff. क.

अनुवृत्तम् Tatpur. m. (-ता) One who performs or executes a work. E. वृ with अनु, kṛit aff. वृट्.

अनुष्ठान Tatpur. n. (-नम्) ¹Commencement or course of pro-
ceeding. ²Doing or performing in general; e. g. विहितानु-
ष्ठानः सकलानुष्ठानः योगानुष्ठानः 'वेदाध्ययनं तत्सदर्थवि-
ज्ञासा तत्सदर्थानुष्ठानम्'. ³Practice, esp. religious practice,
performance of sacrificial or other ceremonies; e. g. पञ्चानु-
ष्ठान, 'ceremonies connected with the immolation of the sacri-
ficial animal', अनुष्ठानकूपकपर्यवसान 'completion of results
by means of sacrificial acts'. ⁴Concurrence, agreement,
conforming to. E. वृ with अनु, kṛit aff. वृट्.

अनुष्ठानक्रम Tatpur. m. (-मः) The order in which religious
ceremonies are to be or are performed. E. अनुष्ठान and क्रम.

अनुष्ठानशरीर Tatpur. n. (-रम्) (In the Sāṅkhya philos.) A
body which is presumed to be intermediate between the subtle
body (लिङ्गशरीर or सूक्ष्मशरीर) and the grosser body (बु-
द्धशरीर), composed of the five elements but tenuous or re-
fined and the vehicle of the subtle body. Comp. अधिष्ठान-
शरीर. E. अनुष्ठान and शरीर.

अनुष्ठानसारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Remind-
ing of religious ceremonies; said of certain vaidik passages
which properly do not answer the general definition given
of a Mantra, but which nevertheless are called so by the
liturgical authors, because they remind of duties taught or
explained in a more explicit manner by other Mantras. E.
अनुष्ठान and सारक.

अनुष्ठापक Tatpur. m. f. n. (-यः-पिब-पकम्) Causing to do or to perform an act; e. g. विनिबो गो ऽनुष्ठापकविधित्वा-
अनुष्ठापन Tatpur. n. (-नम्) The causing to do or to perform an act. E. आ, in the caus., with अनु, kṛit aff. कृत्.
अनुष्ठान Tatpur. m. f. n. (-धी-यिनी-धि) Doing, performing an act. E. आ with अनु, kṛit aff. धिनि and āgama युक्.
अनुष्ठित Tatpur. f. (-ष्ठिः) (ved.) Proper order, succession; this word occurs only in the instrum. अनुष्ठिता 'in the order, one by one, successively'. E. आ with अनु, uñ. (?) aff. क्ति.
अनुष्ठित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Done, practised. ² Effected, accomplished. ³ Followed, observed. ⁴ Agreed to, conformed to, done accordingly. E. आ with अनु, kṛit aff. क्त.
अनुष्ठु (ved.) I. Tatpur. f. (-ष्टुः) Proper order, succession; this word occurs only in the instrum. अनुष्ठुया which has the same meaning as the Avyayibh. E. आ with अनु, uñ. aff. कृ.
 II. Avyayibh. (-ष्टुः) In proper order, in regular succession, properly. E. अनु and कृ; or अनुष्ठु may be considered, according to the native comm., as a neuter used adverbially, when the etym. would be that of I.
अनुष्ठेय Tatpur. m. f. n. (-यः-या-यम्) To be effected or accomplished &c. See the meanings of अनुष्ठित and अनुष्ठान. E. आ with अनु, kṛitya aff. यत्.
अनुष्ण Tatpur. 1. m. f. n. (-ष्णः-ष्णा-ष्णम्) ¹ Not hot, cold, chilly. ² Lazy, sluggish.
 2. n. (-ष्णम्) A blue lotus (*Nymphaea caerulea*).
 3. f. (-ष्णा) The name of a river. E. ञ neg. and उष्ण.
अनुष्णक m. f. n. (-कः-का-कम्) The same as the preceding. E. अनुष्ण, taddh. aff. कम्.
अनुष्णु Bahuvr. m. (-नुः) The moon (lit. having cold rays); e. g. विविष्यते स्वपातेन स्वकाश्वनादनुष्णुः । E. अनुष्ण and नो.
अनुष्णवक्षिका Tatpur. f. (-का) A dark species of the Dūb (*Panicum dactylon*); see नीसदूर्वा. E. अनुष्ण and वक्षिका.
अनुष्णाशीत Dvandwa m. f. n. (-तः-ता-तम्) Neither cold nor hot; e. g. अपाकवो ऽनुष्णाशीतः सार्धं पक्वे मतः । E. अनुष्ण and अशीत.
अनुष्णध (ved.) I. Tatpur. m. f. n. (-धः-धा-धम्) Accompanied with food, viz. clarified butter &c., an epithet of Soma.
 II. Avyayibh. (-धम्) ¹ In consequence of (partaking of) food, through food, viz. Soma &c. ² Food for food, to every food (as clarified butter). ³ After every oblation; e. g. पत्नीवतस्त्रिंशत् पीच देवाननुष्णधमावह मादयस्व. E. अनु and सधा.
अनुसंवत्सरम् Avyayibh. Year for year, every year. (In its derivative अनुसंवत्सरिक both parts of the compound assume Viddhi.) E. अनु and संवत्सर.
अनुसंवरणम् Avyayibh. Probably a bad reading for अनुसंवरणम् q. v.
अनुसंवर्यम् Avyayibh. (?) At each meeting (?). E. अनु and संवर्य, or perhaps a Tatpur., 'meeting in succession' from वृप् with सम् and अनु, kṛit aff. कृत्.
अनुसंहितम् Avyayibh. According to the Sanhita-text of the Veda. E. अनु and संहिता.
अनुसन्धि Tatpur. m. (-न्धा) A companion-friend (?); e. g. अनुसन्धा ययूष्मः. E. अनु and सन्धि.

अनुसंवरणम् Avyayibh. At each meeting; e. g. अनुसंवरणं दीयते. E. अनु and संवरण.
अनुसन्धातव्य Tatpur. m. f. n. (-न्धा-न्धा-व्यम्) To be connected reasonably, to be investigated, to be looked after or inquired into. See अनुसन्धेय. E. धा with सम् and अनु, kṛitya aff. तव्य.
अनुसन्धान Tatpur. n. (-नम्) ¹ Congruous or suitable connexion; e. g. यथा वाक्यद्वयानुसंधानसंपन्नं प्रकरणं पृथक्प्रमा-
 यम् । तथा प्रकरणद्वयानुसंधानसंपन्नः क्रमः कुतो न मानं स्यात्. ² (In the Vaiśeṣika phil.) the same as उपनय of the Nyāya phil.; viz. in a syllogism (see व्याय) which according to the native phil. consists of five parts, the fourth part or the application to the terminus major (i. e. the congruous connexion of the application with the latter); e. g. in a syllogism 'a word is perishable (the प्रतिज्ञा) ^b because it is produced artificially (the अपदेश) ^c all that is produced artificially is perishable (the निदर्शन) ^d now, the word has the properties of what is artificially produced ^e therefore it is perishable (the प्रत्याख्यान or निगमन) —' ^d is the अनुसन्धान or in the Nyāya the उपनय. ³ Inquiry, investigation, searching. ⁴ Close or narrow inspection. E. धा with सम् and अनु, kṛit aff. कृत्.
अनुसन्धायिन् Tatpur. m. f. n. (-धी-यिनी-धि) Investigating, searching. E. धा with सम् and अनु, kṛit aff. धिनि and āgama युक्.
अनुसन्धेय Tatpur. m. f. n. (-यः-या-यम्) The same as अनुसन्धातव्य; e. g. अथ (in the Nalodaya) कथोपकथनं भारते ऽनुसन्धेयम्. E. धा with सम् and अनु, kṛitya aff. यत्.
अनुसन्धम् Avyayibh. Every twilight, every evening. E. अनु and सन्धा.
अनुसमय Tatpur. m. (-यः) Necessary association, a connexion which is the result of reasoning; e. g. इत्थेन पदार्थानुसमयो ऽभ्युपेतव्यः । न तु वाक्यानुसमयः 'thus the connexion (between the subjects of discussion) results from the bearing of the words, not from the circumstance that they are named in the same book'. E. अनु and समय.
अनुसमापन Tatpur. n. (-नम्) Congruous completion or conclusion. E. अनु and समापन.
अनुसमुद्रम् Avyayibh. Near the sea. E. अनु and समुद्र.
अनुसम्प्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Arrived, come, arrived in consequence of, happened accordingly; e. g. तदिदं मे ऽनुसम्प्राप्तं दुःखम्. E. आप् with प्र-सम्-अनु, kṛit aff. क्त.
अनुसम्बन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Connected with. E. बन्ध् with सम् and अनु, kṛit aff. क्त.
अनुसर I. Tatpur. m. (-रः) A companion, a follower, an attendant. E. सु with अनु, kṛit aff. कृत्.
 II. Avyayibh. (-रम्) Near or on a lake (?). Compare आनुसर्य. E. अनु and सर.
अनुसरण Tatpur. n. (-णम्) ¹ Following, going after, lit. and fig.; e. g. वसुतत्त्वानुसरण. ² Conformity to, consequence of. See अनुसार. E. सु with अनु, kṛit aff. कृत्.
अनुसर्प Tatpur. m. (-र्पः) A reptile, a being like a serpent. E. अनु and सर्प.
अनुसवनम् Avyayibh. ¹ At each savana or sacrifice. ² Every moment; e. g. न कश्चन पुरुषो वाञ्छति.... किमपि.... मर्तव्य-
 नुसवनं विवृणोति तस्मात्तद्विषयमनुरेव । (comm. मर्तव्यं ननु मर्तव्ये प्रतिपद्यमानुसवितस्मिन्नेहोद्वेगं विनाशयन् वाञ्छति ।) E. अनु and सवन.

अनुसातम् Avyayibh. According to pleasure. E. अनु and सात.
अनुसाम Tatpur. m. f. n. (-मः-मा-मम्) Friendly, favourable.
 E. अनु and सामन्, samāsānta aff. अच्.

अनुसायम् Avyayibh. Evening for evening, every evening. E.
 अनु and साय.

अनुसार Tatpur. m. (-रः) ¹ Going after, following. ² Con-
 formity to, consequence, result. ³ Established authority.
⁴ Custom, usage. E. सु with अनु, kṛit aff. चञ्.

अनुसारिन् Tatpur. m. f. n. (-री-रिणी-रि) ¹ Following, go-
 ing after; e. g. रस्वमनुसारिन् (sc. the soul). ² According
 with or to; e. g. अत आगमवशेनागमानुसारितकवशेन च
 चेतनं ब्रह्म अवत्कारणं प्रकृतिरिति स्मितम्. ³ Entering into,
 penetrating; e. g. यथा सौहार्दं रिच्यमानं न सर्वात्मना रि-
 च्यते। भाष्यानुसार्यैव कश्चित्लेहशेषो ऽवतिष्ठते तच्चागुशयो ऽपि.
⁴ Scrutinizing, prying into, investigating; e. g. हिद्रानुसा-
 रिन्. E. सु with अनु, kṛit aff. णिनि.

अनुसार्यक n. (-कम्) A kind of perfume (सुगन्धद्रव्य). E. अनु-
 सार्य (सु with अनु, kṛitya aff. क्त), taddh. aff. कन् (?).

अनुसीतम् Avyayibh. Along the furrow, furrow for furrow.
 E. अनु and सीता.

अनुसीरम् Avyayibh. Along the plough. E. अनु and सीर.

अनुसू Tatpur. m. (-सूः) ¹ A proper name; comp. आनुसेय (ac-
 cording to the Mahābhāṣya that of man, according to the
 Kāśikā that of a woman). ² The name of a work; comp.

आनुसूक. E. सू with अनु, kṛit aff. क्तिप्.

अनुसूचक Tatpur. m. f. n. (-चकः-चिका-चकम्) Indicative of,
 pointing out. E. सूच् with अनु, kṛit aff. क्त्वाच्.

अनुसूपम् Avyayibh. In every condiment. E. अनु and सूप.

अनुसूचक See अनुसूक.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Followed. ² Conformed
 with. E. सु with अनु, kṛit aff. क्त.

अनुसृति Tatpur. f. (-तिः) ¹ Following, conforming to. ² A
 proper name, the mother or ancestress of the आनुसृतिनेय.
 E. सु with अनु, kṛit aff. क्तिन्.

अनुसृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Born in succession
 (ved.). E. अनु and सृष्ट.

अनुसृष्टि Tatpur. f. (-ष्टिः) A proper name, the mother or an-
 cestress of the आनुसृष्टिनेय. E. सृष् with अनु, kṛit aff. क्तिन्.

अनुसेविन् Tatpur. m. f. n. (-वी-विनी-वि) Addicted to, in
 the habit of doing. E. सेव् with अनु, kṛit aff. णिनि.

अनुसेन् Tatpur. n. (-न्म्) Rear-guard. E. अनु and सेन्.

अनुसूक्ष्म Tatpur. ind. Having entered, having gone into.
 Used in the same way as अनुप्रपातम् q. v.; e. g. गेहानुसूक्ष्म
 or गेहं गेहमनुसूक्ष्म or गेहमनुसूक्ष्ममनुसूक्ष्म 'having
 entered house by house, having gone into every house. E.
 सूक्ष् with अनु, kṛit aff. णमुच्.

अनुसरणी Tatpur. f. (-णी) The cow which is immolated at
 the funeral rites; sacrificing her is supposed to enable the
 defunct to cross the river of the hell. E. सु with अनु, kṛit
 aff. कृट्.

अनुसष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Apparent, manifest.
 E. सष्ट् with अनु, kṛit aff. क्त.

अनुसरण Tatpur. n. (-णम्) Remembering, recollection. E.
 सु with अनु, kṛit aff. कृट्.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) Remembered. E. सु
 with अनु, kṛit aff. क्त.

अनुसृति Tatpur. f. (-तिः) Remembering, recollection. (One
 of the arguments in the Vedānta to prove the immortality
 of the soul.) E. सु with अनु, kṛit aff. क्तिन्.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Sewn on. ² Closely
 attached to, fixed upon; e. g. सामध्वनुसृतातीकायचित्त-
 वृत्तिः 'one whose mind is attentively fixed upon the melodies
 of the Sāmaveda, i. e. upon the mode in which its hymns
 are to be sung'. ³ Uninterrupted, continual. E. सिच् with
 अनु, kṛit aff. क्त.

अनुसयामन् Tatpur. m. (-मा) (ved.) One who does not go
 in a waggon drawn by oxen, one who walks on foot. E.
 च neg. and उल्लयामन्.

अनुस्वान Tatpur. m. (-नः) Sonnding in conformity with;
 e. g. शब्दाद्योभयशक्त्युत्पत्त्युच्चे ऽनुस्वानसंनिभे । ध्वनिः &c.
 Comp. अनुरचन. E. स्वन् with अनु, kṛit aff. चञ्.

अनुसार Tatpur. m. (-रः) (In Grammar.) Literally, an after-
 sound; the name of a nasal sound which always belongs to
 the preceding vowel and according to some is weaker, ac-
 cording to others stronger than the अनुनासिक q. v. In
 writing it is marked by a dot over the vowel after which
 it sounds. It shares in the nature as well of consonants as
 of vowels: of consonants, in as much as it has but half a
 measure of time (or मात्रा) and with another consonant
 makes position: of vowels, by having their properties of
 shortness, length, स्मृति q. v., and of being capable of ac-
 centuation. (The vaidik grammarians call the consonants
 and the Anuswāra the 'body of a syllable' — चराराङ्ग —.)
 On account of the organ of speech with which it is pro-
 nounced it belongs to the नासिक्य q. v., and on account of
 the mode in which it is uttered to the उच्चन् q. v. (see also
 महाप्राण). If a combined consonant follows an Anuswāra
 the vaidik grammarians want the first consonant of the group
 to be repeated; e. g. सोमानं स्वरञ् &c. instead of सोमानं
 स्वरञ् &c.; this rule, however, is neglected in most of our
 vaidik Mss. and in all referring to the post-vaidik literature,
 although the injunction of the grammarians is doubtless
 founded on correct physiological observation and the system
 of Sanskrit orthography on a correct imitation in writing
 the spoken sound. — At the end of a पद (q. v.) Anu-
 swāra is a substitute for म्, in the middle of a पद that of
 म् or न्; at the end of a पद it is only allowed to occur
 when the पद does not stand in a pause, and in the middle
 not before any other sound than म्, न्, स and ह्, before
 which it is the compulsory substitute. (These rules, too,
 are frequently neglected in spite of the grammatical author-
 ities.) It is compulsory, too, at the end of the पद, before
 the same letters and र् save a few exceptions as ससाच् or
 when ह् is followed by म्, न् &c., e. g. किं कृतयति or
 किं कृतयति, किं कृते or किं कृते &c. For the interchange
 and the confusion, that prevails in the classical literature,
 between the use of Anuswāra and Anunāsika before च्,
 ज्, ञ् see s. v. अनुनासिक. — A short syllable followed
 by Anuswāra (which itself as results from the preceding
 statement must always be followed by a consonant) becomes
 of the nature of a long syllable, i. e. it becomes गुरु or
 heavy; but though this is the constant case in the Vedas

and generally in the later literature, it will seem that this rule may be departed from at the end of a Páda, as in the instance of the following first Páda of the Árya verse: **अथ कुक्षितप-**
तचिमांश्चपासववाकेश्वरतमाशम् &c. where चिमांश्च counts
 for - - - |. ('यद्यपि हन्द्ःशास्त्रे सागुस्वारश्च मुचत्वमनुशिष्टं
 तथापि तथा पादान्तोऽपि वेति वचनात्तस्य सगुस्वात्प्रथम-
 पादे द्वादश माषा भवन्ति'.) E. स्तु with अनु, kṛit aff. चञ्.
अनुस्वारश्वाय Tatpur. m. (-चः) An interval (between two
 sounds) caused by the intervention of an Anuswára. E.
अनुस्वार (in the sense of an instrum.) and **वाय**.
अनुस्वारानम Tatpur. m. (-मः) An Anuswára-increase, an
 inserted or added Anuswára. E. **अनुस्वार** and **आनम**.
अनुह I. Tatpur. m. (-हः) A proper name: a descendant of
 Hastin, the son of Vibhrája (according to the Mahábhár.
 &c.; of Vibhrátra, accord. to some Mss. of the Vishnúp.),
 husband of Kritwi and father of Brahmádatta. E. हन् with
 अनु, kṛit aff. ह.
अनुहरव Tatpur. n. (-वम्) Imitating, resembling. E. ह with
 अनु, kṛit aff. वृट्.
अनुहरत् Tatpur. 1. m. f. n. (-रन्-रन्ती-रत्) Imitating.
 2. m. (-रन्) A proper name; in its derivative **आनुहा-**
रति both parts of the compound receive Vṛiddhi. E. ह with
 अनु, kṛit aff. श्तु.
अनुहरमाश Tatpur. m. f. n. (-शः-शा-शम्) Imitating. E. ह
 with अनु, kṛit aff. शानच्, ágama मुक्.
अनुहार Tatpur. m. (-रः) ¹Imitation. ²Resemblance, likeness.
 E. ह with अनु, kṛit aff. चञ्.
अनुहारक Tatpur. m. f. n. (-रक-रिका-रकम्) Imitating. E.
 ह with अनु, kṛit aff. खुक्.
अनुहार्य Tatpur. 1. m. f. n. (-र्य-र्या-र्यम्) To be imitated.
 2. m. (-र्यः) Monthly obsequies. See **अन्वाहार्य** of which
 it is a shorter form. (The word is a masc. according to
 the Ms. of a comm. 'अनुहार्योऽप्यश्'.) E. ह with अनु,
 kṛitya aff. क्तत्.
अनुहोह See s. v. ऊ.
अनुहोद Tatpur. m. (-दः) A kind of cart. (In its derivative
आनुहोदिक q. v. both parts of the compound receive Vṛiddhi.)
 E. अनु and होड.
अनुह्राद Tatpur. m. (-दः) A proper name: a son of Hirañya-
 káśipu. See also **ह्राद**, **प्रह्राद**, **संह्राद** and comp. **अनुह्राद**.
 E. अनु and ह्राड्.
अनुह्राद Tatpur. m. (-दः) The same as **अनुह्राद**. E. अनु and
 ह्राड्.
अनुक Tatpur. 1. m. (-कः) ¹The spine (ved.). ²A part of
 the altar (?) (ved.). ³A former state of existence.
 2. n. (-कम्) Race, family.
 3. m. n. (-कः-कम्) Disposition, temperament. E. The
 native etym. derives it from उक् with अनु, kṛit aff. क or
 even from कै with अनु, kṛit aff. क with the prolongation
 of उ; but it comes more probably from अक् with अनु, and
 stands in the same relation to अन्वच् as प्रतीक to प्रत्यच्,
 समीक to सम्यक्.
अनुकवन Bahuvr. (?) n. pl. (-नम्) The name of a mountain,
 inhabited by a warrior tribe. E. **अनुक** and वन.
अनुकवनीच m. pl. (-चाः) The name of the warrior tribe living
 on the mountain Anúkavana. E. **अनुकवन**, taddh. aff. च्.

अनुकाश Tatpur. m. (-शः) ¹Clearness, conspicuousness. ²The
 brightness or beauty of the nether parts of the body (acc.
 to a comm. of the white Yajurv.). ³Illustration, instance.
 E. कान् with अनु instead of कनु, kṛit aff. चञ् or according
 to a comment. kṛit aff. चञ्.
अनुक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) ¹Spoken after and
 in accordance with, recited. ²Studied, learned.
 2. n. (-क्तम्) ¹Repeating, speaking after. ²Repeating
 the words of the Veda in the same manner as the teacher
 has uttered them, i. e. reading or studying the Veda. Comp.
अनुक्त्वन्. E. क् with अनु, kṛit aff. क्त.
अनुक्ति Tatpur. f. (-क्तिः) ¹Speaking after or again, repeating.
²Study, learning. ³The same as **अनुवाद** q. v. E. क्
 with अनु, kṛit aff. क्तिन्.
अनुक्तिस्त्व n. (-त्वम्) The same as **अनुवाकस्त्व** q. v. E. **अनुक्ति**,
 taddh. aff. त्व.
अनुक्त्व (ved.) Tatpur. m. (-क्त्वः) ¹The flesh of the skull. ²A
 joint of the bones (Sáyaña: = चक्षिसंधिः). E. अनु and
 उक्त्व (उक्, kṛitya aff. क्तत्), according to Sáyaña; but per-
 haps a derivative of **अनुक्**, taddh. aff. यत्.
अनुचम् Ayyayibh. The same as **अन्वचम्**. E. अनु and चि,
 samásanta aff. टच्. The reading of this word is doubtful.
अनुचान Tatpur. 1. m. (-जः) ¹A Bráhmāna who is able to
 repeat, to read and to teach the Veda in the same manner
 as the teacher has enounced it (compare **अनुवचन**), one versed
 in the Vedas and Vedāngas; e. g. ब्राह्मणानामनुचानतमः.
²An excellent physician.
 2. m. f. n. (-जः-जा-जम्) Well-behaved, decorous, humble.
 E. च् with अनु, kṛit aff. कानच्.
अनुची see s. v. अन्वच्.
अनुचीन m. f. n. (-जः-जा-जम्) (ved.) Successive. E. अन्वच्,
 taddh. aff. ख्.
अनुचीनमर्भे Bahuvr. m. f. n. (-र्भे-र्भा-र्भम्) (ved.) Born suc-
 cessively, born one after the other. E. **अनुचीन** and **मर्भे**.
अनुचीनाह Tatpur. m. (-हः) (ved.) The following day or
 days. Only used in the accus. **अनुचीनाहम्** adv. ¹On the
 following day, e. g. ब्राह्मणानीनाहं यजते. ²On two suc-
 cessive days, on the preceding and following day, e. g.
 ताभ्यामनुचीनाहं वेष्टिभ्यां यजते. ³Day by day, every day,
 e. g. सवा एवैक एवानुचीनाहं पुरोडाशो भवति. E. **अनुचीन**
 and अहन्, samásanta aff. टच्.
अनुच n. (-चम्) (ved.) The board on the south- and on the
 north-side of a couch. E. अन्वच्, taddh. aff. यत्.
अनुद Tatpur. 1. m. f. n. (-दः-दा-दम्) Not carried, not
 maintained.
 2. f. (-दा) An unmarried woman. E. अ neg. and ऊड्.
अनुदमान Tatpur. m. f. n. (-जः-जा-जम्) Bashful. E. अ neg.
 and ऊड्-मान.
अनुदाधानु Tatpur. m. (-ता) The brother of an unmarried
 woman; used in a rhetorical work in the sense of 'the brother
 of a concubine', scil. of a king; he is called शकार or the
 mock-brother-in-law of the king. E. **अनुदा** and **आनु**.
अनुति Tatpur. f. (-तिः) (ved.) Not arriving, not coming.
 E. अ neg. and क्तिन्.
अनुत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Given back, re-
 turned. The same as **अनुदत्त**. E. An abbrev. of **अनुदत्त**.

- अनूदक** Tatpur. n. (-कम्) Want of water, drought. E. अ neg. and ऊदक instead of उदक.
- अनूदित** Tatpur. m. f. n. (-तः-ता-तम्) Spoken or said in conformity with or in reference to a previous statement, in the way of a detailed illustration; being an अनूवाद q. v. E. वद् with अनु, kṛit aff. क्त.
- अनूद्देश** Tatpur. m. (-शः) Telling in conformity with a previous statement, telling or pointing out in successive reference to what precedes; e. g. यथासंख्यमनूद्देश उद्दिष्टानां क्रमेण यत् (v. s. v. यथासंख्य). E. अनु and उद्देश.
- अनूय** Tatpur. m. f. n. (-यः-या-यम्) The same as अनूवाच q. v. [In the present edition of Pāṇini III. 1. 101. अनूय is a misreading for अनुय q. v.] E. वद् with अनु, kṛitya aff. यत्.
- अनूयमान** Tatpur. m. f. n. (-नः-ना-नम्) What is said in reference to what is previously stated, ruled &c.; e. g. विधीयमानानूयमानयोरनुदात्तत्वाच्च सर्वयह्वानम्. E. वद् with अनु, kṛit aff. शानच् and āgama मुक्.
- अनूयस्** Bahuvr. f. (-धाः) Without an udder. E. अ priv. and ऊधस्.
- अनून** Tatpur. 1. m. f. n. (-नः-ना-नम्) ¹Undiminished. ²Complete, full. ³Not less, not inferior (seq. ablat.). Comp. अनुन. 2. f. (-ना) The name of an Apsaras. E. अ neg. and ऊन.
- अनूनक** m. f. n. (-कः-का-कम्) The same as the preceding. E. अनुन, taddh. aff. कन्.
- अनूनुग** Tatpur. m. f. n. (-रः-रा-रम्) Very heavy, very massive. E. अनुन and गुह.
- अनूनवर्चस्** Bahuvr. m. (-र्चाः) Of undiminished or full splendor, a vaidik epithet of Agni. E. अनुन and वर्चस्.
- अनूप** I. 1. Bahuvr. 1. m. f. n. (-पः-पा-पम्) Watery, rich in water. 2. m. (-पः) (Used in a comm. of the Rāmāyaṇa also as a neuter: -पम्.) ¹A moist country. According to the division of the medical Ātreya-Saṁhitā one of the three climates of India — see besides आकृष्य and साधारण; it is defined in Wise's Hindu system of Medicine as having much water on its surface, being intersected by rivers and irregular in its surface, with high mountains and tall trees; the air being there cool and the wind temperate; abounding in grass, water flowers, geese, ducks, cranes, fish, serpents &c., unhealthy and its inhabitants being fat, indolent and weak. ²(ved.) A jar (कलश). ³The name of a country (mentioned f. i. amongst those conquered by Rudradāman, one of the Sinha-kings). 2. Tatpur. m. (-पः) ¹A buffalo. [²Any animal living in the water or on shore. ³The francoline partridge (तिस्तिरक). ⁴An elephant. ⁵A frog (झव). ⁶Any shelled animal which lives in the water. ⁷An amphibious animal. ⁸A fish. (The last seven meanings are given on the authority of several medical authors.)] ⁹A proper name, an abbreviation of अनूपसिंह q. v. See अनूपविलास. E. अनु and अप्, changed, according to Pāṇini, to ऊप्, samāsānta aff. अ (the affix being the same in the Tatpur. and the Bahuvr., according to the Kāśikā), but as regards the change of the vowel, it is more probable that अ of अप् has got lost and the preceding vowel lengthened by way of compensation, analogously to समीप, प्रतीप, द्वीप, वीप &c. In दर्भाणूप q. v. the ण् is not changed to अ.
- II. Tatpur. m. (-पः) (ved.) Throwing or effusing in re-

- gular succession or according to (scil. one's functions); an epithet of the three divinities Parjanya, Vāyu and Āditya 'who effuse on the earth (i. e. produce there) rain, cold and heat successively or according to their functions' (accord. to Yāska and Sāyaṇa). E. अप् with अनु, kṛit aff. अच् (?), but it is better perhaps to assume that this अनूप means originally 'favourable, propitious' and comes from अनु and अप्, kṛit aff. अच्. For the latter etym. see the Preface.
- अनूपव** Tatpur. n. (-वम्) Ginger in its undried state. E. अनुप and व. See also अनुपव.
- अनूपप्राय** Tatpur. m. f. n. (-यः-या-यम्) Abounding in watery ground, marshy. E. अनुप and प्राय.
- अनूपविलास** Tatpur. m. (-सः) Name of a treatise on ritual subjects, written by order of the king Anūpasinha. E. अनुप, abbrev. of अनूपसिंह, and विलास.
- अनूपसदम्** Avyayibh. At each religious ceremony called उपसद् q. v. E. अनु and उपसद्, samāsānta aff. टच्.
- अनूपसिंह** Tatpur. m. (-हः) The proper name of a king. Comp. अनुपविलास. E. अनुप and सिंह.
- अनूय** m. f. n. (-यः-या-यम्) Being or met with in moist countries, as water; (opposed to the waters धन्वन् 'met with in deserts'). E. अनुप, taddh. aff. यत्.
- अनूयन्** Tatpur. The same as अनुयन् q. v.
- अनूयाव** Tatpur. The same as अनुयाव q. v.
- अनूराध** Tatpur. I. m. (-धः) (ved.) Propitious, favourable; an epithet of Indra. Compare अनूराध. E. राध् with अनु instead of अनु, kṛit aff. अच्.
- II. f. (-धा) The same as अनूराधा q. v.
- अनूर** Bahuvr. 1. m. f. n. (-रः-रा-रम्) Thighless. 2. m. (-रः) Aruṇa, the charioteer of the sun, the dawn. E. अ priv. and ऊर; Aruṇa being represented without legs.
- अनूरध** Tatpur. The same as अनुयध q. v.
- अनूरसारधि** Bahuvr. m. (-धिः) The sun (whose charioteer is Aruṇa). E. अनूर and सारधि.
- अनूर्जित** Tatpur. m. f. n. (-तः-ता-तम्) ¹Weak, powerless. ²Free from pride. E. अ neg. and ऊर्जित.
- अनूर्ध्व** Tatpur. m. f. n. (-र्ध्वः-र्ध्वा-र्ध्वम्) Nether, inferior, low. E. अ neg. and ऊर्ध्व.
- अनूर्ध्वभास्** Bahuvr. m. (-भाः) (ved.) 1. One whose lustre or power is not great, of inferior strength. E. अनूर्ध्व and भास्. or 2. One who has not lighted a sacrificial fire, impious. E. अ priv. and ऊर्ध्वभास्.
- अनूर्मि** Tatpur. m. f. n. (-र्मिः-र्मिः-मि) (ved.) Uninjurably, invulnerable. E. अ neg. and ऊर्मि.
- अनूसा** f. (-सा) The name of a river in Kashmir. E. unknown.
- अनूषर** Tatpur. m. f. n. (-रः-रा-रम्) 1. Of a saline nature (a spot). The same as ऊषर. 2. Not of a saline nature (a spot); e. g. अथशर्करामविषमवल्लीकरमशानासतनदेवता-यतनसिक्ताभिरनुपहतामनूषरामभङ्गरामदूरादेकां जिग्धा ... भूमिमौषधार्थं परीक्षित. E. अ 1. compar. or expl., 2. neg. and ऊषर.
- अनूषित** Tatpur. m. f. n. (-तः-ता-तम्) Lived together with; used actively, passively, personally and impersonally; e. g. अनूषितो गुहं भवान् or अनूषितो गुहर्भवता or अनूषितं भवता. Compare for the construction अधिश्रयित, अनुवात, आश्रित, उपश्रित &c. E. वस् with अनु, kṛit aff. क्त.

अनृतपर Tatpur. m. f. n. (-र:-रा-रम्) Not followed by a consonant called **अनृत** q. v. E. **अ** neg. and **अनृतपर**.

अनृत Bahuvr. m. f. n. (-र:-रा-रम्) Not having or containing a verse from the Rīgveda. (The form **अनृत** which occurs in the present edition of Pāṇini, is wrong.) E. **अ** priv. and **अनृत**, samāsānta aff. **अनृत**.

अनृत Bahuvr. m. f. n. (-र:-रा-रम्) Thornless (as a path; ved.). E. **अ** priv. and **अनृत**.

अनृत Bahuvr. 1. m. f. n. (-र:-रा-रम्) Not having or containing a verse from the Rīgveda. Comp. **अनृत**.

2. m. (-र:-रा-रम्) One not possessing i. e. not conversant with, the Rīgveda. Comp. **अनृत**. E. **अ** priv. and **अनृत**.

अनृत Bahuvr. m. (-र:-रा-रम्) One not conversant with the Rīgveda. E. **अ** priv. and **अनृत**, samāsānta aff. **अनृत**.

अनृत. See the remark s. v. **अनृत**.

अनृत Tatpur. 1. m. f. n. (-र:-रा-रम्) ¹Not straight. ²Wicked.

2. m. (-र:-रा-रम्) A shrub, explained by **अनृत** q. v. E. **अ** neg. and **अनृत**.

अनृत Bahuvr. m. f. n. (-र:-रा-रम्) Free from debt, indebted. E. **अ** neg. and **अनृत**.

अनृतता f. (-ता) or **अनृत** n. (-र:-रा-रम्) Freedom from debt. E. **अनृत**, taddh. aff. **अनृत** or **अनृत**.

अनृत Tatpur. m. f. n. (-र:-रा-रम्) Free from debt or obligation, indebted. Also **अनृत** (without āgama **अनृत**). E. **अ** neg. and **अनृत**.

अनृत Tatpur. I. 1. m. f. n. (-र:-रा-रम्) Untrue.

2. n. (-र:-रा-रम्) Untruth, falsehood. (In the mythology of the Purāṇas Anṛita is the son of Adharma (vice) and Himsā (violence), and the brother of Nikṛiti (immorality); they intermarry and have two sons, Bhaya (fear) and Naraka (hell) and twins to them, two daughters, Māyā (deceit) and Vedanā (torture) who became their wives. — In the Rāmāyaṇa Anṛita is the name of one of the mystical weapons delivered to Rāma by Viśwāmītra.) E. **अ** neg. and **अनृत**.

II. n. (-र:-रा-रम्) Agriculture. E. According to the native comm. the etym. would be the same as before; their account for the meaning 'agriculture' however is not very plausible, some explain it: 'because agriculture is like falsehood' or 'because agriculture cannot be carried on without falsehood', another refers **अनृत** in this sense to the radical **अनृत** 'to hurt' and explains it as a Bahuvr. 'that from which injury does not arise'. The etym. of this meaning and its probable connection with **अनृत** used in the same sense by Manu will be discussed in the Preface.

अनृतदेव Bahuvr. m. (-र:-रा-रम्) (ved.) One to whom the gods are untrue. E. **अनृत** and **देव**.

अनृतद्विष Tatpur. m. f. n. (-र:-रा-रम्) Hating untruth; a vaidik epithet of the Ādityas. E. **अनृत** and **द्विष**.

अनृतभाषण Tatpur. n. (-र:-रा-रम्) Speaking an untruth, lying. E. **अनृत** and **भाषण**.

अनृतमय m. f. n. (-र:-रा-रम्) Untrue. E. **अनृत**, taddh. aff. **अनृत**.

अनृतवदन Tatpur. n. (-र:-रा-रम्) Speaking an untruth, lying. E. **अनृत** and **वदन**.

अनृतवाच I. Tatpur. f. (-र:-रा-रम्) An untruth, a lie.

II. Bahuvr. m. f. n. (-र:-रा-रम्) Speaking an untruth, lying. E. **अनृत** and **वाच**.

अनृतवादि Tatpur. m. f. n. (-र:-रा-रम्) Speaking habitually the untruth, a liar. E. **अनृत** and **वादि**.

अनृतवाक्य Tatpur. n. (-र:-रा-रम्) Speaking an untruth, lying, a lie. E. **अनृत** and **वाक्य**.

अनृत m. f. n. (-र:-रा-रम्) A liar. E. **अनृत**, taddh. aff. **अनृत**.

अनृत I. Tatpur. m. (-र:-रा-रम्) A wrong season, improper or forbidden time.

II. Bahuvr. f. (-र:-रा-रम्) See the following. E. **अ** neg. and **अनृत**.

अनृतवत् Karmadh. f. (-र:-रा-रम्) A girl before menstruation or about ten years old. E. **अनृत** II. and **वत्**.

अनृतोक्त Karmadh. n. (-र:-रा-रम्) Untrue speech, falsehood. E. **अनृत** and **उक्त** (वद्, kṛitya aff. **अनृत**).

अनृत Bahuvr. m. f. n. (-र:-रा-रम्) Without a king, kingless (as a country). E. **अ** priv. and **अनृत**.

अनृतमुचि Bahuvr. m. f. n. (-र:-रा-रम्) (?) Without Indra. (The Siddhāntakaumudī gives **अनृतमुचि** as the fem. of **अनृतमुचि** instead of **अनृतमुचि** in the instance **अनृतमुचि** सेना, but this form is not supported by the old gramm. authorities.) E. **अ** priv. and **अनृतमुचि**.

अनृतशंस Tatpur. m. f. n. (-र:-रा-रम्) Not mischievous, not cruel, mild. E. **अ** neg. and **अनृतशंस**.

अनृतशंसता f. (-ता) or **अनृतशंस** n. (-र:-रा-रम्) Mildness. Compare **अनृतशंस** and **अनृतशंस**. E. **अनृतशंस**, taddh. aff. **अनृतशंस** or **अनृतशंस**.

अनेक Tatpur. m. f. n. (-र:-रा-रम्) ¹Not one, much, many, multitudinous. (In the Sāṅkhya-phil.: one of the characteristics of the discrete principle or **अनेक**, since it comprises बुद्धि, अहङ्कार, the five तन्मात्र and the eleven इन्द्रिय qq. vv., the reverse of एक, the characteristic of प्रधान or अव्यक्त qq. vv., the Undiscrete, and of पुरुष q. v., the Soul.) ²Not united, separated; e.g. यथा संधीयमानानामनेकीभवंतां स्वरः। उपदिष्टस्य विषादपरायामवयवे । E. **अ** neg. and एक.

अनेककाल Karmadh. m. (-र:-रा-रम्) Much time, a long time; the accus. used adv. E. **अनेक** and **काल**.

अनेककृत Tatpur. m. f. n. (-र:-रा-रम्) Doing much (an epithet of Śiva). E. **अनेक** and **कृत**.

अनेकक्रिया Karmadh. f. (-र:-रा-रम्) A plurality of acts, of cognitions; e.g. न (एकं मनः) पुनपदनेकक्रियोपसङ्गेः (the mind is) not (one), because it perceives more than one cognition'. E. **अनेक** and **क्रिया**.

अनेकवैषम्यवच्छेदक Tatpur. m. f. n. (-र:-रा-रम्) What separates several fields from one another (as a boundary or a piece of land common to both). E. **अनेकवैषम्य** and **वच्छेदक**.

अनेकगोत्र Bahuvr. m. (-र:-रा-रम्) (In Law.) A boy who belongs to different i. e. to two families, viz. to that of his own and to that of his adopted father; comp. असमानगोत्र; e.g. सर्वानेकगोत्रानेकीदृष्टं चयेऽहनि. See also ग्रामुखावयव. E. **अनेक** and **गोत्र**.

अनेकज Tatpur. 1. m. f. n. (-र:-रा-रम्) Born more than once. 2. m. (-र:-रा-रम्) A bird (viz. born in the shell and upon being hatched). E. **अनेक** and **ज**.

अनेकता f. (-ता) Muchness, multitudinousness. E. **अनेक**, taddh. aff. **अनेक**.

अनेकत्र Tatpur. ind. In various places, in many respects; e.g. यद्यप्यनेक सुराग्रप्रयोनो दृश्यते &c. E. **अ** neg. and एकत्र.

अनेकत्व n. (-र:-रा-रम्) The same as **अनेकता**; e.g. प्रयत्नकार्यनेकत्वात्कार्यसमः. E. **अनेक**, taddh. aff. **अनेक**.

अनेकधर्म Tatpur. m. (-र्मः) A property different from (those of something else); oppos. to समानधर्म; e. g. समानधर्म-धर्माध्यवसायादन्तरधर्माध्यवसायाद्वा न संशयः. E. अनेक and धर्म.

अनेकधर्मकथा Tatpur. f. (-था) A varied narrative or explanation of the doctrine (a definition of the Buddhistic works called Gāthā). E. अनेक and धर्म-कथा.

अनेकधा Tatpur. ind. ¹In many ways; e. g. (रूपं) चतुर्विधः सहकारि साधुकादिकमनेकधा. ²More than once, often; e. g. अनेकधा कृताः पुना अविभिये पुरातनैः । न शक्यासे ऽपुना कर्तुं शक्तिहीनतया नरैः. E. अ neg. and एकधा.

अनेकधाप्रयोग Tatpur. m. (-यः) Employing more than once, making use of or applying several times; e. g. संभमेव प्रवृत्तौ यथेष्टमनेकधाप्रयोगो न्यायसिद्धः. E. अनेकधा and प्रयोग.

अनेकप Tatpur. m. (-पः) An elephant (lit. drinking in two ways, 'with his trunk and with his mouth'). Compare द्विप. — In a Gaṇa list this word is mentioned as being a masc. or a neuter. E. अनेक and प.

अनेकपितृक Bahuvr. m. pl. (-काः) Grandsons of various fathers. E. अनेक and पितृ, samāsānta aff. कप्.

अनेकप्रतिपत्ति Tatpur. f. (-त्ति) The assumption of several (sc. bodies), the multiform incarnation (of the divinity). E. अनेक (sc. देह) and प्रतिपत्ति.

अनेकभार्य Bahuvr. m. (-र्यः) A husband who has more than one or several wives. E. अनेक and भार्या.

अनेकमुख Bahuvr. m. f. n. (-खः-खा-खम्) ¹Many-faced. ²Dispersed, going in various directions; e. g. जिते नृपारौ युद्धस्य राक्षो ऽनुमते वक्रानि वक्राहिरे ऽनेकमुखानि मार्गान् 'when Paraśurāma was vanquished, with the leave of the old king Daśaratha the armies dispersed everywhere'. E. अनेक and मुख.

अनेकरूप I. Tatpur. n. (-रूपम्) Multiformity.

II. Bahuvr. m. f. n. (-रूपः-पा-रूपम्) ¹Multiform. ²Of various kinds or sorts. ³Fickle, of variable nature; e. g. वाराहमेव नृपणीतिरनेकरूपा. E. अनेक and रूप.

अनेकरूपधारणसामर्थ्य Tatpur. n. (धर्म) The power of assuming many forms, of multiform metamorphosis, Māyā. E. अनेकरूप-धारण and सामर्थ्य.

अनेकलोचन Bahuvr. m. (-नः) A name of Śiva (lit. 'having several i. e. three eyes'); comp. त्रिलोचन. E. अनेक and लोचन.

अनेकवर्षगुणन Tatpur. n. (-गुणम्) (In Arithmetic.) Multiplication of several unknown quantities. E. अनेक-वर्ष and गुणन.

अनेकवर्षभजन Tatpur. n. (-भजम्) (In Arithmetic.) Division of several unknown quantities. E. अनेक-वर्ष and भजन.

अनेकवर्षमध्यमाहरण Tatpur. n. (-हरणम्) (In Arithmetic.) Multi-literal quadratic equation, one whose solution involves the elimination of the middle term. E. अनेक-वर्ष and मध्यम (middle term) -आहरण (elimination).

अनेकवर्षव्यवकसन Tatpur. n. (-कसनम्) (In Arithmetic.) Subtraction of several unknown quantities. E. अनेक-वर्ष and व्यवकसन.

अनेकवर्षषड्विध Tatpur. n. (-धम्) (In Arithmetic.) The six arithmetical operations with several unknown quantities, viz. addition, subtraction, multiplication, division, involution and extraction of the square root. E. अनेक-वर्ष and षड्विध.

अनेकवर्षसङ्गुचन Tatpur. n. (-गुणम्) (In Arithmetic.) Addition of several unknown quantities. E. अनेक-वर्ष and सङ्गुचन.

अनेकवर्षसमीकरण Tatpur. n. (-रम्) (In Arithmetic.) Multi-literal equation, equation involving several unknown quantities, 'where more than one unknown quantity represented severally by colours (equivalent to our x, y, z &c.) being premised, two sides are equated'. E. अनेक-वर्ष and समीकरण.

अनेकवारम् Tatpur. ind. Several times, frequently. E. अनेक and वार.

अनेकविध Bahuvr. m. f. n. (-धः-धा-धम्) Various, of many kinds, in different ways. E. अनेक and विध.

अनेकविधत्व n. (-त्वम्) Manifolddness, variety. E. अनेकविध, taddh. aff. त्व.

अनेकशृङ्ग Bahuvr. m. f. n. (-शृङ्गः-फा-फम्) Cloven-hoofed. (Tame cloven-hoofed animals, if spoken of in general and provided the young be not meant, have usually the feminine gender; e. g. नाव इमाः, चवा इमाः.) E. अनेक and शृङ्ग.

अनेकशस्त्र Tatpur. ind. ¹In various manners; e. g. अनेकशो निर्वितराजकस्त्वम्. ²Several times, frequently; e. g. पुत्र-वाकारसंक्रमणेन प्रयोगाकारकरणे तस्मिन्नेव वा पुत्रे ऽनेकशः प्रयोगाकारकरणे सुबर्णादिकं वैशुक्कावतिस्रस्र पूर्ववदर्थे. ³By large numbers or quantities; e. g. अनेकनोब्राह्मणमनुष्यवधाये पुत्रा अनेकशो मृता दाराश्च. E. अ neg. and शस्त्र.

अनेकाकार Bahuvr. m. f. n. (-रः-रा-रम्) Multiform. E. अनेक and आकार.

अनेकाकिन् Tatpur. m. f. n. (-की-किनी-कि) Not alone, not solitary. E. अ neg. and एकाकिन्.

अनेकाक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Consisting of more than one syllable (as a word). E. अनेक and अक्षर.

अनेकाक्षराक्ष Tatpur. m. (-क्षः) The final letter of a word consisting of more than one syllable. E. अनेकाक्षर and अक्ष, sc. वर्ण.

अनेकाक्ष Bahuvr. m. f. n. (-क्षः-क्ष-क्ष) (In the terminology of Pāṇini.) Having more than one vowel (syllable), as a radical, a base &c. E. अनेक and अक्ष 'vowel'.

अनेकान्त Tatpur. m. (-न्तः) Unsettled condition, want of permanency, non-absoluteness — 'सर्वत्र यदवधारणीयं स एकान्तः । यथा विवृष्टि रेषपथति मदनफलं वामवतीति । क्वचित्तथा क्वचिद्व्यति यः सो ऽनेकान्तः' —. ²Instability, indeterminateness, possibility; e. g. सादित्तनेकान्ते । सादादिनो ज्ञेयाः । सादपि न सादिति पञ्चाक्षरसंभावनादावपि. ³Uncertainty, uncertain occurrence (as of a rule); e. g. चेदां चाप्यारभते तेषामनेकान्तः. ⁴An unessential part, f. i. of a word, as an Anubandha q. v.; e. g. अनेकान्ता चतुर्वन्धाः which is thus explained by Kaiyaṭa: एकान्त इति । एकदेश अवयव इत्यर्थः । अनेकान्तसुपवचनेन केवलं यथा नृ-हस्त काकः । E. अ neg. and एकान्त.

अनेकान्तत्व n. (-त्वम्) Unsettledness, indeterminateness, uncertainty &c. See the preceding. E. अनेकान्त, taddh. aff. त्व.

अनेकान्तवाद Tatpur. m. (-दः) Scepticism, maintaining that nothing is certain. E. अनेकान्त and वाद.

अनेकान्तवादिन् Tatpur. m. (-दी) ¹An Arhat of the Jinas. ²A Jaina. E. अनेकान्त and वादिन् 'lit. one who maintains the uncertainty as principle, a sceptic.

अनेकार्थ I. Tatpur. m. (-र्थः) Multiplicity of objects, topics.

- II. Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) ¹ Having more than one object; e. g. **अनेकार्थाभियोगः** ² Having more than one meaning (as a word). ³ Having the sense of the word **अनेकः**; e. g. **नाना विनोभयानेकार्थेषु** 'नाना has the sense of विना, उभय and अनेक. [The reading **अनेकार्थ** in the present edition of *Suśruta* 2. 559. line 2 is clearly a misprint for **अनेकान्तः**; comp. *ibid.* 2. 556. line 7.] E. **अनेक** and **अर्थ**.
- अनेकार्थधनिमञ्जरी** Tatpur. n. (-री) The title of a little vocabulary in three chapters, containing words with their various meanings appended. More commonly designated as **नानार्थधनिमञ्जरी**. E. **अनेकार्थ**-धनि and **मञ्जरी**.
- अनेकार्थसङ्ग्रह** Tatpur. m. (-हः) The title of the second part of Hemachandra's vocabulary, containing words with their various meanings. E. **अनेकार्थ** and **संग्रह**.
- अनेकार्थाभियुक्त** Tatpur. m. (-क्तः) (In Law.) One charged on several counts. E. **अनेकार्थ** and **अभियुक्त**.
- अनेकार्थाभियोग** Karmadh. m. (-नः) (In Law.) A plaint, a charge implying different counts. E. **अनेकार्थ** and **अभियोग**.
- अनेकाक्ष** Bahuvr. m. (-क्षः) (In the terminology of Pāṇini.) Consisting of more than one letter (as an **आदेश** q. v.). E. **अनेक** and **अक्ष** 'a letter'.
- अनेकाश्रय** Tatpur. m. (-यः) Dependence upon more than one, abiding in more than one; according to the *Vaiśeṣika* phil., the characteristic of the numerals from two upwards (and of the notions mentioned in the following article q. v.). E. **अनेक** and **आश्रय**.
- अनेकाश्रित** Tatpur. m. f. n. (-तः-ता-तम्) Depending upon more than one, abiding in more than one; according to the *Vaiśeṣika* phil. such dependence is the characteristic of the notion of conjunction (**संयोग**), of disjunction (**विभान**), of separatedness prevailing between two or more things (**द्विपुच्छत्वादि**) and of the numerals from two upwards. See the preceding. E. **अनेक** and **आश्रित**.
- अनेकीकरण** Tatpur. n. (-कम्) Making manifold, dividing into several portions; e. g. **एकस्यानेकीकरणमनेकस्य द्वेकीकरणम्**. E. **अनेक**, taddh. aff. **ध्वि** and **करण**.
- अनेकीभवेत्** Tatpur. m. f. n. (-न्-नी-त्) Becoming separated or disunited; e. g. words by hiatus or consonants; the reverse of **संधीयमान**, 'combining or coalescing by means of Sandhi'. (See s. v. **अनेक**.) E. **अनेक**, taddh. aff. **ध्वि** and **भवेत्**.
- अनेकीय** m. f. n. (-यः-या-यम्) ¹ Having more than one. ² Made by more than one. ³ Inhabited by more than one. ⁴ Not far from more than one. (It may be that this word is used only in one or another, instead of in all these meanings.) E. **अनेक**, taddh. aff. **इ**.
- अनेकित्वबुद्धि** Tatpur. f. (-द्धिः) Comprehension of manifold unities (i. e. according to some, of unities from two upwards, according to others, from three upwards); in the *Vaiśeṣika* phil. the characteristic of **अपेक्षाबुद्धि** q. v. E. **अनेक**-एकत्व and **बुद्धि**.
- अनेह** Tatpur. m. (-हः) A fool. E. **अ** compar. and **एह**.
- अनेहमूक** Tatpur. m. f. n. (-कः-का-कम्) ¹ Deaf and dumb. ² Wicked, perverse. ³ Blind (?). See **एहमूक**. E. **अ** compar. or explet. and **एहमूक**.
- अनेतद्** Tatpur. m. f. n. (-तः-ता-तद्) Not he, she, it; other than he, she, it. (The nomin. **अनेषः** does not loose its

Visarga when the uncompounded word would drop it; e. g. **अनेवो ददाति**, but **एव ददाति**. Before the taddh. aff. **अकच्** which is always placed before the inflection endings and cannot be made visible in the base itself, the feminine which in its uncompounded state would be either **एवका** or **इविका**, is always **अनेवका**, whether the etym. be **अ** neg. and **एवक** i. e. **एतद्**, taddh. aff. **अकच्** (Tatpur.) or **अनेतद्**, taddh. aff. **अकच्**.) E. **अ** neg. and **एतद्**.

अनेष Tatpur. m. f. n. (-षः-षा-षम्) (ved.) Blameless, praiseworthy, excellent; an epithet of the Maruts. Comp. **अनिष्प**. E. **अ** neg. and **नेष** (= **निष्प**).

अनेषस् Tatpur. m. f. n. (-षाः-षाः-षः) (ved.) Reaching far; **अनेकः** श्रवः 'far spread fame'; according to Śāyaṇa also in the meaning of **अनेक** i. e. 'excellent fame'. (The latter interpretation seems very doubtful.) E. **अ** neg. and **नेषस्** (probably a contracted form of **नेदीयस्**) lit. 'not very near'.

अनेष Bahuvr. m. (-नः) A supreme lord, one who has no other king over himself (according to a quibbling interpretation of a passage of the *Nalodaya*). E. **अन** or **अना** and **इन**.

अनेनस् Bahuvr. 1. m. f. n. (-नाः-नाः-नः) Sinless, faultless. **अनेनस्** neutr. acc. also used as adv. (The abstract noun is **आनेनस्** q. v.)

2. m. (-नाः) A proper name of ¹ a son of Kakutstha and father of Pṛithu; ² a son of Sanjaya and father of Kshemāri or Kshemadhī; ³ a son of Āyus. E. **अ** priv. and **एनस्**.

अनेमन् Bahuvr. m. f. n. (-मा-मा-म) (ved.) Excellent, superior. E. **अ** priv. and **नेमन्**.

अनेवका see s. v. **अनेतद्**.

अनेहस् Bahuvr. 1. m. f. n. (-हा-हा-हस्) (ved.) Free from sin or evil, free from obstruction.

2. m. (-हा) Time. (The nomin. of this word is **अनेहा** instead of **अनेहाः**.) E. **अ** neg. and **एहस्** q. v.

अनेकान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) The same as **अनेकान्तिक** q. v. E. **अ** neg. and **ऐकान्त**.

अनेकान्तिक Tatpur. m. f. n. (-कः-का-कम्) (In Philosophy.) Indeterminate, going astray, non-absolute. — In the *Nyāya* and *Vaiśeṣika* philosophies a quality which constitutes one of the five **हेत्वाभास** (q. v.) or semblances of reason; in the *Nyāya* it is also called **सम्बन्धिचारः**. A 'semblance of reason' 'goes astray' or is 'indeterminate', if the argument is either too general (**साधारण**) i. e. if it may be applied to the subject of conclusion and to an opposite one; e. g. 'sound is eternal, because it is not the object of touch' or 'the hearth smokes, because it is fiery'; or not general enough (**असाधारण**) i. e. if it is excluded from either; e. g. 'sound is eternal because it has the properties of sound'; or non-exclusive (**अनुपसंहारिन्**) i. e. if the major may be predicated of any other notion; e. g. 'every thing is eternal because it can be measured' or 'every thing can be named because it can be inferred'. E. **अ** neg. and **ऐकान्तिक**.

अनेकान्तिकत्व n. (-त्वम्) Indeterminateness, uncertainty, non-absoluteness. See the preceding; e. g. **अर्थापत्तिरप्रमादमनैकान्तिकत्वात्** or 'अनुक्तस्यार्थापत्तेः पक्षानेवपत्तिरनुक्तत्वाद्नैकान्तिकत्वाच्चापत्तेः' or **दुःखस्य निवृत्तेरदर्शनादनैकान्तिकत्वम्**. E. **अनेकान्तिक**, taddh. aff. **त्व**.

अनेक Tatpur. n. (-कम्) ¹Plurality, the existence of many.

²Want of union, anarchy. E. अ neg. and ऐक्य.

अनिपुण Tatpur. n. (-पुण) Clumsiness, uncleverness. See the following and **अनिपुणः**. E. अ neg. and निपुण.

अनिपुणः Tatpur. n. (-पुणम्) The same as the preceding. See also **अनिपुणः**. E. अ neg. and निपुण.

अनिश्वर्य Tatpur. n. (-श्वर्यम्) Absence of power or supremacy; e. g. यक्षिप्रनिश्वर्यकृतवलीकः पराभव प्राप्त इवाभिव्यक्तिः इति. See also **अनिश्वर्यः**. (For the meaning of this word in the Sāṅkhya- and Yoga-philosophies see s. v. ऐश्वर्य of which it is the reserve.) E. अ neg. and ऐश्वर्य.

अनी ind. No, not; also नो. E. Probably अन् or अना and उ.

अनीकशायिन् Tatpur. m. (-यी) One who is in the habit of sleeping elsewhere than in a house (such as is occupied by a householder), a beggar who sleeps in empty dwellings, temples, potter's shops and such like places; e. g. अनीकशायी सधुरस्यप्रचारसरदेशनिकषरः स भिषुः (a comm.: अनीकशायी मूढानारदिवालककुलशालादी गृहस्थानारभित्ते स्थाने शायी). E. अ neg. -यीक (instead of यीकस्) and शायिन्.

अनीकह Tatpur. m. (-हः) A tree. The native E. is very improbable: अगस्-अक (going) and ह 'because a tree impedes the progress of carts'; probably from अ neg. and यीक (instead of यीकस्; compare the preceding) and ह (from हा) 'because it does not quit its house'.

अनीच Tatpur. m. (-चः) A technical term in the Sāṅkhya philosophy; the reverse of यीच q. v. E. अ neg. and यीच.

अनीकृत Bahuvr. m. f. n. (-तः-ता-तम्) Not accompanied with the Om-kāra, with the mystical syllable Om (as the reading of the Veda). E. अ priv. and ओम्-कृत.

अनीवाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Fit or worthy to be carried on a cart. E. अगस् and वाह्य.

अनीहक A various, but probably wrong reading for अनीकह q. v.

अनीचित्व Tatpur. n. (-त्वं) Unfitness, impropriety; e. g. अनीचित्वप्रवृत्तत्वं आभासी रसभावयोः &c. E. अ neg. and यीचित्व.

अनीयस्त्व Tatpur. n. (-स्त्वम्) Want of strength, want of energy; e. g. दीर्घत्वाविरणीयस्त्वं देवं मणिमतादिकृत. E. अ neg. and यीयस्त्व.

अनीयत्व Tatpur. n. (-त्वम्) Modesty, humility. E. अ neg. and यीयत्व.

अनीरस Tatpur. m. (-सः) Adopted (as a son). E. अ neg. and यीरस.

अन् (अति-भ्यादि-उदात्त-उदात्तित्) r. 1st cl. par. (अन्तति-आनत्-आनत्-अन्तिता. — Caus. अन्तचति-अन्तितत्. — Desid. अन्तितिवति.) To bind. (According to Dhanapāla this radical is a provincialism of the Dravidas instead of the classical अङ् q. v. which occurs also in the variety of ईङ्; Maitreya, Kāśyapa and others admit of both, अन् and अङ्, as classical forms.)

अन्त I. m. (-न्तः) ¹End. ²Term, termination; e. g. कूपान्तः 'the bottom of a well'. ³Limit, boundary, border. ⁴A place in general (comp. अन्तर); e. g. वनान्तः (explained as वनभूमि) 'a place in the forest, or the forest-ground'.

⁵Part, portion; e. g. एकांता अनुबन्धाः ('एकांता इति किंशो ऽवयव इत्यर्थः') 'anubandhas are essential portions of a word'

(comp. अन्तिकांत); or अन्तवाचकत्वमन्तिकांतः ऽस्त्वित्वावयववाची । तत्तत् । वक्ष्यामी वक्ष्यामि इति, as Patanjali comments on Pāṇini VIII. 4. २०. ⁶End, completion; e. g. पञ्चम्यान्तमर्थति 'he reads (the work) as far as and inclusive of the chapter on the tying of the victim'; or स्वप्नांत Tatpur. 'profound sleep', Bahuvr. 'in profound sleep'. ⁷End of life, death.

⁸End, separation (comp. अन्तर); e. g. भिषेधीति होवाच चाञ्चवत्त्वं उवाचन्वा चरे ऽहमन्तात्स्थानादिति । इन्त ते ऽनन्ता कात्वाचन्वात् करवासीति 'o Maitreya, quoth Yājñavalkya, I am about to leave this place; hence with thy consent I shall make a separation between (thee and my other wife) the daughter of Kātyāyana'. ⁹(In Grammar.) The final letter of a word. ¹⁰(In Grammar.) The last part of a compound. ¹¹(In Grammar.) A pause. ¹²Proximity, vicinity; e. g. उद्धान्तं नतः; or आचार्यस्य वसेद्दन्ते. ¹³Presence; e. g. आवाचा अन्ते नास्तीति (= न मार्वाद्दन्ते ऽस्ती-यात्). ¹⁴Positive conclusion, ascertainment.

II. n. (-न्तम्) Nature, disposition, essence.

III. m. n. (-न्तः-न्तम्) ¹The last portion, the remainder; compare अन्तर. ²Last; e. g. अन्ते वयसि 'in the last stage of life'. [According to a comm. on the Amarak. अन्त 'last' remains masc. or neuter even when it is the attribute of a feminine ('स्त्रीविशेषवत्ते ऽपि स्त्रीलिङ्गतानि विधः । तच्च पुंन-पुंसकलिङ्गितम्').]

IV. m. f. n. (-न्तः-न्ता-न्तम्) ¹Lowest, worst. ²Last born, youngest. ³Near (compare अन्तम and अन्तिक). ⁴Handsome, beautiful. (For this last meaning, given on the authority of Viśva, the only instance — quoted also by the Śabdāmuktāmahārṇava — which has occurred to me, is that of Māgha's Śiśupālābadha 4. 40. where the last part of the compound विमलीपल्लवेऽन्तः is explained by the comm. on the authority of the Śabdārṇava अन्ताः = रत्नाः; yet as this meaning admits of no connexion with any of the other meanings of अन्त, it seems preferable to analyze the compound in *मेखला-अन्ताः, when अन्त could be taken as the participle (comp. Pāṇini VII. 2. २०) of अन् 'संमत्तौ' in the sense of भक्त 'attached, served'; and this interpretation is the more probable, as the verse in question exhibits a permanent punning on words which either may be applied to women or to objects of nature, and as अन्त would then correspond with भक्त in the next line. E. अन्, un. aff. तन् or according to others, from अन्, kṛit aff. अच् or अङ्. Both etym. are not satisfactory; perhaps the origin of अन्त is in the elements of which the accus. plural is composed; see the Preface.

अन्तःकरण Tatpur. n. (-न्तम्) (In Philosophy.) ¹The interior sense (also called आन्तरिकरक्षण) opposed to the बाह्यकरण (q. v.) or exterior sense; this notion which in general may be termed 'the faculty of thinking' is thus modified in the Vedānta and in the Sāṅkhya: ²(In the Vedānta it implies) the notion of what is the general substratum of आत्मान् or Soul (Śāṅkara: तत्त्वात्मान् उवाधिभूतमन्तःकरणम्); its activity becomes manifest in two of the seventeen बुद्धिशरीर (q. v.) or subtle bodies of creation, viz. in the बुद्धि (q. v.) or that mental activity which forms positive conclusions, and in the मनस्, or that mental activity which 'discerns and doubts';

and as चित्त or 'logical combination' is involved by the activity of बुद्धि, and अहङ्कार or 'self-consciousness' is involved by मनस्, the activity of the अनाःकरस्य is fourfold, viz. as that of बुद्धि, मनस्, चित्त and अहङ्कार. Śāṅkara in his commentary on the Vedānta Sūtras varies slightly in this respect by substituting विज्ञान for अहङ्कार; the difference however is merely apparent, विज्ञान, worldly knowledge, being also one of the attributes of मनस् (Śāṅkara: 'अनाःकरस्य मनो बुद्धिर्विज्ञानं चित्तमिति चानेकधा तत्र तत्राभि-जयते').^b (In the Sāṅkhya it is not the substratum of पुण्य or Soul but) the generic name and characteristic of three successive productions of प्रकृति or Matter, viz. of बुद्धि 'ascertainment or positive conclusion', of its product अहङ्कार 'self-consciousness' and of the product of Ahankāra, viz. मनस् which in this philosophy means 'an organ both of sensation and of action' (see बुद्धीन्द्रिय and कर्मेन्द्रिय), 'the organ of volition' (see अहङ्कार). 'The ten external organs (viz the five organs of sensation and the five of action) supply the objects for the 'interior sense', their time is the present time, while the interior sense embraces the past, present and future time'.^c (In the non-philosophical literature where philosophical terms are usually employed in a vague manner, this word means) Mind, heart, feeling, a synonyme of मनस् in its vague, unphilosophical sense; e. g. (in a verse of the Mālatīmādhava where an apparent show is made of philosophical accuracy) प्रेमाद्रीः प्रवयस्यु-हः चेष्टा भवेत्तुर्महि । घासनाःकरस्य वाङ्मकरस्योपा-ररोधीचवाहःपरापरिकल्पितास्वपि भक्तानन्दसागरोदयः (var. lect. °साङ्गो जयः) — E. अनाः and करस्य.

अनाःकरस्यवृत्ति Tatpur. f. (-तिः) The activity of the अनाः-करस्य q. v. E. अनाःकरस्य and वृत्ति.

अनाःकल्प Tatpur. m. (-न्) A cycle of the Buddhistic era. 'From the time that man's age increases from ten years to an Asankhya and again decreases from an Asankhya to ten years, is an Antahkalpa. Were the surface of the earth to increase in elevation at the rate of one inch in a 1000 years and the process to continue in the same proportion, the elevation would extend to 28 miles before the Antahkalpa would be concluded. Twenty Antahkalpas make an Asankhyakalpa. Four Asankhyakalpas make a Mahākalpa.' (Hardy, Manual of Buddhism.) E. अनाः and कल्प.

अनाःकुटिल Tatpur. 1. m. f. n. (-न्) Crooked-minded, fraudulent, dishonest.

2. m. (-न्) A conch shell. (See शङ्ख.) E. अनाः and कुटिल.

अनाःकृमि Tatpur. m. (-निः) (In Medicine.) Worms in the body (a disease). E. अनाः and कृमि.

अनाःकोटरपुष्पी Bahuvr. f. (-यी) A plant. See अनाकोटर-पुष्पी. E. अनाः-कोटर and पुष्प, fem. aff. डीप्.

अनाःकोण Tatpur. m. (-न्) The inner corner (of a wall &c.). E. अनाः and कोण.

अनाःकोप Tatpur. m. (-यः) Inward anger. E. अनाः and कोप.

अनाःकुव Tatpur. m. f. n. (-न्) Inwardly vexed, inwardly angry. E. अनाः and कुव.

अनाःपट Tatpur. m. n. (-टः-टम्) A screen of silk or cloth hold up between the bride and bridegroom, or between the

student who is to receive the sacred cord and the spiritual teacher, until the moment deemed auspicious by the astrologer arrives for the parties to see each other in the one case, and in the other of reciting the mystical initiatory words. E. अनाः and पट.

अनाःपदम् Avyayibh. (In Grammar.) In the middle of an inflected word (see पद). E. अनाः and पद.

अनाःपदविकृत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Changed or altered in the middle of an inflected word (see पद). E. अनाःपद(म्) and विकृत.

अनाःपदविवृत्ति Tatpur. f. (-तिः) (In Grammar.) The hiatus in the middle of an inflected word (see पद); a technical name for the hiatus in the vaidik words पुरस्ता, तितउगा, प्रउगम् and भमउत्तिभिः. — E. अनाःपदम् and विवृत्ति.

अनाःपदस्य Tatpur. m. f. m. (-स्यः-स्या-स्यम्) (In Grammar.) Being in the middle of an inflected word (see पद). E. अनाःपद(म्) and स्य.

अनाःपरिधान Tatpur. n. (-न्) A lower garment; of three or four garments either of the two which are nearest the body. Compare अनाः. E. अनाः and परिधान.

अनाःपरिधि Avyayibh. Within the enclosure &c. See परिधि. अनाः and परिधि.

अनाःपार्श्व m. f. n. (-न्) Being between the ribs (as the flesh); comp. अनाःपार्श्व. E. अनाः-पार्श्व, taddh. aff. यत्.

अनाःपात Tatpur. m. (-तः) ¹(In ritual literature.) A pale which is fixed three steps eastward from a large post that stands before the आहवनीय (q. v.) fire in the fore part of the प्राचीनवर्ग (q. v.), and which thus comes to be placed in the middle between the ऐष्टिकवेदि q. v. and the महावेदि.

²(In vaidik grammar.) A technical name for that Sandhi, which, according to some grammarians requires, the insertion of a ह् between a final ह् of one word and an initial sibilant of a following one (as in अर्वाह् ह्वातमम् instead of अर्वाह् ह्वातमम् or प्रत्यह्वा instead of प्रत्यह्वा), of a त् between a final ट् or क् and an initial स् (as in the अर्वाह्वा instead of अर्वाह्वा स् or in तावत्स् instead of तावत्स्), and of a च् between a final च् and an initial म् (as in अर्वाह्वा-चिहि instead of अर्वाह्वाचिहि). E. अनाः and पात.

अनाःपातित Tatpur. m. f. n. (-तः-ता-तम्) Involved in, included by or in. E. अनाः and पातित.

अनाःपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Involved in, included by or in; e. g. न सुतकातःपातिनः शावाशीचक्ष पूर्वशेषेण बुद्धिः किन्तु शावातःपातिन इव सुतकक्ष. E. अनाः and पातिन्.

अनाःपात Tatpur. m. (-न्) The same as अनाःपात 1. q. v. E. अनाः and पात.

अनाःपादम् Avyayibh. (In Grammar.) In the middle of a पाद q. v. E. अनाः and पाद.

अनाःपार्श्व m. f. n. (-न्) Being between the ribs (as the flesh); comp. अनाःपार्श्व. E. अनाः-पार्श्व, taddh. aff. यत्.

अनाःपात Tatpur. m. (-न्) The overseer of a harem (?). E. अनाः and पात.

अनाःपुर Tatpur. n. (-रम्) ¹The inner or female apartments, the gynæceum, espec. of a king. (Comp. अनाः

पुर s. v. अन्तर.) ³The palace of a king. ³The wives of a king, (collectively). ⁴The principal wife of a king, a queen (accord. to a comm.). E. अन्तर and पुर.

अन्तःपुरावर Tatpur. (-रः) One who has access to a gynæceum, an attendant in a gynæceum. E. अन्तःपुर and अर.

अन्तःपुरजन Tatpur. m. (-जः) The women of a gynæceum. E. अन्तःपुर and जन.

अन्तःपुरमेधा Tatpur. f. (-धा) A female servant of a gynæceum. E. अन्तःपुर and मेधा.

अन्तःपुरसहाय Tatpur. m. (-यः) An assistant belonging to the gynæceum or inner apartments (compare स्थापत्य); such assistants are: 'dwarfs, eunuchs, Kirátas or mountaineers — retained as guards — Mlechchhas or barbarians, Abhiras, the mock-brother-in-law of a king — i. e. the brother of his concubine — humpbacks, mutes &c. E. अन्तःपुर and सहाय.

अन्तःपुराध्यक्ष Tatpur. m. (-यः) The overseer of a gynæceum. E. अन्तःपुर and अध्यक्ष.

अन्तःपुरिक [An incorrect reading instead of अन्तःपुरिक.]

अन्तःपुरव Tatpur. m. (-वः) The interior of man; e. g. यो ऽयमन्तःपुरव आकाशो यो वै सो ऽन्तःपुरव आकाशः — comp. अन्तरपुरव and अन्तर्हृदय. E. अन्तर and पुरव.

अन्तःपूय Bahuvr. m. f. n. (-यः-या-यम्) Festering (as an ulcer). E. अन्तर and पूय.

अन्तःप्रज्ञ Bahuvr. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) ¹(In the Upanishads.) Deriving its knowledge or intellectual properties from the activity of the interior sense (compare अन्तःकरण) as the Soul when it is तैजस q. v., opposed to बहिःप्रज्ञ or deriving its knowledge through the medium of the exterior senses, e. g. स्वप्नस्थानो ऽन्तःप्रज्ञः, whereon a comm.: विश्वस्य बाह्येन्द्रियव्यवस्थायास्तैजसस्य मनोव्यवस्थायाश्चान्तःस्त्वाविशेषादन्तःप्रज्ञत्वविशेषणं न स्वावर्तकमिति तच्चाह । ... उपपादितं तावद्विश्वस्य बहिःप्रज्ञत्वं तैजसस्त्वन्तःप्रज्ञो विज्ञायते बाह्यानीन्द्रियाक्षपेक्ष मनसो ऽन्तःस्त्वान्तत्परिणामत्वाच्च स्वप्नप्रज्ञायास्तद्वानन्तःप्रज्ञो युज्यते. — ²Knowing what passes in the mind, knowing one's self. E. अन्तर and प्रज्ञा.

अन्तःप्रतिष्ठान Tatpur. n. (-न्तः) Residing in the interior, being in the interior; e. g. in a Pūrvapaksha of a Sūtra of the Vedānta शब्दादिभ्यो ऽन्तःप्रतिष्ठानात् (the supreme Lord is) not (Vaiśvānara) on account of the "word" (Vaiśvānara itself which means fire) — शब्दसावत् । वैश्वानरशब्दो न परमेश्वरे सम्भवति । अर्धान्तरे कृत्वात् —, on account of "and so on" (the word fire having other distinct applications as in sacrificial acts &c.) — and on account of (it being said that it has) its residence in the interior (of the man, i. e. since it may have the meaning of stomachic or fire of digestion, according to the vaidik passage: स यो हितमग्निं वैश्वानरं पुरुषविधं पुरुषे ऽन्तःप्रतिष्ठितं वेद स सर्व-वाङ्मनसि). [In the valuable edition of the Ved. Sūtra by Dr. Rōer the comm. to. 1. 2. 26 is to be read like the native edit., viz. शब्दादिभ्यो ऽन्तःप्रतिष्ठानाच्च । शब्द०.] E. अन्तर and प्रतिष्ठान.

अन्तःप्रतिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) Residing or being in the interior, e. g. fire, which is in the digestive organs. See the preceding. E. अन्तर and प्रतिष्ठित.

अन्तःप्रमोद I. Tatpur. m. (-दः) Interior joy.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Inwardly rejoiced. E. अन्तर and प्रमोद.

अन्तःशरीर Tatpur. n. (-रम्) The interior of the body. E. अन्तर and शरीर.

अन्तःशरीरवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Displaying its activity or acting within the body (as मनसः). E. अन्तर-शरीर and वृत्ति.

अन्तःशूल Bahuvr. m. f. n. (-शूलः-शूला-शूल्म) ¹(In Medicine.) Containing inside a splinter, a thorn or a similar extraneous body (as a wound). ²Sinful (liter. having inside a thorn, scil. produced by sin). E. अन्तर and शूल. [A word अन्तःशूल which is exhibited somewhere, does not exist.]

अन्तःशिला Tatpur. f. (-शिला) The name of a river rising from the Vindhya mountain. Also read अन्तःशिला 'flowing amidst rocks'. E. अन्तर and शिला.

अन्तःशुद्ध Tatpur. m. f. n. (-शुद्धः-शुद्धा-शुद्धम्) Purified inwardly, having a pure mind. E. अन्तर and शुद्ध.

अन्तःशेष Tatpur. m. (-शेषः) The interior or connecting link, support. E. अन्तर and शेष.

अन्तःशेषव Tatpur. n. (-शेषम्) The same as अन्तःशेष. E. अन्तर and शेषव.

अन्तःसञ्ज्ञ Bahuvr. m. f. n. (-ञ्ज्ञः-ञ्ज्ञा-ञ्ज्ञम्) Sensitive (said of plants in general which, according to the native theory, from being affected by the quality of darkness or sinfulness — तमस — are merely capable of sensation or of agreeable and disagreeable feelings, but not of exterior manifestations), e. g. तमसा बहुरूपेण वेष्टिताः कर्महेतुना । अन्तःसञ्ज्ञा भवत्येते सुखदुःखसमन्विताः; comp. अन्तर्हितम्. E. अन्तर and सञ्ज्ञा.

अन्तःसत्त्वा Bahuvr. f. (-त्त्वा) ¹A pregnant woman; compare ससत्त्वा. ²A name of the marking nut or Malacca bean (Semecarpus anacardium) ('the acrid juice contained in the cells between the laminae of the shell of this nut, according to Ainslie, is considered as a valuable medicine by the Hindus in scrophulous, venereal and leprous affections'). E. अन्तर and सत्त्व 'lit. having a being or essence inside'.

अन्तःसदसम् Avyayibh. In the middle of the assembly. E. अन्तर and सदस्, samās. aff. अक्ष.

अन्तःसन्ताप Tatpur. m. (-पः) Interior pain, grief, sorrow. E. अन्तर and संताप.

अन्तःसलिल I. Bahuvr. m. f. n. (-लिलः-लिला-लिल्म) Containing water ('lit. having water inside'), as a river (compared f. i. to a pregnant woman).

II. Tatpur. n. (-लिलम्) Water running by a subterraneous passage, subterraneous water (?). E. अन्तर and सलिल.

अन्तःसार I. Tatpur. m. (-रः) Interior essence, also in a figur. sense, internal stores or treasures, e. g. नापीडिता वमन्मुखी-रन्तःसारं महीपतेः । दुष्टप्रज्ञा इव प्रायो भवन्ति हि निद्योगिनः.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹Having essence, strong, powerful (e. g. a minister). ²Heavy, ponderous (e. g. a cloud). E. अन्तर and सार.

अन्तःसुख Bahuvr. m. f. n. (-सुखः-सुखा-सुखम्) Who derives his happiness (only) from (subjects concerning) the Soul (not from exterior objects), e. g. यो ऽन्तःसुखो.... स योगी ब्रह्म-निर्वाणमधिगच्छति (a comm.: अन्तरात्मन्येव सुखं यस्य । न वि-षयेषु); compare अन्तराराम. E. अन्तर and सुख.

अनःसुविर Tatpur. m. f. n. (-रः-रा-रम्) Inwardly perforated. E. **अनर** and **सुविर**.

अनःसेनम् Avyayibh. Amongst the armies; e. g. **अनःसेनं विद्विषामाविशन्**. E. **अनर** and **सेना**.

अनःख Tatpur. I. m. f. n. (-खः-खा-खम्) ¹Being amidst, being between, included, comprehended. ²Being in the interior.

II. m. plur. (-खाः) (ved.) An epithet of the **अवाहः प्राजाः** or lower vital organs, viz. of the anus and of the organs of generation (as being amongst the vital organs or **प्राजाः** in general).

III. f. (-खा) ¹(ved.) An epithet of one of the Sāmidheni-Mantras or verses from the Rīgveda recited at the kindling of the sacrificial fire, viz. of the Sāmidhenī which begins with the words 'अग्निं दूतं वृषीमहे', because this Sāmidhenī is amongst the eleven Sāmidhenis which praise the vital functions, in as much as it praises the मध्यमप्राण or the vital function on which rest all the other, i. e. the vital energy which resides in the middle of the body. ²(scil. देवता; ved.) The divinity of the vital organs. [As the meanings II. and III. 1. 2. are given on the authority of *Sāyana's* comm. on the *Śatapathabr.* I. 4. 3. 3, it will be necessary to quote the latter in full — from two Mss. of the E. I. H. and one of the Bodl. — as a so called Extract from it, which has appeared in print, is apt to mislead the reader completely on the bearing of the word and of the passage itself. The comm. runs thus: अ एषो ऽयं मध्यमः प्राण इति। प्राणापानादिष्वनुत्पत्त्याश्रयभूतो यः क्रियाशक्त्यात्मको देहमध्ये ऽवस्थितः प्राणः। तस्य समिन्धनमग्निं दूतमित्यनया दूतो ह्यग्निः सर्वेषां देवानां मुखं च तथा प्राणे ऽपीति (v. l. प्राणीमीति)। तेन समिन्धनस्त्रीपत्तिः। सा हेवावस्थितेति। सैवाग्निं दूतं वृषीमहे इति सामिधेनी मध्यमप्राणरूपेण प्राणापानादि संस्तुवानामन्वासानुधामन्तस्त्रा (the Mss. संस्तुवानाम् or v. l. संस्तुतानाम्) अनारवस्थिता भवति। अन्ये हि प्राणाश्चतुःश्रोत्रादयः। अतो ऽस्मात्प्राणादारभ्योर्ध्वाचरन्ति (v. l. रन्तीति)। पायूपस्थयोर्ध्वो ऽन्वे (the Mss. पायूपस्थयो ऽन्वे or ऽन्वचोर्ध्वो) प्राणाः। अतो ऽस्मात्पश्चमात्प्राणदेवारभ्यावाहो ऽवाहः मुखे अनारवस्थिता भवन्ति। एवंवेदितुः फलमाह। अन्तस्त्रामिति। अन्तस्त्रामनारवस्थितां प्राणदेवतामित्यर्थः। के पुनरेवं (Mss. वा) तेषां मध्ये ऽवाहो ऽन्तस्त्राः (Mss. खा) प्राणा (v. l. प्राणाया) इति तावदुच्यते (Mss. तां द्)। शोचिकेश-समीमहे (I. 4. 3. 9.) इत्यादिना। According to this comm. the word भवन्ति (अवाहो ऽन्तस्त्रा इ भवन्त्ये) would have moreover to be substituted for भवति (००ह भवत्ये) in the present ed. of the text, as भवति would alter the sense materially by disconnecting अवाहः and अन्तस्त्राः.] ³(In vaidik grammar.) A technical name for the semivowels य, र, ल, व, (because their position in the system of the grammarians is between the vowels and consonants).

[IV. n. (-खम्) (In modern terminology, with the Mahrattas.) Secret expenditure, sums expended in presents and bribes to official persons.] E. **अनर** and **ख**. This word is also written, in conformity with a grammatical rule, **अनख**.

अनःखत् n. (-त्वम्) The being amongst, the being included in or comprehended by. E. **अनःख**, taddh. aff. **त्व**.

अनःखीय See **अनखीय**.

अनःखेद Bahuvr. m. (-दः) An elephant. E. **अनर** and **खेद**.
अनक I. 1. m. f. n. (-नकः-निका-नकम्) Destroying, causing death.

2. m. (-नकः) ¹A name of Yama, the god of Death.

²The proper name of a royal Saint whom the Asuras threw into a pond and who was rescued by the Aświns.

³The proper name of a king of the Śunga dynasty, a son of Vasumitra. (Some read the latter name **अनक** or **आनक**).

3. f. (-निका) See s. v. **अनिका** III. E. **अनिका**, denomin. of **अन**, kṛit aff. **खुल्**.

II. m. (-नः) The same as **अन**. E. **अन**, taddh. aff. **कन्**.

अनकद्रुह Tatpur. m. f. n. (-धुक्-धुक्-धुक्) (ved.) Hurting those who are mischievous or destructive, hurting demons &c. or Yama. E. **अनक** and **द्रुह**.

अनकर Tatpur. m. f. n. (-रः-री-रम्) Causing death, destroying. (The femin. **अनरा** is grammatically incorrect.) E. **अन** and **कर** (छ, kṛit aff. ट).

अनकरण Tatpur. I. m. f. n. (-णः-णी-णम्) Causing death, destruction. 2. n. (-णम्) The causing death. E. **अन** and **करण**.

अनकारिन् Tatpur. m. f. n. (-री-रिणी-रि) The same as **अनकर**. E. **अन** and **कारिन्**.

अनकास Tatpur. m. (-सः) The time of death. E. **अन** and **कास**.

अनकासाधिपति Tatpur. m. (-तिः) A name of Śiva (lit. the Lord of the time of death). E. **अनकास** and **अधिपति**.

अनकि (?) m. (-किः) Wind. E. (?) the word itself seems doubtful.

अनकृत् Tatpur. I. m. f. n. (-त्-त्-त्) Causing death, destroying; e. g. **आधिरनकृत्**.

2. m. (-त्) ¹Death. ²A Tirthakṛit or deified Saint of the Jainas. E. **अन** and **कृत्**.

अनकृद्दशा Bahuvr. f. plur. (-शाः) The name of the eighth of the twelve sacred writings of the Jainas, that treating in ten chapters on the Tirthakṛits &c. E. **अनकृत्** and **दशा** (accord. to a comm. in the sense of **दशाध्यायन**); but more probably **अनकृत्** and **दशन्**, samās. aff. **उच्** (like **आसन्नदश**, **अदूरचिंश** &c.) scil. क्रियाः 'a work in ten chapters treating on the duties of the Antakṛits'.

अनग Tatpur. m. f. n. (-गः-गा-गम्) ¹Going to the end (compare **अनगर**), e. g. **वानरान्वरासमुद्रशैलानामनगान्** 'monkeys which go to the end of earth, ocean and mountains'. ²Accomplishing a duty or object in view, e. g. **दूरगैरनगैर्वाहिः** 'with arrows which go far and obtain their purpose'. ³Thoroughly conversant with, e. g. **शास्त्रान्न** 'well conversant with Mantras and Brāhmaṇas'. 'Being at the end, final (as of a word), e. g. **अकाराकारयोरनन** **अप्पा** 'a sibilant which is the final of a word after the letters a or ā'. E. **अन** and **ग** (गम्, kṛit aff. उ).

अनगति Bahuvr. m. f. n. (-तिः-तिः-ति) Having the way or nature of death, being death, destructive. E. **अन** and **गति**.

अनगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Going to death. E. **अन** and **गामिन्**.

अनगर Tatpur. m. f. n. (-रः-री-रम्) Going to the end; e. g. **वानराः पुष्टिबनगराः** comp. **अनग**. E. **अन** and **गर**.

अनचार Tatpur. m. pl. (-राः) The name of a people, lit. 'the borderers'. E. **अन** and **चार**.

अनज Tatpur. m. f. n. (-जः-जा-जम्) Last born, youngest. E. **अन** and **ज**.

अन्तर्वाति Bahuvr. m. (-तिः) The same as **अन्तर्वाति**. E. **अन्त** and **वाति**.

अन्ततस् ind. ¹From the end, border &c. ²On the end, border &c. ³At the end, border &c. ⁴At the time of death, e. g. एतमु एवान्तो ऽविश्वोत्क्रामति. ⁵Lastly. ⁶At last (in phrases implying an order or command); e. g. किंचिद्वध-धीष्व । **अन्ततः** प्रवामवाप्ससि. ⁷Consequently; e. g. मुञ्च-वान् । **अन्ततश्च** मे दास्यसि (this meaning is probably implied by the term **संभावना** or **उत्प्रेक्षा** given in the native dict. and Gañās). ⁸Partly (?). ⁹(When opposed to **मुखतस्** and **मध्यतस्**.) In the worst manner or in the last stage of life (as in a passage of an Upanishad: एतद्वा अन्ततो ऽन्नं राक्षम् । **अन्ततो** ऽन्ना अन्नं राक्षते). ¹⁰In the interior part(?). E. **अन्त**, taddh. aff. **तसि**.

अन्तर्वाग्नी Tatpur. f. (-ग्नी) The ritual name of the verses Sāmaveda 2. 588-590 (= II. 5. 1. 16). E. **अन्त** and **वाग्नी**.

अन्तर्दीपक Tatpur. n. (-कम्) (In Rhetoric.) One of the alankāras or modes of writing or speaking elegantly, a variety of the alankāra **दीपक** q. v.; viz. when a variegated description reposes on, and is illustrated as it were by, a verb which is placed at the end of the sentence. (It would seem that the injunction of the principal rhetorical works according to which there must be several verbs and but one subject in a **दीपक** has not been considered as absolute, as results from this instance: स गिरिं तद्वपुःशमण्डितं समवाय्य स्वरया क्षतामृगः । क्षितदर्शितकार्यनिश्चयः कपिसे-नैर्मुदितैरमण्डयत् where there is but one verb viz. **अमण्ड-यत्** which has the properties required in this **दीपक**. Compare also **आदिदीपक**, **मध्यदीपक**, **प्रतीपदीपक** and **मालादी-पक**.) E. **अन्त** and **दीपक**.

अन्तर्पाल Tatpur. m. (-जः) ¹A guard of the frontiers or boundary. ²A guard of the rear of an army (opposed to the **यूधपाल**), e. g. यथा सेनाः समया मे यूधपालाश्च सर्वशः । समागच्छन्समीहास्तेनायाणि तथा कुर्व । ये चान्तापालाः स-वगाः &c. E. **अन्त** and **पाल**.

अन्तर्भव Tatpur. m. f. n. (-वः-वा-वम्) Being at the end, last, final. E. **अन्त** and **भव**.

अन्तर्भाव Tatpur. m. f. n. (-वः-व-वम्) Last, final (as the letter of a word). E. **अन्त** and **भाव**.

अन्तम m. f. n. (-मः-मा-मम्) ¹Nearest. ²Last (ved.). Com-
pare **अन्तितम** and **अन्तर**. E. **अन्**, a substitute of **अन्तिक**,
taddh. aff. **तमप्**. See the Preface.

अन्तर ind. (see **निपात**, **गति**, **उपसर्ग**). A particle implying ¹within, in the middle, ²between, ³under, in its literal and metaphorical acceptations. It is used either adverbially or as a separable preposition or as a prefix to verbs and occurs also, but seldom, in the sense of a noun. With nouns, if preceding them it may form Tatpur., Bahuvr. and Avyayibh., if following them indecl. Tatpur. compounds. It means:

I. (if used adverbially) ¹In the middle, within; mostly followed or preceded by a noun in the locat.; e. g. **अप्सन्त-रमुत्तम**. ²In the interior (said of a kingdom &c.); e. g. लघुवृत्तितया भिदां गतं वहिरन्तश्च — comm. वहिर्भिन्नादि-जनपदेषु । **अन्तरमात्रादिषु** — नृपस्य मण्डलम् । **अभिभूय हरत्वनन्तरः** &c.). ³In the mind, in the heart, e. g. **अभु-दयानन्तरसावधित मुदा नैषधप्रियाणन्तरसा**. ⁴By way of

enclosing or seizing, e. g. **अन्तर्हत्वा** मूषिकां श्रेणो मतः (comm. = **परिवृष्ट**); comp. III. 1. [This meaning is meant by the native Koshas when they render **अन्तर** by **स्त्री-कारे**, for the Kaśikā interprets Pāṇini I. 4. 65. 'परिवृष्टः स्त्रीकरणम्'; Mathureśa has probably misunderstood the bearing of **स्त्रीकरण** when substituting for the latter word the interpretation **अङ्गीकृती**.]

II. (as a separable preposition) ¹Within, ²Between; followed or preceded ³by the genitive, e. g. **तस्मान्नाम्ना-दिव्ययोरन्तः परमेस्वरः**; or **हिरण्यमन्तोः कुम्भोरन्तरवहित आसः**; ^b(ved.) by the accus., e. g. **रोदसी अन्तर्वी**.

III. (as a prefix to verbs) ¹In the middle, between, e. g. **अन्तर्हत्वा** 'having struck in the middle'; compare on the contrary **अन्तर्हत्वा** I. 3. ²Under (implying disappearance); e. g. धा with **अन्तर** to hide, to make invisible, comp. also **अन्तर्धि**, **अन्तर्धा** &c. [The intimate relation between **अन्तर** and the radical or verb in the latter cases is indicated not only by the influence this particle exercises on the meaning of the radical and its derivatives, but also by the effect it has on the formation of the gerund (comp. **अन्तर्हत्वा** I. 4. and **अन्तर्हत्वा** III. 1.) and by the change it may produce in the dental न् of the radical and its derivation affixes, comp. e. g. **अन्तरयन्**, **अन्तर्हयन्** &c.]

IV. (as an indeclinable noun) ¹The interior, any thing not belonging to the exterior world, e. g. **अन्तर्वहिरिति कार्यद्वयस्य कारणाकारवचनादकार्ये तदभावः**; or **भुवो ऽन्त-रूर्ध्वमधश्च**. ²The heart, e. g. **राक्षस भव मां अन्तरहाम्** (= **हृदयं हतवती**). Compare also **अन्तर्वह** and **अन्तरा**.

V. (in composition with nouns) In the middle of, in the interior of, in the heart of; ¹before the noun: ^ain Tatpur., e. g. **अन्तर्वह**, **अन्तर्हृष्ट**; in several comp. of this class, it may seem as if the latter part depended on **अन्तर** in the genitive, e. g. **अन्तःशरीर** the interior of the body, **अन्तर्हृदय** the interior of the heart, but it is more correct to consider these interpretations as arising from such as 'the body in its interior &c.'; comp. several comp. beginning with **अय**, e. g. **अयनस्य**, **अयस्य** &c.; the न् is changed to ण in the Tatpur. **अन्तर्वह** and **अन्तरयन्** qq. vv.; see also **अन्तरीय**. ^bin Bahuvr., e. g. **अन्तःखेद**, **अन्तर्वीर्य**; sometimes meaning 'from the interior', e. g. **अन्तःमुख**, **अन्तःप्रज्ञ**. ^cin Avyayibh., e. g. **अन्तर्वैरमम्**, **अन्तर्गिरि**. ²After the noun, in indecl. Tatpur., e. g. **ते नासिकेरान्तरपः पिबन्तः**; or **अन्तःशरीरस्य चपलम्**; or **उदरान्तः प्रविशन्**; in such compounds some comm. consider the former part as representing the sense of a locative, not of a genitive ('अन्तःशरीरस्य चपल-संप्रतिषेधः'), others not; e. g. **संप्रवेष्टुमिव द्योषित ईषुः सि-ध्दतां हृदयमिष्टतमानाम्** । **आत्मनः सततमेव तदन्तर्वर्तिनो न खलु नूनमजानन्** (comm. **तेषामिष्टतमानामन्तर्हृदये**).

VI. See **अन्तरा**. E. **अन्**, un. aff. **अरन्** and **āgama** नृह; but see the Preface.

अन्तर I. m. f. n. (-रः-रा-रम्; is **सर्वनामन्** q. v. in the meanings I. 1. 1. 2. 4. and forms then sing. dat. -**रक्षी** -**रक्षी** -**रक्षी**, ablat. -**रक्षात्** or -**रात्** -**रक्षाः** -**रक्षात्** or -**रात्**, genit. -**रक्ष** -**रक्षाः** -**रक्ष**, locat. -**रक्षिन्** or -**रे** -**रक्षाम्** -**रक्षिन्** or -**रे**; plur. nomin. -**रे** or -**राः** -**राः** -**राणि**; but in the locat. sing. femin. only

अन्तराश्रयम् when referring to पुरि; see meaning I. 1. 1.)

1. ¹Interior, being in the middle of or between, the reverse of बाह्य; e. g. आत्मा सर्वान्तरः; or अन्ध्यावसायाभिमानसंन्यासोचनानि आन्तराणि बाह्याश्च सर्वे व्यापारा आत्मनि प्रतिष्ठितानि बोद्धव्यानि. — The words अन्तरः शब्दः, plur. (अन्तरे or अन्तराः शब्दाः) mean 'lower garments', according to some, 'of three or four garments that which is nearest the body' (lit. between the body and the exterior garment); अन्तरे or अन्तरा गृहा (comp. अन्तरगृह) may mean either 'the houses in the interior of a town', or 'those situated outside of the town and inhabited by Chándálas and other low-caste people'. (The apparent contradiction between these two meanings arises from the interpretation of वहिर्योगे in Pān. I. 1. 38. which according to the comm. on the Mahābhāṣya may mean 'connexion with an unenclosed place (वहिस), and become applicable to what is outside' or may mean 'connexion with the exterior and then apply to what is interior'. Comp. however I. 2. 4.) अन्तरा पुर means 'a place outside of a town or outside of a palace' (पुर implying according to the comm. on the Mahābhāṣya either the interior of a palace or what is outside of it; comp. अन्तःपुर); e. g. अन्तरायां (not अन्तर-यां) पुरि वसति; but see meaning I. 2. 4. ²Different from, with a noun in the abl., e. g. यो ऽसु तिष्ठन्नश्वो ऽन्तरो.... एव त आत्मानर्थात्ममृतः. ³Devoid of (?).

2. ¹Near, proximate (esp. ved.). ²Similar; comp. also अन्तरतम. ³Related, dear; e. g. अयमन्तरतो मम. Comp. also अन्तरतर. ⁴Exterior. (See the instances under I. 1. 1. and compare with अन्तरे or अन्तरा गृहा the word अन्तेवासिन 'a Chándāla'.)

II. n. (-रम्) 1. ¹The interior lit. and fig. ²Interval, middle, the space between; e. g. अङ्गुलैश्च कनिष्ठया मणि-बन्धश्च आन्तरे. Comp. also स्वरान्तरं, अवग्रहान्तर. ³A distance, space; comp. also प्रान्तर. ⁴A period, e. g. मा-सान्तरदेयम्; comp. also मन्वन्तर. ⁵Occasion, e. g. अवा-न्तरे. ⁶Difference, e. g. प्रधानपुरुषान्तरम्. ⁷(In Algebra.) The difference between two figures, as resulting from subtraction, e. g. कार्यः क्रमादुत्क्रमतो ऽववाङ्मयो गो यवाखान-कमन्तरं वा; or वस्त्राभासयोरन्तरम्. ⁸An other manner, another way, another kind; in this meaning अन्तर is always the latter part of a compound and will in most instances answer our word 'other' when preceding the noun, the gender of अन्तर remaining, of course, the same i. e. neuter, whatever be the gender of the noun preceding it as first part of the compound, e. g. अर्धान्तरम्, हेत्वन्त-रम्, बुद्धान्तरम्, प्रतिष्ठान्तरम् qq. vv. ⁹A species, a variety, a kind; e. g. मत्स्यो मीनान्तरे, 'मत्स्य means a species of fish (viz. the Sāphari)'. ¹⁰A hole, a breach. ¹¹A weak-ness, a deficiency, a failing; e. g. अन्तरतः कलिः.... अन्तरतः नक्षत्रं विविश्वान् (comm. अन्तरतः । हिङ्गतः). ¹²The interior in a philosophical sense, the supreme Soul, the soul, e. g. बृहान्तरे ज्योतिरूपाराम; the mind, e. g. सान्तरदुःख (comm. अन्तःकरदुःखसहित). Comp. अन्तर-पूष. ¹³A surety, a bondsman ('one who stands between the creditor and debtor'). ¹⁴Disappearance (?). See the following.

2. ¹End. ²Destruction, annihilation. (Both meanings occur in a Ms. of Ajayapāla viz. 'अन्त' and 'विनाश' besides 'अन्तर्धि'; the copy I use, however, is too indifferent in this place to be relied upon; the meaning अन्तर्ध which is amongst the meanings given in one of the Mss. of the Nānārthamanjari — E. I. H. 2544 — may imply the same notion but may also coincide with II. 1. 11. 'a weakness &c.'). 'रन्ध्रे मध्ये विनावस्त्रे (sic; instead of विना ऽवसरे which would give one syllable too much) अवधाने ऽन्तरात्मनि । वहिर्योगे ऽवकाशे च विशेषे अन्तरे ऽन्तरम्'; but there occurs a safer trace of the latter meaning in a comm. of the Nalodaya (3. 6.) where the various reading अन्तरतदुद्धिषु is amongst others explained 'अन्तरं विनाशं ततोतीति अन्त-रतत् । तादृशा वृद्धयः । नक्षत्रं अन्तरो धनाममासेषु'.

III. See अन्तरम् and अन्तरेण. E. The native etym. अन्त and र (from रा, kṛit aff. ऋ) has no probability. It seems that the meanings arranged under I. 1. and II. 1. are connected in origin with those of अन्तर and the meanings under I. 2. and II. 2. with the meanings of अन्त, the former in the lineage of the notions of a. within; b. 1. in the middle, between, 2. interval, 3. difference, 4. breach; c. under (?); the latter in the lineage of a. end, b. proximity, c. exterior. But in the same manner as the meanings of अन्त and अन्तर coincide in many respects (comp. also अन्तरा) as probably arising from the same origin, it would appear possible to derive अन्तर (comp. अन्तम्), as well as अन्त and अन्तर from a common source instead of assuming that अन्तर represents two etym., one from अन्त and another from अन्तर. See the Preface. [In a Gaṇalist to Pāṇini, अन्तर occurs among the words which as latter parts form Tatpur. compounds with other words depending on them in the sense of a locative; but it seems that the reading अन्तर, which is given in the Ganaratnam. and exemplified in its comm. — while only mention is made there of the reading अन्तर —, is preferable; see s. v. अन्तर V. 2.]

अन्तरंस Tatpur. m. n. (-सः-सम्) The space between the shoulders, the breast. E. अन्तर and संस.

अन्तरगृह Karmadh. m. (?) (-हः) Probably in the same sense as अन्तरे or अन्तरा गृहा; v. s. v. अन्तर; e. g. अविच्छिन्नान्तर-गृहा (scil. अयोध्या). E. अन्तर and गृह.

अन्तरपि I. Tatpur. m. (-पिः) The fire in the body, the fire of digestion, the digestive faculty; comp. अपि 3.

II. Avyayibh. Within the fire. E. अन्तर and अपि.

अन्तरङ्ग I. Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Comprehended, included, with a noun in the ablative; e. g. अयमन्तरङ्गं पूर्वैः 'the three (viz. धारणा, ध्यान and समाधि) are included in the former' (instruments or parts of the Yoga viz. यम &c.) ²Essential, indispensable; e. g. अन्तरङ्गसा-धनानि viz. शमदमनिदिध्यासनादीनि, opposed to the ex- traneous or unessential आश्रमयज्ञादीनि. ³(In Grammar.) Concerning the essential portion of the अङ्ग q. v. or base of a word, affecting this (and not another portion of the word) as a rule, an आदेश, an affix &c. See the follow- ing. — The reverse of वहिरङ्ग q. v.

II. m. (-ङ्गः) A proper name of a minister of Sangrama- deva, a king of Kashmir. E. अन्तर and अङ्ग.

अन्तरङ्ग n. (-त्वम्) (In Grammar.) The affecting the essential portion of the **अङ्ग** q. v. or base of a word. See the preceding. E. **अन्तरङ्ग**, taddh. aff. **त्व**.

अन्तरङ्गतर m. f. n. (-रः-रा-रम्) The same as **वहिरङ्ग** q. v., i. e. not affecting the essential portion of the base (see **अङ्ग**) of a word, unessential to it (liter. 'beyond what affects the essential portion of the **अङ्ग**'); e. g. the Mahābh. in discussing on Pān. I. 2. 48. gives the instance **प्रियसेनानीकः** which is apparently in contradiction with the rule, as regards the ई, and observes **अन्तरङ्गं ह्रस्वत्। अन्तरङ्गतरः कप्** 'the shortness of the vowel is essential (in the rule) to the **अङ्ग**, but the affix **कप्** is unessential to it'; Kaiyy.: **कप् तु समासविशेषं बहुव्रीहिं ननुत्तरपदमपेक्षत इति वहिरङ्गः** 'but **कप्** concerns only the special Bahuvrihi compound, the latter part of which is a noun of those termed **नदी**, hence it is unessential to the base'. E. **अन्तरङ्ग**, taddh. aff. **तरप्**.

अन्तरवक्त्र Karmadh. (?) n. (-क्रम) One of the various omnia in the Hindu doctrine of soothsaying. E. **अन्तर** and **वक्त्र**.

अन्तरज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Prudent, provident, foreseeing. E. **अन्तर** and **ज्ञ**.

अन्तरत Tatpur. m. f. n. (-तः-ता-तम्) Rejoicing in destruction, mischievous (in artificial poetry). E. **अन्त** and **रत**.

अन्तरतत् Tatpur. m. f. n. (-त्-त्-त्) Spreading destruction; see the instance s. v. **अन्तर** II. 2. 2. (in artificial poetry). E. **अन्तर** and **तत्** (तत्, kṛit aff. **क्लिप्**).

अन्तरतम m. f. n. (-मः-मा-मम्) ¹Nearest, next approaching; **स च** (scil. **ज्ञानन्दमयः**) **विज्ञानमयादन्तरः।... ज्ञानकर्मणोर्हि फलं भोक्तृत्वादनन्तरतमं स्यात्। अन्तरतमज्ञानन्दमय आत्मा पूर्वेष्वः॥** ²(In Grammar.) Most similar, homogeneous (as a letter or a word). Comp. **आन्तरतम्य**. E. **अन्तर**, taddh. aff. **तमप्**.

अन्तरतर m. f. n. (-रः-रा-रम्) Nearer, dearer; nearest, dearest; e. g. **तदेतत्** (scil. **आत्मत्वं**) **प्रेयः पुत्राभियो वित्ताभियो ऽन्वक्षात्सर्वसादनन्तरतरं यदयमात्मा**. E. **अन्तर**, taddh. aff. **तरप्**.

अन्तरतस् ind. ¹In the interior. ²= the ablative of **अन्तर** q. v. E. **अन्तर**, taddh. aff. **तसि**.

अन्तरता See the following.

अन्तरतान्तरतान्तरता f. (-ता) [A specimen of the linguistic taste displayed in the Nalodaya; this word is analyzed by the comm. either as:] ¹A condition in which the essence (?) of amorous pleasure is not rank in the heart (when **तान्** seems to have been mistaken for **तत**, as 'not languid' might be expected instead of **अतान्** = 'अविशीर्ण', not rank, not spread), or ²Dwandwa. A woman who has obtained no pleasure in her heart and wanders in her mind (to her husband i. e. thinks of him, when equally **अतान्** is made to represent **अतत**). E. ¹**अन्तर-अतान्-रत-अन्तर**, taddh. aff. **ता**; ²**अन्तर-अतान्-रत**, fem. aff. **टाप्** and **अन्तर-अत** (from **अत्** to go), fem. aff. **टाप्**.

अन्तरद् Tatpur. m. f. n. (-दः-दा-दम्) Cutting or wounding the heart (in artificial poetry), e. g. **अन्तरदां हवम्** E. **अन्तर** and **द्** (cutting).

अन्तरदिशा Karmadh. f. (-शा) An intermediate region (of the compass). E. **अन्तर** and **दिशा**.

अन्तरद्वार Karmadh. n. (-रम्) An inner door; e. g. (**अयोध्या**) **सुविभक्तान्तरद्वारा**. E. **अन्तर** and **द्वार**.

अन्तरपूष Tatpur. m. (-षः) The same as **अन्तरात्मा**, the

Soul or God who resides in the heart. (A comm. to Manu 8. 88. considers this word apparently as a Karmadh. **अन्तरात्मा पुषपूषः**) E. **अन्तर** and **पूष**.

अन्तरप्रभव Tatpur. m. f. n. (-वः-वा-वम्) Born between (in Manu 1. 2. applied to the offspring of parents of different castes, whether the caste of the father be superior — see **अनुलोम** — or inferior — see **प्रतिलोम** — to that of the mother; as the word **वर्ष** precedes in the passage in question, the use of the word in this sense is restricted, probably to the verse in question). E. **अन्तर** and **प्रभव**.

अन्तरप्रश्न Karmadh. m. (-ज्ञः) An involved question, a question implied by or arising from a previous statement. E. **अन्तर** and **प्रश्न**.

अन्तरम् ind. ¹By way of enclosing or seizing (comp. **अन्तर** I. 4. and the remark on **स्त्रीकरण**, since Hem. interprets **अन्तर** 'स्त्रीकरे'). ²In the middle, within. E. The accus. neuter of **अन्तर** taken as adv.; comp. **अन्तरेण** and **अन्तरा**.

अन्तरय Tatpur. m. (-यः) An obstacle, an impediment. Comp. **अन्तराय** and **अन्तरवध**. E. **इ** or **अय्** with **अन्तर**, kṛit aff. **अय्**.

अन्तरयण Tatpur. n. (-यम्) An obstacle, an impediment; e. g. **मा कार्षीरन्तरयणम्** (comm. **अन्तरयणं निघातं** or **विघ्नम्**). Comp. **अन्तरय** and **अन्तराय**. E. **इ** or **अय्**, with **अन्तर**, kṛit aff. **अय्**.

अन्तरयन Tatpur. m. (-नः) [This word denotes a locality — **देश** —; its distinct bearing is unknown to me; perhaps it is related to that of **अन्तरित** II. 2. q. v.] E. **अन्तर** and **अयन**.

अन्तरवयव Tatpur. m. (-वः) The inner part (of a fruit, an animal &c.). E. **अन्तर** and **वयव**.

अन्तरस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) ¹Internal, inward. ²Standing between. E. **अन्तर** and **स्थ**.

अन्तरा ind. A particle used adverbially and as a preposition. It means

I. (as adv.) 1. ¹Between. ²In the mean time. **अन्तरा-अन्तरा**, at intervals, now and then; e. g. **सो ऽपतानकसंघो यः पातयत्वन्तरान्तरा**.
2. Near, in the neighbourhood, at hand.

II. (as prepos.) preceded or followed by a noun in the accusative. 1. Between. 2. Without. E. The native etym. **अन्तर** and **इ**, taddh. aff. **डाप्** is improbable; **अन्तरा** is more likely the instrum. of **अन्तर**. As regards its meanings compare the remarks under the E. of **अन्तर**. Compare also **अन्तरेण** and **अन्तरम्**.

अन्तराकाश Tatpur. m. (-शः-) (In an Upan.) The mystical aether or Brahman (n.) that resides in the heart; 'अथ यदिदमक्षिप्रज्ञपुरे दहरं पुष्करीकं वेरम दहरो ऽक्षिप्रान्तराकाशः'. See also **अन्तरीष**. E. **अन्तर** (IV. 2.) and **आकाश**.

अन्तराकूत Tatpur. n. (-तम्) An interior or hidden purpose. E. **अन्तर** and **आकूत**. [Some comm. on the word **संदर्शितान्तराकूतः** do not seem to admit of a word **अन्तराकूत**, since they analyze the compound in **संदर्शित** — **आन्तर** — **आकूत**; e. g. **संदर्शितमात्तरमन्तर्गतमाकूतमभिप्रायो येन स &c.**]

अन्तरानम Tatpur. m. (-मः) (In Grammar.) An āgama or additional letter which is inserted between two letters; e. g. **व्** when it is inserted between a final **अ** or **आ** and a fol-

lowing non-labial vowel, after अ or आ have become the representatives of ओ or औ — the native theory being that these latter vowels do not become अ and आ but अ and आ before a vowel in general. E. अन्तर and आन्तर.

अन्तरान्तर I. Tatpur. m. (-रः) The interior of a house.

II. Avyayibh. (-रम्) Within a house. E. अन्तर and आन्तर.

अन्तरात्मन् Tatpur. m. (-त्मा) ¹The Supreme Soul (comp. परमात्मन् and पुण्य) as residing in the interior of man, as the inward Spirit or individual Soul. In the Upanishads the words पुण्य, आत्मन् and अन्तरात्मन् are often used apparently as synonymes, but the term अन्तरात्मन् is, more especially, appropriated there to the notion of the Supreme Soul when it resides, according to their doctrine, in the interior of the heart, of a thumb's size ('अङ्गुष्ठमात्रः पुण्यो अन्तरात्मा सदा जगतां हृदये संनिविष्टः'); [a deviation, however, in this respect may be noticed in a passage of the same Katha-Upan. which contains also the preceding quotation (viz. अङ्गुष्ठमात्रः पुण्यो मध्य आत्मनि तिष्ठति) where पुण्य seems to have been considered as distinct from आत्मन् and not residing in the heart, although Śāṅkara endeavours to effect a reconciliation with the general doctrine by interpreting आत्मन् in that passage by शरीर]. — In the Vedānta the notion of the अन्तरात्मन् has passed into that of the जीवात्मन् q. v. In the other philosophies the terms आत्मन् and पुण्य, in the sense they assume in these phil., have superseded the term अन्तरात्मन्. — Manu uses the word अन्तरात्मन् sometimes in the general sense of आत्मन्, sometimes in the special sense of जीवात्मन् (e.g. जीवसंज्ञो अन्तरात्मानः सहस्रः स्रष्टेहिनाम्); Yājñavalkya, however, employs the terms आत्मन् and अन्तरात्मन् as synonymes to denote the Universal Soul, while he associates with पुण्य the idea of the manifested or individual Soul (अनादिरात्मा संभूतिर्विद्यते नान्तरात्मनः । समवायो तु पुण्यो मोहिच्छादिवर्त्मनः; comp. also मोहवासमपास्तेह पुण्यो दृष्टते हि यः सहस्रकरपन्नेचः सूर्यवर्षाः सहस्रकः । स आत्मा &c.). ²(In the non-philosophical literature.) Soul, mind, self; used in the same sense as आत्मन्. E. अन्तर and आत्मन्; or perhaps a Karmadh., अन्तर and आत्मन्; comp. e.g. अपुण्यवादिभिः कोषैर्युक्तं युक्त्यवधारतः । आत्मानमन्तरं युक्तं विविक्षात्तद्वत् यथा ॥.

अन्तराष्ट्रिकम् Avyayibh. (In ritual liter.) Between one's own self and the bricks, i. e. between the pot (उक्षा) that contains the impurities of a sacrificer, symbolically representing his sins, and the sacrificial bricks consecrated to Nirriti, which are supposed to possess the power of removing them. E. अन्तर and the Dvandva आत्मन्-इष्टका.

अन्तरापथ I. Tatpur. m. (-थः) The interior part of a market-place.

II. Avyayibh. (-थम्) In the middle of a market-place (comm. आपथमथे). E. अन्तर and आपथ.

अन्तरायत्ना Bahuvr. f. (-त्ना) A pregnant woman; comp. अन्तः-यत्ना. E. अन्तर and आपथ.

अन्तराक्षत Tatpur. n. (-क्षतम्) (In Medicine.) A medicament which should be taken between the two periods of eating; one of the ten kinds of medicaments classified according to the time of their application; for the others see s. v. अथो-भक्ष. E. अन्तरा and भक्ष; scil. जीवध.

अन्तराभर Tatpur. m. (-रः) (ved.) Removing intervals, filling up chasms; an epithet of Indra. E. अन्तर and आभर (= आहर).

अन्तराभवेद्देह Tatpur. m. (-हः) A body (i. e. the soul) after death and previous to its being born again, corresponding, in some respect, to the western notion of ghosts; e. g. अन्तराभवेद्देहो हि वेद्यते विन्ध्यवासिना; also अन्तरा-भवेत्सत्त्व and comp. यातनाशरीर. E. अन्तरा-भव and देह. The word may be considered also as a Bahuvr.

अन्तराभवसत्त्व Tatpur. n. (-त्त्वम्) (According to one comm. also taken as a Bahuvr. masc. -त्त्वः; viz. अन्तराभवसत्त्वो गुणप्राप्तीति.) The same as the preceding. E. अन्तरा-भव and सत्त्व.

अन्तराय Tatpur. m. (-यः) ¹Obstacle, impediment. Comp. अन्तराय, अन्तरवध. ²(In the Śāṅkhya and Yoga philos.) A mental, moral or physical obstruction by which the mind is abstracted and the knowledge of the Transcendent prevented (चित्तविषेप, the reserve of चित्तप्रसादन); there are nine, viz. sickness, dullness, uncertainty, careless indifference, laziness, covetousness, erroneous apprehension, non-attainment of the ground of meditation and having obtained the latter not keeping it (compare आधि, स्वान, संशय, प्रमाद, आलस्य, अविरति, भ्रान्तिदर्शन, असम्भूमिकत्व, अनवस्थितत्व); they are accompanied by four kinds of pain, viz. fidget, trembling, sighing and farting (comp. दुःख, दीर्घमस, अङ्गमेवयत्न, आस and प्रमास, the latter term thus explained: अत्कीर्णं वायुं निवारयति स प्रमासः). ³(In the doctrine of the Jainas.) Obstruction offered to those engaged in seeking deliverance and consequent prevention of their accomplishment of it; one of the four categories of mischievous acts (for the others compare आनव-रणीय, दर्शनवरणीय and मोहनीय). E. अन्तर and आध (र, kṛit aff. अन्).

अन्तरायस्य. A bad reading for अन्तरापथ.

अन्तराराम Bahuvr. m. (-मः) One who finds his pleasures in his soul or heart (not in worldly objects; comm. अन्तर-वारामः क्रीडा यस्य न वहिः); comp. अन्तःसुख. E. अन्तर and आराम.

अन्तराल Tatpur. n. (-क्षेत्रम्) ¹Intermediate space (e. g. between the cardinal points of the compass); comp. also सागराल. ²Intermediate time, e. g. तदन्तरालानुपलब्धेरेतुः 'this is no reason (for the eternity of sound) since (sound) is not perceived in the time between (the arrival of the pupil and the teaching of his Guru)'. ³Middle, any thing between, e. g. सुखसायनान्तरालनिमित्तः 'because also pleasure arises amidst pains'. ⁴(In Arithmetic.) The same as अन्तर. ⁵(In Architecture.) The anti-temple, one of the three portions of a विमान (see besides गर्भगृह and अर्धमण्डप); of the four and a half or six parts into which the diameter of the whole length of the building, including the walls, is to be divided, the अन्तराल is to take up one and a half or two (acc. to Rām Rāz). E. अन्तरा and अ.

अन्तरालम् n. (-क्षेत्रम्) The same as the preceding. E. अन्तराल, taddh. aff. अन्.

अन्तरावेदि Tatpur. f. (-दिः) A kind of open portico, a Veranda. Also अन्तरावेदी. E. अन्तरा and वेदि or वेदी.

अन्तरामृक् Avyayibh. Between the horns. E. अन्तरा and मृक्.
अन्तरि I. denom. (-रयति) To make to disappear; e.g. अन्त-
राणीव महार्धवैद्यः शब्दान्तराक्षरयाचकार. And see the
meanings of अन्तरित I. E. अन्तर, denom. aff. चिच्.

II. The locat. of अन्तर; see the etym. of अन्तरीय.

अन्तरिच Tatpur. n. (-चम्) The same as अन्तरीच q. v.
अन्तरिचचित् Tatpur. m. f. n. (-त्-त्-त्) Dwelling in the
intermediate region or atmosphere; in an Upan. an epithet
of the Wind. E. अन्तरिच and चित्.

अन्तरिचमत Tatpur. 1. m. f. n. (-तः-ता-तम्) Moving in the
atmosphere, in the air, aerial.

2. m. (-तः) A name of Śiva. E. अन्तरिच and मत.

अन्तरिचजल Tatpur. n. (-जम्) Heavenly water. Also written
अन्तरीचजल. E. अन्तरिच and जल.

अन्तरिचप्रा Tatpur. m. f. (-प्राः-प्राः) (ved.) Filling the inter-
mediate region or atmosphere, irradiating it, an epithet of
Indra &c. E. अन्तरिच and प्रा (पृ, kṛit aff. विच्).

अन्तरिचमुत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or
floating in the intermediate region or atmosphere; an epi-
thet of a ship (i. e. floating over the waters). E. अन्तरिच
and मुत् (मु, kṛit aff. क्तिप्).

अन्तरिचलोक Tatpur. m. (-लः) The world of the inter-
mediate region or atmosphere; the same as अन्तरिच q. v.
considered as one of the separate worlds (see s. v. लोक).
E. अन्तरिच and लोक.

अन्तरिचसंश्रित Tatpur. m. f. n. (-तः-ता-तम्) Sharpened,
accomplished in the intermediate region or atmosphere; a
vaidik epithet of प्राण. E. अन्तरिच and संश्रित.

अन्तरिचसद् Tatpur. m. (-द्) Dwelling in the intermediate
region or atmosphere, a vaidik epithet of Vasu, the Sun &c.
E. अन्तरिच and सद्.

अन्तरिचसख Tatpur. n. (-खम्) (ved.) A dwelling in the inter-
mediate region or atmosphere. E. अन्तरिच and सख.

अन्तरिचोदर Bahuvr. m. f. n. (-रः-रा-रम्) Whose interior
is as wide as the intermediate region or atmosphere; in an
Upan. an epithet of the treasure of wisdom: अन्तरिचोदरः
कोशो भूमिमुद्रो न जीर्यते. E. अन्तरिच and उदर.

अन्तरिच्य m. f. n. (-च्यः-च्या-च्यम्) Being in, belonging to
the intermediate region or atmosphere. E. अन्तरिच, taddh.
aff. चत्.

अन्तरित I. 1. m. f. n. (-तः-ता-तम्) ¹ Separated, e. g.
एकपदान्तरित; बहुयोजनान्तरित; स्फटिकान्तरित; or यथा-
भागमनन्तरिताः पितरः सोमपीथात्. ² Screened by, pro-
tected by, e. g. सारसेन स्वदेहान्तरितो राजा. ³ Impeded,
obstructed by, e. g. यत्तु सन्ध्यापूजान्तं कार्यमेति विपर्ययम् ।
पुमांस्तानुपलब्धो देवान्तरितपीडयः; or संकलितमर्थं बोध-
यन्ती शब्दस्य शक्त्यन्तरानन्तरिता शक्तिरभिधा नाम 'Abhi-
dhā is called that power of a word which conveys the
conventional meaning without being prevented (to do so)
by any other power which the word may have (viz. the लक्षणा
or व्यञ्जना). ⁴ Made to disappear, rendered invisible by
interposition, e. g. मेघैरन्तरितः सूर्यः; or पर्वान्तरितो रविः; or
कुड्यान्तरितानुपलब्धैरप्रतिषेधः 'there is no contradiction (to
our theory of vision) because we do not perceive what is
made invisible by the interposition of a wall'. [Of com-
pounds the latter part of which is अन्तर in its meaning

II. 1. &, a denom. may be formed the past partic. of which
will have the appearance of being a compound with a
latter part अन्तरित; such words however are not com-
pounds, since the affix त belongs to the whole denom.;
e. g. in सुवर्षज्ञानं प्रकारान्तरितम् 'the rule of alligation
illustrated by another method' or in शिखलज्ञानप्रकारान्-
तरितपदानयनयोः करणसूत्रम् 'a rule to discriminate impos-
sible cases and to solve the problem by another method (in
those cases which are possible)', प्रकारान्तरित is derived
from प्रकारान्तरि, denom. of प्रकार-अन्तर, kṛit aff. क्त.]

2. n. (?) (-तम्) (In Arithmetic.) The same as अन्तर (?).
(The latter is doubtful; it neither occurs in the present
edition of the Līlāvati nor in that of the Vijaganita.) E.
अन्तरि (denom.), kṛit aff. क्त.

II. Tatpur. 1. m. f. n. (-तः-ता-तम्) Gone within, into,
e. g. निद्रान्तरित 'gone into sleep'.

2. n. (?) (-तम्) (In Architecture.) 'One of the nine
kinds of mouldings, of a quadrangular form, which enter
into the composition of pedestals and bases; it has general-
ly the same altitude with the fillet but as much recession
as the आलिङ्ग, another kind of moulding, has projection
over it; both these mouldings are placed alternately to-
gether and when used, are always thus inseparably con-
nected (accord. to Rām Rāz). E. अन्तर and इत्.

अन्तरिचिच Tatpur. n. (-चम्) (In the Vedānta philos.) The
same as अन्तःकरण q. v. E. अन्तर and इचिच्.

अन्तरीच Tatpur. 1. n. (-चम्) ¹ The intermediate region,
viz. the region between earth (चिति, भू or पृथिवी) and
heaven (सु, द्यौ or स्वर्); also called भुवर; the æther or
atmosphere between both: these three regions or worlds
being, in the vaidik belief, the residences of the three pri-
mitive deities, viz Earth of Agni (Fire), Atmosphere of
Vāyu (Wind) and Heaven of Sūrya (Sun). [अन्तरिच is
the ritual name of the following verses of the Sāmaveda:
1. 239 (= I. 3. 1. 5. 7), 2. 208. 207 (= II. 2. 2. 9. 1. 2), 2. 212. 213 (= II. 2. 2. 11), 2. 902. 903 (= II. 7. 2. 7), 2. 1089. 1040 (= II. 8. 2. 12);
अन्तरिचस्य लोकव्रतम् of 1. 169 (= I. 2. 2. 3. 5); अन्तरिचस्य
सर्पम् of the first half of 1. 270 (= I. 3. 2. 3. 8. a.)] ² Talc
(अधक). ³ (In Arithmetic.) A cypher. — Also written
अन्तरिच and आन्तरीच.

2. m. (-चः) ¹ The name of one of the great Rishis who
in the present Manwantara have arranged the Vedas, the
Vyāsa of the thirteenth Dwāpara age. ² A king of the
family of Ikshvāku, a son of Kinnara and father of Su-
varna. E. Yāska explains अन्तरिच amongst others as
शरीरेष्वन्तरिचयम् 'because it resides in the bodies' and de-
rives it therefore from अन्तरि (a locat. of अन्तर) and च
(from चि), considering thus अन्तरिच as the primitive
and अन्तरीच as the later form. The comm. of the Amarak.
explain अन्तरीच as 'अन्तरीच्यते चगदक्षिन्', and Sdyāna
as 'आवापृथिव्योर्मध्य ईक्षमांश्चोम', the former deriving
it from ईच् with अन्तर, kṛit aff. चच् and taking अन्तरिच
as the vaidik and secondary form ('वेदे तु आन्तर्त्सं ह्रस्वत्वम्').
The Śatapathabr. by describing 'इमावये लोकावासगुह्योर्वि-
द्यतोर्योऽन्तरेखाकाश आसीत्तदन्तरिचमभवदीचं हेतुनाम ततः
पुरान्तरा वा इदमीचमभूदिति तस्मादन्तरिचम्' takes also

अन्तरीय as the primitive form and identifies अन्तरीय with अन्तराकाश 'आकाश' being called ईय'. The latter etym. which coincides in some respect with that of Śāyaña &c. has the most probability from the circumstance that the rad. ईय, of which ईय would be a deriv., has all the appearances of a non-primitive radical (comp. भिष्, यष्, शिष् from भञ्, यञ्, श्राञ्) and of having arisen from काम्, pref. आ (आकाम्), while the elision and change of आ to ई, in the latter, would have its analogies in the change of अ and आ to ई under the influence of a final sibilant and an elision in the interior of the word, in ईप्स् &c. from आप्, the caus. of आ &c.

अन्तरीयज Tatpur. 1. m. f. n. (-जः-जा-जम्) Moving in the atmosphere, in the air, aerial.

2. m. (-जः) A bird. E. अन्तरीय and ज.

अन्तरीयचर Tatpur. m. f. n. (-रः-री-रम्) The same as the preceding; (अन्तरीयचरा देवी in Suśruta II. p. 388. 1. 3. is probably to be read अन्तरीयचरी देवी). E. अन्तरीय and चर (on acc. of the fem. comp. s. v. अनुचर).

अन्तरीयजल Tatpur. n. (-जम्). See अन्तरिजल.

अन्तरीप Tatpur. n. (according to some m. n.) (पः-पम्) An island. E. Accord. to Pān. अन्तर् and अप्, changed to ईप् (but more probably अन्तरि (loc. of अन्तर्) and अप्, compare the E. of अनुप), samās. aff. अ.

अन्तरीय n. (-यम्) A lower garment. [In words like आन्तरीय &c., the aff. ईय does not belong to अन्तरीय, but to the base आन्तर]. E. अन्तर (I. 1. 1.), taddh. aff. इ.

अन्तरस्थ Tatpur. n. (-यम्) (ved.) A hiding place, a secret abode (said of the ten secret abodes of Agni). E. अन्तर् and उच्छ.

अन्तरे ind. Amidst, amongst, between. E. The native comm. give this word as an ind. and derive it from अन्तर् and इ, kṛit aff. विष्; but it is evidently the locat. of अन्तर्. Compare the following and अन्तरा, अन्तरि.

अन्तरेण ind. Used as an adverb and as preposition with the accusative.

I. (adv.) In the middle.

II. (prepos.) 1. 'Amidst. 'During. ' [With regard to, on behalf of. . .] 2. 'Without. 'Except. [The comm. of Pāṇini restrict the construction of अन्तरेण with the accus. to the meanings 'मध्ये' and 'विना' rendered II. 1. 1. 2. and 2. 1. 2, thus excluding II. 1. 3. In conformity with this restriction Bharata on Amarak. s. v. अन्तर instances तवान्तरेणैव नृ-हीतम् = तदर्थम् &c. (not त्वामन्तरेण), thus referring अन्तरेण to the noun अन्तर, not to the preposition. It may be observed, moreover, that in the only Sanskrit passage which is quoted in support of the meaning 'on behalf of' viz. Śakunt. in the beginning of the 5th act, 'तदस्मा देवी वसुमतीमन्तरेण महदुपासयन् गतो ऽस्मि', the reading given by the Calc. ed. and Chézy, but not noticed in its essential portion by subsequent editions, viz. तदहं देवी हंसवती-मन्तरेण &c., would render the passage itself less obscure than it is with the word वसुमती and allow अन्तरेण to retain its legitimate construction in the sense 'without': 'therefore, being without the queen Hansavati (the same as the हंस-

वदिशा named by Vidūshaka, but omitted in the ed. of Chézy, where the name of the queen is हंसवती) I have incurred blame'. In another passage of the second act (ed. Williams p. 81) भवनामन्तरेण is explained by one comm. भवन्निमित्तम् but, in conformity with Pāṇini, by another भवन्मध्ये; in the Calc. and Chézy's ed. the words are तुह उवरि and the whole passage is Prākṛit. In some Prākṛit passages of the dramas अन्तरेण has been used, however, in this sense with the accus.] E. The native etym. अन्तर् and इ, kṛit aff. न is improbable; it is the instrum. of अन्तर् (Kaiyaṭa calls it 'a particle resembling a case', विभक्तिप्रतिरूपकसु निपातः). For the two categories of the meanings v. s. v. अन्तर्.

अन्तर्गङ्गामाहातय Tatpur. n. (-तयम्) The name of a legendary account of the Ganges which is supposed to communicate with a spring under ground near Colar in Mysore at particular periods. E. अन्तर्-गङ्गा and माहातय.

अन्तर्गु Tatpur. (?) m. f. n. (-गुः-गुः-गुः) Unnecessary, un-availing. E. अन्तर् and गु.

अन्तर्गत Tatpur. m. f. n. (-तः-ता-तम्) 'Gone into; e. g. रसवत्यन्तर्गतगीरसपदानाम् 'of tasteless words that have slipped into tasteful verses'. 'Being in, within, included in or by, belonging to, e. g. गोखान्तर्गतघनफलम् 'the solid content belonging to, i. e. of, a sphere. 'Interior, hidden, secret; e. g. आन्तरिर्हितैर्नखा चेष्टया भाषणेन च। नेचवङ्ग-विकारेण लक्ष्यते ऽन्तर्गतं मनः. Comp. also अन्तर्गतोपमा. 'Destroyed, perished. 'Forgotten. E. अन्तर् and गत.

अन्तर्गतमनस् Bahuvr. m. f. n. (-नाः-जाः-जः) Absorbed in thought, perplexed. Comp. अन्तर्गमन्. E. अन्तर्गत and मनस्.

अन्तर्गतोपमा Karmadh. f. (-मा) A hidden comparison, one conveyed by the words used, but not expressed as such (e. g. by omitting the particle of comparison); as in the instance जलनिधिमीधुरतः समेत्य मायाम् 'combined they went over the sea which was therefore (like a) delusion'. Compare: अपहृतिरभीष्टा च किंचिदन्तर्गतोपमा। भूतार्थ-पह्नुवाञ्छया क्रियते ऽस्मा भिदा यथा। (See s. v. अपहृति.) E. अन्तर्गत and उपमा.

अन्तर्गमित Tatpur. m. f. n. (-तः-ता-तम्) Dropped in, fallen in (as water). E. अन्तर् and गमित.

अन्तर्गमे Bahuvr. m. f. n. (-मेः-भो-भम्) Sprouting, budding (lit. pregnant). E. अन्तर् and गमे.

अन्तर्गमिन् Tatpur. 1. m. f. n. (-मी-मिनी-मि) The same as अन्तर्गत. 2. m. (-मी) A name of Śiva. E. अन्तर् and गमिन्.

अन्तर्गिरम् Avyayibh. In the mountain or mountains. Also अन्तर्-गिरि. E. अन्तर् and गिरि, samās. aff. टच्; or अन्तर् and गिरि.

अन्तर्गुदवलय Tatpur. m. (-यः) (In Medicine.) The sphincter ani. E. अन्तर्-गुद and वलय.

अन्तर्गुहविष Bahuvr. m. f. n. (-षः-षा-पम्) With poison hidden in the interior, in the heart; e. g. अन्तर्गुहविषो वहिर्मधुम-यसातीव मायापटुः। E. अन्तर्-गुह and विष.

अन्तर्गृह I. Tatpur. n. (-हम्) The inner apartments of a house: the cooking apartment, the hall, the gynæceum &c.

II. Avyayibh. (-हम्) In the interior of a house. Comp. अन्तर्गृहम्. E. अन्तर् and गृह.

अन्तर्गृहम् Avyayibh. In the interior of a house. Comp. अन्तर्गृह. E. अन्तर् and गृह.

अन्तर्घा Tatpur. m. (-घः) ¹An open place between the gate and the house. ²The name of a village in the country of the Bāhikas (or Bāhlikas). Also **अन्तर्घन**. E. हन् with **अन्तर्**, kṛit aff. घप्.

अन्तर्घन Tatpur. m. (-नः) The same as the preceding.

अन्तर्घात Tatpur. (-तः) Striking in the middle. E. हन्, with **अन्तर्**, kṛit aff. घप्.

अन्तर्घ Tatpur. m. f. n. (-घः-वा-जम्) Produced in the interior (of the body). E. **अन्तर्** and **ज**.

अन्तर्घटरम् Avyayibh. In the belly. [As an explanation of **कोष्ठ** in the Amarak. thus commented upon: **अन्तर्घटरे उदरात्तर्देशे अन्तर्घटरम् । अन्तःशब्दस्याधिकरणप्रधानत्वादिभक्त्यर्थे ऽव्ययीभावः**.] E. **अन्तर्** and **घटर**.

अन्तर्घञ Tatpur. m. (-ञः) The jaws. (ved.) E. **अन्तर्** and **जञ**.

अन्तर्जल I. Tatpur. n. (-जम्) ¹The water in the interior; e. g. of a cloud, **सन्नितान्तर्जली**. ²The interior of the water; comp. **मध्वजल**; but **अन्तर्जले** may be taken also as two separate words, e. g. **अन्तर्जले उभे सन्धि प्राणायामेन मुञ्चति** (where the neglect of Sandhi **ले उ०** is either a misprint in the Mitākshara or a liberty of Parāśara who in a previous verse writes **मयूरमेवी हत्वा च एकभक्तेन मुञ्चति** (for it seems impossible to interpret **अन्तर्जले** in that passage otherwise than as a locat. of a *Tatpur.* or as **अन्तर्** and **जले**).
II. Avyayibh. (-जम्) In the water. E. **अन्तर्** and **जल**.

अन्तर्जलचर Tatpur. m. f. n. (-रः-री-रम्) Moving in the water. E. **अन्तर्जल** and **चर**.

अन्तर्जानु Bahuvr. (?) m. f. n. (-जुः-जुः-जु) Having placed the hands between the knees; (this word occurs in Yājñavalkya where it is explained by the Mitākshara **जानुनोर्मध्ये हस्तौ हत्वा**; a various reading is the Avyayibh. **अन्तर्जानु**). E. **अन्तर्** and **जानु**.

अन्तर्ज्योतिस् Bahuvr. m. f. n. (-तिः-तिः-तिः) Looking into one's own heart (not on outward pleasure; comm. '**अन्तरेव ज्योतिर्दृष्टिर्यस्य न नृत्वादिषु**'). [In the passage of the Śātapathabr. and Bṛihadār. **यो ऽयं विज्ञानमयः प्राणिषु हृदन्तर्ज्योतिः पुरुषः**, the words **अन्तर्** and **ज्योतिस्** do not form a compound, but **अन्तर्** refers to the preceding **हृदि**.] Compare **अन्तःसुख** and **अन्तराराम**. E. **अन्तर्** and **ज्योतिस्**.

अन्तर्ज्वलन Tatpur. n. (-जम्) Internal heat. E. **अन्तर्** and **ज्वलन**.

अन्तर्दग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt inwardly; e. g. **विषेणान्तर्दग्धः**. E. **अन्तर्** and **दग्ध**.

अन्तर्दध Tatpur. n. (-जम्) A ferment, a drug or seed used to produce fermentation at the distillation of spirituous liquors. [It occurs in the Śābdachandrikā: **संधाने सूतर्प्रोक्तं क्विप् ऽन्तर्दधं विपम्**.] E. **अन्तर्** and **दध** (from **दध**, the older form of **दह**, kṛit aff. घट्).

अन्तर्दधान Tatpur. m. f. n. (-नः-ना-जम्) ¹Disappearing. ²Concealing one's self (from, with a noun in the abl.) e. g.

अन्तर्दधानां रक्षोभः. E. धा with **अन्तर्**, kṛit aff. शानच्.

अन्तर्दशा Tatpur. f. (-शा) (In Astrology.) The configuration of the minor planets considered as influencing the fortune of man; it is included in and modifies the **महादशा** or configuration and sway of the predominant planet; see also **दशा**. E. **अन्तर्** and **दशा**.

अन्तर्दशाधिपति Tatpur. f. (-तिः) The Lord or the principal planet of an **अन्तर्दशा** q. v. E. **अन्तर्दशा** and **अधिपति**.

अन्तर्दशाह Tatpur. m. (-हः) A period of time within ten days. [I may observe that the only passage, to my knowledge, where this word is not used in the locative viz. in the present editions of Manu 8. 222, where it occurs in the ablat. **अन्तर्दशाहात्** has a various reading in the Vivādachintām. p. 56. l. 12 **अन्तर्दशाहे** which appears to be preferable (the Mitāksh. in both editions of the Vyavah. section p. 70 a. l. 10 and p. 264 l. 7 as well as the E. I. H. Mss. of it agree with the edd. of Manu); but if the reading **हे** be correct, and the word did not occur in another case but the loc., it would become doubtful whether **अन्तर्दशाहे** does not represent two distinct words instead of a compound.] E. **अन्तर्** and **दशाह**.

अन्तर्दाह Bahuvr. m. f. n. (-वः-वा-जम्) Burning within, having fire within. (ved.) E. **अन्तर्** and **दाह**.

अन्तर्दाह Tatpur. m. (-हः) Inward heat, heat within the body; e. g. **कषाभानिषु चे स्रोटा जायते मांसदाहः । अन्तर्दाहश्चरकरा दीप्तपावकसंनिभाः**; also figur. of grief, anger &c. E. **अन्तर्** and **दाह**.

अन्तर्दुःख Bahuvr. m. f. n. (-खः-खा-जम्) Aggrieved, afflicted. E. **अन्तर्** and **दुःख**.

अन्तर्दुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Inwardly bad or wicked. E. **अन्तर्** and **दुष्ट**.

अन्तर्दृष्टि Bahuvr. m. f. n. (-ष्टिः-ष्टिः-ष्टि) Looking into one's own heart or mind; comp. **अन्तर्ज्योतिस्**. E. **अन्तर्** and **दृष्टि**.

अन्तर्देश Tatpur. m. (-शः) An intermediate region of the compass; comp. also **अन्तरदिशा**. E. **अन्तर्** and **देश**.

अन्तर्द्वार Tatpur. n. (-रम्) A private door within the house; the interpretations of this word vary; according to the different comm. it would imply ^aA private or secret door of a house in general. ^bA secret door of a mansion &c. (**सुधादी गुप्तद्वारम्**). ^cA court-door (**प्रकोष्ठद्वारम्**). ^dA treasury door (**कोष्ठद्वारम्**). ^eA side or back-door, a sally-port (**पश्चद्वारम्**). ^fA window, a wicket, an eyelet-hole (**आलद्वारम्**). It corresponds with the Hind. **खिडकी** or **खिडकिका**. E. **अन्तर्** and **द्वार**.

अन्तर्दीपिन् m. pl. (-पिन्) The name of a people. E. **अन्तर्**-**दीप**, taddh. aff. इणि, or perhaps a *Tatpur.* **अन्तर्** and **दीपिन्**.

अन्तर्धा Tatpur. (-धा) ¹Concealment, covering. ²Disappearance. E. धा with **अन्तर्**, kṛit aff. घट्.

अन्तर्धान Tatpur. 1. n. (-जम्) ¹Concealment, covering. ²Disappearance, invisibility; also considered as one of the forms assumed by Brahman (m.) in the process of creation, according to the Bhāgavata Purāṇa. In the Yoga philosophy it means the capacity of making himself inaccessible to the senses, acquired by a Yogin through applying the highest degree of meditation to the notions of Shape, Sound &c.: **कायस्वयमातद्वाद्यप्रतिबन्धे चक्षुःप्रकाशासंश्रयोने** (v. l. **श्रासंश्रयोने**) **ऽन्तर्धानम्** 'Disappearance arises from **संश्रय** (the highest degree of meditation which comprises **धारणा**, **ध्यान** and **समाधि** qq. vv.) being applied to Shape which inheres to Body, since thus the power (or possibility) of being seized by that — viz. the eye — is stopped and the clearness of vision has ceased to be'; this

definition, add the commentators, implies also that the Yogin becomes inaccessible to the sense of 'hearing &c.' when the same meditation extends to the notion of 'Sound &c.'

2. m. (-नः) A proper name; a son of Prithu and the father of Havirdhāna; also called अन्तर्धि. E. धा with अन्तर्, kṛit aff. कृट्.

अन्तर्धीपित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Made invisible.

² Made irrerecognizable; e. g. ततो नलो विरूपो बभूव । जान-स्त्वाह । अनास्तां न जानन्त्विति रूपमन्तर्धीपितम्. E. धा, in the caus., with अन्तर्, kṛit aff. क्त.

अन्तर्धीयक Tatpur. m. f. n. (-यकः-यिका-यकम्) Covering, concealing. E. धा with अन्तर्, kṛit aff. कृष् and āgama कृष्.

अन्तर्धि Tatpur. 1. f. (-धिः) and 2. m. (-धिः) The same as अन्तर्धीन q. v. E. धा with अन्तर्, kṛit aff. क्त.

अन्तर्धीन Tatpur. n. (-नम्) Profound inward meditation. E. अन्तर् and ध्यान.

अन्तर्नगर Tatpur. n. (-रम्) A palace. Comp. अन्तःपुर. E. अन्तर् and नगर.

अन्तर्निविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Gone within, placed within, being within; e. g. अन्तर्निविष्टोऽज्ज्वलरत्न-भासः. E. अन्तर् and निविष्ट.

अन्तर्निष्ठ Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Absorbed in meditation, contemplative. E. अन्तर् and निष्ठा.

अन्तर्भव Tatpur. m. f. n. (-वः-वा-वम्) Inward, internal, generated internally. E. अन्तर् and भव.

अन्तर्भवन Tatpur. n. (-नम्) The interior of a mansion, an inner mansion. E. अन्तर् and भवन.

अन्तर्भाव Tatpur. m. (-वः) 1. Inclusion, the being included or comprehended by; e. g. विपर्ययाशक्तिषु यथायोनं धर्मा-दीनां ज्ञानवर्धनमन्तर्भावः; or सर्वाकारमहंकाररहितत्वं ब्रह्मन्ति चेत् । अन्तर्भावमर्हन्ति दयावीरादयस्तदा (viz. by the rasas). E. भू with अन्तर्, kṛit aff. कृष्.

2. Interior disposition, inward feeling (?). E. अन्तर् and भाव.

अन्तर्भावना Tatpur. f. (-ना) ¹ Inward thought or anxiety. ² (In Arithmetic.) A mode of composition or rectification of numbers by the differences of the products.' (Carey.) E. अन्तर् and भावना.

अन्तर्भावित Tatpur. m. f. n. (-तः-ता-तम्) Implied; e. g. अन्तर्भावितो ऽच खर्चः 'the causative sense is there implied (sc. by the form अन्तर्भावित)'. E. भू in the caus. with अन्तर्, kṛit aff. क्त.

अन्तर्भिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Inwardly rent. E. अन्तर् and भिन्न.

अन्तर्भूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Included, comprehended; e. g. महाभूतेष्वन्तर्भूतास्त्रयो लोकाः. ² Internal, interior. E. भू with अन्तर्, kṛit aff. क्त.

अन्तर्भूतत्व n. (-त्वम्) The same as अन्तर्भाव 1.; e. g. प्रथमा-कापि द्वितीयाद्यापस्तान्भूतत्वात् 'since the second condition of the (algebraic) problem is comprehended in the first'. E. अन्तर्भूत, taddh. aff. त्व.

अन्तर्भूमि Tatpur. f. (-मिः) The interior of the earth. E. अन्तर् and भूमि.

अन्तर्भूमिगत Tatpur. m. f. n. (-तः-ता-तम्) Gone into, being in, the interior of the earth. E. अन्तर्भूमि and गत.

अन्तर्भूमिनिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि). Living or being in the interior of the earth; e. g. *सीनि सत्त्वानि. See the following. E. अन्तर्-भूमि and निवासिन्.

अन्तर्भूमि m. f. n. (-मः-मा-मम्) The same as the preceding. E. An irregular derivation from अन्तर् and भूमि, taddh. aff. अन्तर्.

अन्तर्भूत Bahuvr. m. f. n. (-नाः-नाः-नः) Sad, perplexed, melancholy. (Comm. lit. 'whose mind is engaged with interior, not with exterior objects'.) E. अन्तर् and भूत.

अन्तर्भूतवती f. (-ती) A proud or coy woman; a female character in erotic poetry, described e. g. Amarūsataka v. 82. E. अन्तर्-मान, taddh. aff. मनुष्य.

अन्तर्मुख 1. m. f. n. (-खः-खा-खम्) Being in the mouth.

2. n. (-खम्) A surgical instrument of the shape of a crescent and seven fingers in length; it is used for removing fluids, as pus, blood &c. E. अन्तर् and मुख.

अन्तर्भूत Tatpur. m. (-तः) Died in the uterus; अन्तर्भूतः शिशुः 'a dead foetus'. E. अन्तर् and भूत.

अन्तर्भूत I. Tatpur. m. (-दः) and II. Bahuvr. m. f. n. (-दः-दा-दम्) The same as अन्तर्भूत. E. अन्तर् and भूत.

अन्तर्भूत m. f. n. (-र्यः-र्या-र्यम्) Being within, in the middle. E. अन्तर्, taddh. aff. यत्.

अन्तर्भूत Tatpur. m. (-मः) The name of one of the ग्रह or libations made with the juice of the Soma plant. E. अन्तर् and ग्रह.

अन्तर्भूतग्रह Karmadh. m. (-हः) The same as अन्तर्भूत, or the act of making the libation. E. अन्तर्भूत and ग्रह.

अन्तर्भूतपात्र Tatpur. n. (-त्रम्) The vessel out of which the Antaryāma libation is made. E. अन्तर्भूत and पात्र.

अन्तर्भूतमिन् Tatpur. m. (-मी) ¹ (In the Upan. and the oldest Vedānta phil.) The supreme Soul as the inward regulator of all the phenomena of the material and intellectual world, in this and in a future life: 'य इमं च लोकं परं च लोकं सर्वाणि च भूतान्त्वत्तरो यमयति'; 'अधिदेवतमधिभोक्तमधि-वेदमधियज्ञमधिभूतमध्यात्मं च कश्चिदन्तरवस्थितो यमयिता-न्तर्भूतमी'; not merely 'the individual Soul of a divinity, of a living being &c.', but the same as the परमात्मन्; 'अन्तर्भूत-अधिदेवादिषु तद्वर्त्मकपदेशात्'.... 'तस्मात्परमात्मेवान्तर्भूतमी'. — ² (In the later Vedānta.) Brahman (m.) as creator of the world when under the influence of the first Gunā or of the cosmical quality of सत्त्व 'goodness'; as such however, he is not the purest form of Brahman, but inferior to Īśa who is freed of all cosmical qualities. ³ (In the Vedānta applied to the doctrine of the sects.) ⁴ Vishnu or Purushottama when becoming human or individual Soul; e. g. अन्तः प्रविष्ट भूतानि यो विभर्त्ताऽकृतुभिः । अन्तर्भूतमीश्वरः साक्षात्पातु नो यद्वै स्फुटम् ॥; ⁵ Śiva. E. अन्तर् and यामिन्.

अन्तर्भूत Bahuvr. n. (-त्त्वम्) (In Geometry.) An acutangular triangle; compare अक्ष, आक्ष, चिभुज and बहिर्भूत. E. अन्तर् and त्वम्, 'lit. where the perpendicular falls within'.

अन्तर्भूत Tatpur. m. f. n. (-नः-ना-नम्) Inherent, innate, e. g. the obvious meaning of a word (प्रत्यक्षवृत्तवः; explained by अन्तर्भूतः) or, brightness as the quality of a pearl (शुक्तिवर्धभासा = तासां (शुक्तीनां) अन्तर्भूतदीप्त्या).

E. अन्तर् and लीन.

अन्तर्भूत Bahuvr. m. f. n. (-मः-मा-मम्) Having the hairy side inwards (as a wrapper &c.). E. अन्तर् and लोमन्, samās. aff. कृष्.

अन्तर्वेश I. Tatpur. m. (-शः) The same as अन्तःपुर.

II. Avyayibh. (-शम्) Amongst the wives of a king, in the gynæceum. E. अन्तर् and वंश.

अन्तर्वेशिक m. (-कः) Superintendent of the women's apartments, of a gynæceum. Also अन्तर्वेशिक. E. accord. to some, from अन्तर्वेश I., acc. to others, from अन्तर्वेश II., taddh. aff. टक्; the absence of Vṛiddhi is ascribed to the meaning of the word being conventional (संज्ञा).

अन्तर्वेश I. Tatpur. m. f. n. (-शः-वा-शम्) Situated in the middle of, or in, a forest; e.g. अवहितमविजानती किञ्चा-न्तर्वेशभुवि वल्लभमाभिमुखभाजम्.

II. Avyayibh. (-शम्) Within a forest. E. अन्तर् and वन (for the change of न to श v. s. v. अन्तर् V. 1.)

अन्तर्वत् 1. m. f. n. (-वान्-वती-वत्) 'Occupying the interior, e.g. of a hall, a house, चटः 'a jar in the interior of a hall'; अन्तर्वती शास्त्रा 'a hall in the interior of another hall'. 'Probably the same as आत्मवत् (comp. the meaning of अन्तर् IV. 2.), selfpossessed, composed, as in the vaidik instance पुमानन्तर्वत्प्रविरः पयस्वान्वसोः कवचमु-चभो विभर्ति; (it has been proposed somewhere to translate अन्तर्वत् in this instance 'pregnant').

2. f. (-त्री; in the Vedas also -वती) A pregnant woman. [As the instance अन्तर्वती शास्त्रा has been taken from the Kāśikā on Pāṇ. IV. 1. 32, it is necessary to observe that Bhaṭṭojidikshita in the Praudhamanor. rejects this formation together with the counter-instance पतिवती in the same rule: 'वत्तु प्राधान्यान्तर्वती पतिवतीति प्रत्युदाहृतं तदयुक्तम्'.]

E. अन्तर्, taddh. aff. मनुप् and āgama गुक्.

अन्तर्वमि Tatpur. f. (-मिः) Indigestion. E. अन्तर् and ममि.

अन्तर्वर्तिन् Tatpur. m. f. n. (-र्तो-र्तिनी-र्ति) Being within, included by; as the latter part of a compound; e.g. ननु तर्हि प्रबन्धान्तर्वर्तिनां केवामपि नीरसानां पशानां कावत्वं न ज्ञातः; or सूर्यान्तर्वर्ती ब्रह्मिव. E. अन्तर् and वर्तिन्.

अन्तर्वसत् Tatpur. m. f. n. (-न्-वती-त्) Being within, included in or by; e.g. तेनाश्रयां सारमयः पयोधेर्दध्ने मणिदीधिति-दीपिताशः। अन्तर्वसम्भिन्नगतसदङ्गे साचादिवाक्यत यत्र लोकः. E. वस् with अन्तर्, kṛit aff. शतृ.

अन्तर्वसुचिराच Tatpur. m. (-चः) One of the sacrifices of three day's duration. See चिराच. E. अन्तर्वसु and चिराच.

अन्तर्वस्त्र Tatpur. n. (-स्त्रम्) A lower garment; comp. अन्तर्वा-सस् and अन्तर्. E. अन्तर् and वस्त्र.

अन्तर्वा Tatpur. (ved.) See अन्तर्वावत्. E. वा, with अन्तर्, kṛit aff. विच्.

अन्तर्वाशि Bahuvr. m. (-शिः) One conversant with sacred sciences (acc. to a comm.: 'one who understands but cannot communicate them' lit. 'who keeps his wisdom within'). E. अन्तर् and वाशी.

अन्तर्वावत् I. Tatpur. m. f. n. (-वन्-वन्ती-वत्) (ved.) Con- cealed, hidden; अन्तर्वावद्वहोऽज्योतिषा तमः 'he has hidden darkness with light'. E. वा, in the intens., with अन्तर्, kṛit aff. शतृ.

II. m. f. n. (-वान्-वती-वत्) (ved.) Endowed with trea- sures or with sons, cattle &c. in its interior; अन्तर्वावत्स्यं दधे 'he possesses a dwelling abounding internally with treasures or with sons &c.'. E. अन्तर्वा, taddh. aff. मनुप्; Śāyaṇa explains अन्तर्वा as meaning liter. 'going within,

being within, belonging to' and thus assuming the sense of treasure &c.; he makes it optional, however, to consider in the latter instance अन्तर्वावत् as representing also अन्तर्- वावद्, when the word would come from अन्तर् and वावद् 'speaking much' the intens. of वह्, kṛit aff. क्तिप्, the sense remaining the same, but the word being then a Tatpurusha.

अन्तर्वावद् Tatpur. See the E. of the preceding.

अन्तर्वाप्य Bahuvr. m. (-प्यः-प्या-प्यम्) 'Containing tears.

'With suppressed tears. (In such words or passages as अन्तर्वाप्यभरोपरोधिनादितम् or निगृह्यान्तर्वाप्यम्, the word अन्तर् is not compounded with वाप्य, but in the former instance belongs to उपरोधि preceded by वाप्यभर, in the latter, as a separate word, to निगृह्य.) E. अन्तर् and वाप्य.

अन्तर्वासस् Tatpur. n. (-सः) A lower garment; compare अन्तर्वस्त्र and अन्तर् I. 1. 1. E. अन्तर् and वासस्.

अन्तर्विगाहन Tatpur. n. (-गमः) Entering, entrance. E. अन्तर् and विगाहन.

अन्तर्विदस् Tatpur. m. f. n. (-वान्-दुषी-दस्) Knowing what is between (ved.; acc. to Śāyaṇa, scil. heaven and earth); अन्तर्विदोऽध्वनः 'knowing the paths between (heaven and earth). E. अन्तर् and विदस्.

अन्तर्वेग Tatpur. m. (-जः) Inward fever. E. अन्तर् and वेज.

अन्तर्वेदि I. Tatpur. m. (-दिः) 'The space within the sacrificial ground; e.g. आ संज्ञातोऽन्तर्वेदां सीदन्ति. 'The Duab or the country between the Gangā and Yamunā rivers. Also अन्तर्वेदी.

II. Avyayibh. (-दि) Within the sacrificial ground; op- pos. to वहिर्वेदि. E. अन्तर् and वेदि.

अन्तर्वेदी Tatpur. (-दी) The same as अन्तर्वेदि. E. अन्तर् and वेदी.

अन्तर्वैरम Avyayibh. 'Within a house. 'In a gynæceum; comp. आन्तर्वैरमक. E. अन्तर् and वैरमन्. Also अन्तर्वैरमन्.

अन्तर्वैरमन् Tatpur. n. (-रमः) 'The interior of a house; e.g. संधां चोपास्य शुश्रूषादन्तर्वैरमनि शस्त्रभृत्. 'A gynæceum; comp. अन्तःपुर, अन्तर्वेश, अन्तर्गृह.

अन्तर्वैरमम् Avyayibh. The same as अन्तर्वैरम. E. अन्तर् and वैरमन्, samās. aff. टक्.

अन्तर्वैरमक. An incorrect word instead of आन्तर्वैरमक q. v.

अन्तर्ह्वयन Tatpur. n. (-नम्) Striking in the middle; e.g. वैरमान्ताह्वयनं कोपान्नम शत्रोः करिष्यतः &c. E. अन्तर् and ह्वयन; for the change of न् to ह् see s. v. अन्तर् III.

अन्तर्ह्वयन Tatpur. n. (-नम्) The name of a village in the country of the Bāhikas. Comp. अन्तर्ह्वय and अन्तर्ह्वयन.

अन्तर्हस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) In the hand, within reach. E. अन्तर् and हस्त.

अन्तर्हस्तीन m. f. n. (-नः-ना-नम्) Being in the hand, within reach. E. अन्तर्हस्त, taddh. aff. स्त.

अन्तर्हास Tatpur. m. (-सः) A sly or suppressed laugh. E. अन्तर् and हास.

अन्तर्हित Tatpur. m. f. n. (-तः-ता-तम्) 'Interposed, separated, e.g. घृणि चान्तर्हिते ऽप्राप्तिः scil. चतुर्धादिना; or उदात्त- पूर्वं नियतं विवृत्त्वा व्यञ्जनेन च स्वयंते ऽन्तर्हितम्. 'Covered,

e.g. चयसप्तं तु पाणिभ्यामर्कपयैश्च सप्तभिः। अन्तर्हितं हरन्. 'Concealed, hidden, e.g. चापतेन दशासस्य संक्षिप्तो ऽन्तर्हितश्चिरम्. 'Disappeared, vanished away, e.g. ब्रज- सुखमावाहीनश्रीरित्वान्तर्हितः शमावाहीनः. — E. धा with अन्तर्, kṛit aff. क्त.

अन्तर्हितात्मन् Bahuvr. m. (-त्मा) A name or epithet of Śiva, lit. 'of hidden mind'. E. अन्तर्हित and आत्मन्.

अन्तर्हृदय Tatpur. n. (-यम्) The interior of the heart. E. अन्तर् and हृदय.

अन्तर्लोप Tatpur. m. (-पः) (In Grammar.) The rejection or dropping of the final of a word. E. अन्त and लोप.

अन्तर्वचन Tatpur. n. (-यम्) The meaning of the word अन्त; e. g. a particle in such a sense. E. अन्त and वचन.

अन्तवत् I. m. f. n. (-वान्-वती-वत्) Finite, having a term or end, perishable. E. अन्त, taddh. aff. मनुप्.

II. ind. (In Grammar.) Like the end or final (of a word); e. g. एकः पूर्वपरचोरिति यो ऽयमेवादेशो विधीयते स पूर्व-

ज्ञानवन्नवति. E. अन्त, taddh. aff. वति.

अन्तवत्त्व n. (-त्वम्) Finiteness, perishableness; e. g. अन्तवत्त्वमसर्वज्ञता वा (scil. ईश्वरस्य). E. अन्तवत्, taddh. aff. त्व.

अन्तवन्नाव Tatpur. m. (-वः) (In Grammar.) The being like the end or final (of a word); e. g. खट्वाभिरित्थवान्तवन्नावभावादतो भिस् ऐसिति न भवति. E. अन्तवत् II. and भाव.

अन्तवह्नि Tatpur. m. (-ह्निः) The fire that is to destroy the world. E. अन्त and वह्नि.

अन्तवासिन् Tatpur. The same as अन्तेवासिन् q. v. and comp. अन्तसद्. E. अन्त and वासिन्.

अन्तवेला Tatpur. f. (-ला) The time of death. E. अन्त and वेला.

अन्तश्चक्षा Tatpur. f. (-क्षा) ¹The place for burial or burning. ²A bier. ³Death. ⁴A bed or mat on the ground. E. अन्त and चक्षा.

अन्तश्चित्तम् Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) The same as अन्तः-सञ्च q. v. E. अन्तर् and चित्तम्.

अन्तसंक्रिया Tatpur. f. (-या) The funeral honours or ceremonies. Comp. अन्तकर्मन्. E. अन्त and संक्रिया.

अन्तसद् Tatpur. m. (-द्) A pupil (lit. one who lives near sc. the Guru); comp. अन्तेवासिन् and अन्तिषद्; e. g. मुना-समुपासते गुरुमिवान्तसद्. E. अन्त and सद्.

अन्तःताप I. Tatpur. m. (-पः) Inward heat, burning pain.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Burnt within, having inward heat or pain. E. अन्तर् and ताप.

अन्तःशुषार Tatpur. or Bahuvr. m. f. n. (-रः-रा-रम्) Inward cold. E. अन्तर् and शुषार.

अन्तःशोथ Bahuvr. m. f. n. (-थः-या-थम्) Containing water. E. अन्तर् and शोथ.

अन्तस्त्व n. (-स्त्वम्) Entrail, bowels (in the Veda also figuratively). E. अन्तर्, taddh. aff. त्वप्.

अन्तस्त Tatpur. I. m. f. n. (-स्तः-स्ता-स्तम्) Being, standing in the end. E. अन्त and स्त.

II. 1. m. f. n., 2. m. plur. and 3. f. The same as अन्तःस्त; the dropping of the Visarga being optional before स् followed by a hard consonant.

अन्तर्लीच m. f. n. (-यः-या-यम्) Referring, belonging to a semivowel &c.; see अन्तःस्ता. E. अन्तस्त II., taddh. aff. लृ.

अन्तःस्थ Bahuvr. m. f. n. (-थः-या-थम्) (ved.) Being in hollows (of mountains), in abysses; an epithet of the Winds.

E. अन्तर् and स्थिन्, samās. aff. थ (the word is noticed by the Prātiśākhya on account of its change of र् to स् before थ).

अन्तस्वरित (In Grammar.) I. Tatpur. m. (-त्) The swarita (q. v.) accent on the last syllable. E. अन्त and स्वरित, scil. स्वर.

II. Bahuvr. n. (-तम्) A word which has the swarita accent on the last syllable. E. The same, scil. पद.

अन्तादि Dvandwa du. (-दी) End and beginning; also आ-अन्त. E. अन्त and आदि.

अन्तादिवत् ind. Like the end (of a preceding word) and the beginning (of a following one). E. अन्तादि, taddh. aff. वति.

अन्तावसायिन् m. (-यी) ¹A Chāndāla, a man of a Śūdra father and Brāhmaṇī mother. ²A barber. ³The name (probably a nickname) of a Muni. Comp. अन्तावसायिन्. E. अन्त and अवसायिन् (सो with अव, kṛit aff. यिणि) acc. to the native explanation 'because he has the business of finishing off the end sc. of the nails i. e. of paring them'; but more probably 'one who is engaged in the lowest (cf. अन्त IV. 1.) occupations'. This word is therefore not connected with अन्तेवासिन् q. v. An incorrect reading is अन्ता-वसायिन्.

अन्ति I. ind. Near, in the proximity of, before, in the presence of. E. According to the native etym. an abbreviation of अन्तिक; but more probably arising from a common origin with अन्त; see the Preface.

II. denom. parasm. (-न्त्यति) To make an end of, to destroy. E. अन्त, denom. aff. यिच्.

III. f. (-न्तिः) (In theatrical language.) An elder sister. E. An abbreviation of अन्तिक.

अन्तिक I. 1. m. f. n. (-कः-का-कम्) Near, proximate. Comp. अन्त, अन्तर, अन्तम्, अन्ति, अन्तिकतम, अन्तितम, अन्तिय, अन्त्य. — The words नेदीयस् and नेदिष्ठ are considered as the comparative and superl. of अन्तिक. — In the dramas अन्तिकम् 'what is spoken apart to a person so that none else may hear' is opposed to स्वगतम् 'what is spoken to one's self'.

2. n. (-कम्) Vicinity, neighbourhood. [अन्तिकात् forms Tatpur. compounds with a following kṛit formation in त्त (i. e. with a past participle), e. g. अन्तिकादागत; — such a word being a compound, because it has but one accent —; अन्तिकम्, अन्तिकेन, अन्तिकात् and अन्तिके are, besides in their literal acceptations, used like prepositions with a noun following or preceding in the genit. or ablat.; e. g. अन्तिके ग्रामस्य or ग्रामात् 'near a village'. The correctness of the restriction enjoined by some grammarians, not to combine the ablat. अन्तिकात् with a noun in the ablat., is denied by Patanjali and his comm.; comp. the instance s. v. दूर. — अन्तिकात् (lit. from the vicinity of) occurs also in the sense of 'from', much in the same manner as the ablat. सकाशात्; e. g. क्रीडीयावत्स्वपत्तार्थं मातापिषोर्वमन्तिकात् । स क्रीतकः &c.; or नापराधोदितं किंचिदधश्चत्पलुरन्तिकात्. NB. Words like केशान्तिक, नासान्तिक, यष्टान्तिक, आमरान्तिक, प्राधान्तिक are not compounds of केश, नासा &c. and अन्तिक, but deriv. with taddh. aff. टन् of केशान्त, नासान्त &c.] E. अन्त or अन्ति, taddh. aff. टन्.

II. f. (-का) A fire place, a furnace. Also अन्ती and अन्तिका. E. The native comm. derive it from अन्त, kṛit aff. क्त्वा 'because it connects with itself the cooking utensils'; but though a similar ellipsis is implied by its synon. अन्तिग्रहणी, the same notion might be obtained by connecting its etym. with that of अन्तिक.

III. f. (-का) The name of a plant (Echites scholaris), a decoction of which is used for one of the urinary diseases. E. Perhaps from अन्ति II., denom. of अन्त, kṛit aff.

शुक्ल, the fem. of अनिक; compare its synonyme शातका (probably from the caus. of शुद्).

IV. f. (-का) (In theatrical language.) An elder sister, the same as अनिका of which it seems to be, like अनिका, a degenerated form.

अनिकनति Tatpur. f. (-तिः) Going near, approaching. E. अनिक and वति.

अनिकतम m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अनितम and नेदीयस्, नेदिष्ठ. E. अनिक, taddh. aff. तमप्.

अनिकता f. (-ता) or अनिकत्व n. (-त्वम्) Nearness, vicinity, contiguity. E. अनिक, taddh. aff. तत् or त्व.

अनिकात् See अनिक. Considered by the native grammarians as an indecl. E. The ablative of अनिक.

अनिकादावत Tatpur. m. f. n. (-तः-ता-तम्) Come or arrived from near, from. E. अनिकात् (see s. v. अनिक) and आवत.

अनिकार्थ Bahuvr. m. (-र्थः) A word in the sense of near, a synonyme of अनिक. E. अनिक and अर्थ, scil. शब्द.

अनिकाश्रय Tatpur. m. (-यः) ¹A contiguous support, as that given by a tree to a creeper &c. ²The house of a neighbour (according to Hemachandra's Abhidh. 4. 67. (= v. 1001), where the two words उपग्र and अनिकाश्रय are explained by Vallabhagaṇi: पाडोसीघरनामी हे; but the quotation added by this comm. from Raghuvansa 14. 1. would rather refer to the first meaning than qualify a house, as seems required by the context in which these words occur in Hemachandra). E. अनिक and आश्रय.

अनिकेभ्य Tatpur. m. f. n. (-वः-वा-वम्) Being near. (Perhaps two distinct words instead of a compound.) E. अनिके and भ्य.

अनिकुह Tatpur. n. (-हम्) (ved.) A house in the neighbourhood, a house near one's own abode. E. अनिक and कुह.

अनितम 1. m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अनिकतम, अनितम and नेदीयस्, नेदिष्ठ.

2. n. (-मम्) The nearest place, a place close by, e. g. अनितमे ऽ वरोहति. E. अनिक (acc. to the native gramm. अनिक with the loss of क, but see the E. of अनिक), taddh. aff. तमप्.

अनितस् ind. (ved.) From the neighbourhood, from near. E. अनिक (acc. to the native gramm. अनिक with the loss of क, but see the E. of अनिक), taddh. aff. तसि, and udātta accent on the first syllable.

अनिकेव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Being near the gods, reaching the gods (an epithet of Soma); the accus. also explained in an adv. sense 'near the gods'. E. अनिक and देव.

अनिकार Tatpur. (?) m. (-रः) A proper name: according to a Purāṇa, the son of Riteyu, a descendant of Puru; others call him अनिभार or अनिभार or रनिकार. E. ?

अनितम m. f. n. (-मः-मा-मम्) ¹Final, ultimate, last. ²Very near, nearest, close by (comp. दशानितम lit. the nearest to ten i. e. the eleventh). Comp. अन्त and the words named s. v. अनिक. E. अन्त, taddh. aff. तिमच्.

अनितमजिन Karmadh. m. (-जः) The last Jina teacher; see महावीर. E. अनितम and जिन.

अनितमाङ्क Karmadh. m. (-ङ्कः) (In Arithmetic.) The last unit, the number 9. E. अनितय and अङ्क.

अनितमाङ्कसि Karmadh. f. (-सिः) The little finger. E. अनितम and अङ्कसि.

अनितमिच Bahuvr. m. (-चः) (ved.) One whose friends are near or at hand. E. अनित and मिच.

अनितय 1. m. f. n. (-यः-या-यम्) (ved.) Near, proximate.

2. n. (-यम्) A place in the neighbourhood; e. g. अनितये च दूरके सूर्या. Comp. the words named s. v. अनितय. E. अनित, taddh. aff. यत्.

अनितवाम Bahuvr. m. f. n. (-मः-मा-मम्) (ved.) Near or at hand with wealth; an epithet of Ushas. E. अनित and वाम.

अनितवद् Tatpur. m. f. n. (-द्-द्-द्) (ved.) Sitting near, being near. Comp. अन्तसद्. (This word which is noticed in a Kārikā of the Mahābhāṣya to Pāṇi. VI. 4. 149, belongs accord. to another authority to the Gaṇa सुवामादि.) E. अनित and सद्.

अनितयुक् Bahuvr. m. f. n. (-युः-या-यम्) (ved.) (Probably.) Whose happiness is near or present, ever bestowing happiness; an epithet of आवापुषिवी, heaven and earth. E. अनित and युक्.

अनी f. (-नी) A fire place, a furnace; the same as अनिका II. E. A shorter form of अनिका q. v.

अनोमुह Bahuvr. m. f. n. (-हः-हः-हः) Ending in a heavy (see मुह) syllable. Also मुर्वन्. (This word belongs to the Gaṇa आहिताग्नादि.) E. अने (locat. of अन्त) and मुह.

अनोवास Tatpur. m. (-सः) A neighbour, a pupil; see अनेवासिन्. E. अने (locat. of अन्त) and वास.

अनेवासि Bahuvr. and Avyayibh. In the condition of a pupil (lit. in the condition of one whose habitation is near, scil. the Guru). E. अने (locat. of अन्त) and वास, samās, aff. इच्. [This word is thus explained by the Gaṇaratnamahodadhī: अने वासो ऽ अन्निति अनेवासि तिष्ठति; with the additional remark concerning the meaning, and to prevent its identification with the neuter of अनेवासिन्, viz. अनेवासी नुरोरित्थेभ्यः । स शब्दो ऽ ने वसति तच्छीष इति चिन्त्यन्तः (cf. Pāṇini III. 2. 78.) sic.]

अनेवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living, or being in, or on, the end or confines.

2. m. (-सी) ¹A pupil in general (the same as शिष्य), e. g. वैशम्पायनानेवासिन् [bases in अन्त when compounded with it as former parts of a Tatpur., retain in the composition the sign of the genitive, e. g. होतुरनेवासिन्, पितुरनेवासिन्]. ²An apprentice, one who is learning a mechanical art (according to Nārada, distinct from the शिष्य who is to him the theological student, and one of the four categories of the कर्मकर q. v.; compare besides शिष्य, भूतक and अधिकर्मकत). — Both 1. and 2 so called from it being their duty to live near i. e. in the house of the Guru: 'आचार्यस्य वसेदने कृत्वा कामं सुनिश्चितम् । आचार्यः शिष्येदेनं सगृहे दत्तभोजनम्'. ³A Chāṇḍāla (q. v.), a man of the lowest tribe (so called because he must live outside of a town; comp. अन्तर I. 1). [In a Prākṛit passage of the Mālatīmādhava अनेवासिनी occurs in the sense of a female pupil: साहसस्त मुखधारिणी चक्षोरघण्टकामधेयस्त अनेवासिनी महाप्यहावा करासकुण्डला खाम.] E. अने (locat. of अन्त) and वासिन्.

अनोदात्त Tatpur. (In Grammar.) 1. m. (-त्तः) The udātta accent on the last syllable.

2. m. f. n. (-त्तः-त्ता-त्तम्) Pronounced with the udatta accent on the last syllable. E. चत्त and उदात्त.

चत्तोदात्तत्त n. (-त्तम्) (In Grammar.) The being pronounced with the udatta accent on the last syllable. E. चत्तोदात्त, taddh. aff. त्व.

चत्त 1. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Last, ultimate. (In the Vaiśeṣhika philos., चत्तो विशेषः is called 'the ultimate degree of particularity or divisibility, which is the condition of eternal substances only', viz. the condition of simple, non-compound substances, of atoms, since there is an end of discrimination when this last degree of elementary existence has been arrived at; compare also चत्तावस्थिति.)

² Final (as the letter of a word). ³ Nearest, e. g. नवान्त nearest to nine i. e. ten. Comp. चत्तिम and the words named s. v. चत्तिक. ⁴ Inferior, lowest, belonging to the lowest tribe (see the following meanings). [Tatpur. compounds — not Karmadh. — the latter part of which is चत्त have the udatta accent on the first syllable.]

2. m. (-त्तः) ¹ A man of the lowest tribe. See चत्तवज. ² A Mlechchha or foreigner. See चत्तवज. ³ (In Astronomy.) The twelfth or last lunar month, called Phālguna. ⁴ A fragrant grass (Cyperus rotundus). See मुस्ता. ⁵ m. pl. (-त्ताः) The name of a people or country; read also चत्ताः or चत्ताः or चत्ताः.

3. f. (-त्ता) ¹ A woman of the lowest tribe. See चत्तवज. ² (In Astronomy) thus defined: चहोराचवृत्त्यासार्धे चिज्या-तुक्षिरङ्कुरङ्गते तावत्त्रिज्यातुल्यं भवति तैरङ्कुरावत्तुल्या नक्षत्रे तावच्चरज्यातुल्या भवति। चष चरज्याया चिज्या युतोना चत्ता-संज्ञा भवति (Siddhāntaśir. Gaṇitādhy. ed. Calc. p. 128).

4. n. (-त्तम्) ¹ (In Arithm.) A measure of number, a thousand billions (1000,000,000,000,000). ² (In Astronomy.) The last or twelfth sign (चम) of the Zodiac, the Pisces or मीनराशि. See चत्तवज. ³ (In Astronomy.) The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revatī, the Yoga star of which is ५ Piscium. See चत्तवज. E. चत्त, taddh. aff. यत्.

चत्तक 1. m. f. n. (-कः-का-कम्) The same as चत्त q. v., e. g. fem. 3. 2. इतिस्त्रिमौर्था चरजीवया वा हता सुमीर्था चितिजीवया वा। भक्तावका स्नादयवावकाया इतिगुणच्छेदविपर्ययेण.

2. m. (-कः) A man of the lowest tribe; see चत्तवज. E. चत्त, taddh. aff. कन्.

चत्तकर्मन् Karmadh. n. (-र्म) Funeral rites; comp. the following and चत्तासत्क्रिया. E. चत्त and कर्मन्.

चत्तक्रिया Karmadh. f. (-या) The same as the preceding. E. चत्त and क्रिया.

चत्तनोदान Tatpur. n. (-नम्) The giving away of a cow immediately after the performance of the main ceremony of an anushthāna in expiation of crime. E. चत्त and नोदान.

चत्तवज Tatpur. 1. m. f. n. (-जः-जा-जम्) Latest born, youngest (? comp. चत्तावज).

2. m. (-जः) A man of the lowest tribe; the same as चत्त.

3. f. (-जा) A woman of the lowest tribe; the same as चत्ता. [This word (2. and 3.) is explained in various ways. Vijnāneshvara identifies it sometimes with चाण्डाल, in other

places he and Kullūka explain it चाण्डालादि 'Chāṇḍāla and so on'. Of more distinct definitions the following may be noticed: that of Yama, who comprises under the term चत्तवजः a washerman, a worker in leather, a dancer, a Varuḍa, a fisherman, a Meda or attendant on women, and a Bhilla (रजकसर्मकारश्च नटी चरुश्च एव च। कैवर्तमेद-भिज्ञाश्च सन्ति चत्तवजः स्मृताः); of Samvarta, who comprises under it a washerman, a hunter, an actor, a flute-player and a worker in leather (रजकवाधिशूषवेक्षुचर्मोप-जीविनाम् &c.); of Āpastamba, who enumerates a Chāṇḍāla, a Meda, a Śwapacha or Śwapāka (the son of an Ugrā woman by a Kshatriya male) and a man who belongs to the Kāpālika worshippers of Śiva (चाण्डालमेदश्चपचकपासव्रतचारि-णाम् &c.); of another lawbook which names, a Chāṇḍāla, a Pukkaṣa, a Mlechchha, a Śwapāka and a man who has become an outcast (चाण्डालं पुष्कसं क्षेच्छं शपाकं पतितं तथा). In a similar manner Śātātapa speaks of चत्तवजा women as of कैवर्ती रजकीं चैव वेक्षुचर्मोपजीविनीम्; Āpastamba as of क्षेच्छी नटी चर्मकारी रजकी चरुदी तथा, and Uśanas', 'wife of a man who eats the food of a Kāpālika' (कापालिकाश्च-भोज्यां तन्नारी°) refers probably also to the चत्तवजा. — Halayudha who calls the Śūdra चत्तवर्ज, enumerates the following under the head of चत्ताजाति (the same as चत्तवज): 'चत्तावसायी चण्डालो निषादश्च जलकुम्भः। शपचः पुक्ष्य-चैव मातङ्गः श्वगः स्मृतः। किराताः श्वरा निष्ठाः पुष्पिका नाहवा भटाः माता क्षेच्छादयो भिन्नाः कथ्यन्ते ह्यजाजातयः'.] Comp. चत्तवजन् and चत्तजाति. E. चत्त and ज.

चत्तवजमन Tatpur. n. (-नम्) Sexual intercourse with an चत्तवज q. v. (scil. on the part of a woman of the higher tribes). E. चत्तवज and गमन.

चत्तवजन् Bahuvr. m. f. (-मा-मा) Of the lowest tribe, a Śūdra man or woman. E. चत्त and जन्.

चत्तवजस्त्री Tatpur. f. (-स्त्री) The wife of a man of the lowest tribe; see चत्तवज. Also चत्तवजस्त्री. E. चत्तवज and स्त्री.

चत्तवजागमन Tatpur. n. (-नम्) Sexual intercourse with an चत्तवजा q. v. (scil. on the part of a man of the higher tribes). Also चत्ताभिगमन. E. चत्तवजा and गमन.

चत्तजाति Bahuvr. m. f. (-तिः-तिः) The same as चत्तवज q. v. (but not the same as चत्तवजन् q. v.). See also चत्ताजाति. E. चत्त and जाति.

चत्तजातिता n. (-त्तम्) The condition of an चत्तजाति or चत्तवज. E. चत्तजाति, taddh. aff. तत्.

चत्तधन Karmadh. n. (-नम्) (In Arithmetic.) The last term of an arithmetical progression; comp. मध्यधन and सर्वधन; e. g. श्लेषपदघनचयो मुखयुक्त्वादन्वधनं मुखयुग्दक्षितं तत्। मध्यधनं पदसंगुणितं तत्सर्वधनं गणितं च तदुक्तम् 'the increase multiplied by the period less one and added to the first quantity is the amount of the last; that added to the first and halved, is the amount of the mean: which multiplied by the period is the amount of the whole, and is denominated the computed sum'. E. चत्त and धन.

चत्तपद Karmadh. n. (-दम्) (In Arithmetic.) The last or greatest root in the affected square; also called चत्तमूल, ज्येष्ठपद, ज्येष्ठमूल and opposed to the आद्यपद or आद्यमूल, कनिष्ठपद or कनिष्ठमूल 'the least or first root'. These terms are thus explained after Brahmagupta by Colebrooke: 'the

least or first root: that quantity of which the square multiplied by the given multiplicator and having the given addend added, or subtrahend subtracted, is capable of affording an exact square root; the greatest or last root: the square root which is extracted from the quantity so operated upon'. E. अन्व and पद.

अन्वफलज्या Tatpur. f. (-ज्या) (In Astronomy.) The eccentricity or the sine of the greatest equation of the centre of a planet. E. अन्व-फल and ज्या.

अन्वभूमि Karmadh. n. (-भूमि) (In Astronomy.) ¹ The last sign of the Zodiac, the sign Pisces. ² The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revatī, the Yoga star of which is ५ Piscium. Compare अन्व 4. E. अन्व and भूमि.

अन्वमूल Karmadh. n. (-मूल) (In Arithmetic.) The same as अन्वपद q. v. E. अन्व and मूल.

अन्वयुग Karmadh. m. (-युग) The last or Kali age. E. अन्व and युग.

अन्वयोनि I. Karmadh. (-निः) The lowest place of origin, the lowest tribe. See अन्वय.

II. Bahuvr. m. f. (-निः-निः) Belonging to the lowest tribe. See अन्वय. E. अन्व and योनि.

अन्वयोनिता f. (-ता) The lowest origin, the lowest degree in the social scale. See अन्वय. E. अन्वयोनि, taddh. aff. तत्.

अन्वलोप Tatpur. m. (-पः) (In Grammar.) The rejection or dropping of the final letter (of a base). E. अन्व and लोप.

अन्ववर्ण Bahuvr. m. f. (-वर्णः-वर्णः) A man or woman belonging to the last or fourth tribe, a Śūdra or Śūdri. Compare अन्वय, अन्वजाति and अन्ववर्ण. E. अन्व and वर्ण.

अन्वविपुला Karmadh. (-ला) The name of a metre regulated by quantity, a species of the Āryā and a variety of the Vīpulā; it consists of two lines with 30 mātrās or 7½ feet in the first and 27 mātrās or 7½ feet in the second line, the pause in the first being after the 12th mātrā or 3d foot, in the second placed otherwise. Compare आदिविपुला and उभयविपुला. E. अन्व and विपुला.

अन्वस्त्री Tatpur. (-स्त्री) The same as अन्ववस्त्री. E. अन्व and स्त्री.

अन्वागुप्रास Tatpur. m. (-सः) (In Rhetoric.) Alliteration of the final single or combined consonant together with its vowel, or as the case be, with its Anuswāra and Visarga; rhyme; one of the five varieties of अनुप्रास q. v. It may occur either at the end of a Pāda, or at the end of words in the middle of a Pāda. E. अन्व and अनुप्रास.

अन्वाभिगमन Tatpur. n. (-नम्) The same as अन्वजागमन. E. अन्वा and अभिगमन.

अन्वायन Karmadh. n. (-नम्) The last resort. Comp. आन्वायन. E. अन्व and अयन.

अन्वावसायिन् Tatpur. m. (-यी) A man of a degraded tribe, the offspring of a Nishādī woman by a Chāndāla male. According to Angiras this term comprehends seven classes, viz. चाण्डाल, शूद्र, सुत, वैदेह्य, मानव and आयोमव qq. vv.; Vijnānēśwara applies it to Chāndālas and men who have become outcastes in general: 'चाण्डालपतितादीनाम्'. Comp. अन्वावसायिन् and अन्वय. E. अन्व and अवसायिन् lit. 'engaged in the lowest occupations'.

अन्वावस I. Bahuvr. m. f. n. (-वसः-वसः-वसः) Being in reduced circumstances; e. g. अन्वावसोऽपि महाम्बामिनुवाप्तं वहाति.

II. Karmadh. f. (-वसः) Destruction, death; e. g. चत्वारः चतुस्त्रितयादनाम् निश्चिन्तान्तेतसा भावितेन। अन्वावसा-कावयोम्योपयोनं दध्ने ऽभीष्टं नाममापन्नं वा। E. अन्व and अवसा.

अन्वावस्थिति Tatpur. f. (-तिः) The size of the Soul when, according to the Jaina doctrine, it has become liberated and thus arrived at a final i. e. atomistic state or one of indivisibility and eternity; or the established condition of the atomistic and consequently eternal size of the Soul, when it has attained its final state. (Compare अन्व 1.1.) Śāṅkara gives both interpretations of this word in the Vedānta Sūtra which alludes to the Jaina theory of the atomistic nature of the Soul: 'अन्वावस्थितेऽभेदयनिवत्त्वादविशेषः'. E. अन्व (in the sense of the genitive, scil. जीव) and अवस्थिति.

अन्वाहुति Karmadh. f. (-तिः) A funeral sacrifice. Comp. अन्वेष्टि. E. अन्व and आहुति.

अन्वाहुतिकर्मण Tatpur. n. (-र्म) Obsequies. Comp. अन्वेष्टिक्रिया. E. अन्वाहुति and कर्मण.

अन्वृति Bahuvr. m. (-तिः) (ved.) Whose protection is (ever) nigh; an epithet of Pūshan, the Sun. E. अन्ति and उति.

अन्वेष्टि Karmadh. f. (-ष्टिः) A funeral sacrifice. Comp. अन्वाहुति. E. अन्व and रष्टि.

अन्वेष्टिक्रिया Tatpur. f. (-या) Obsequies. Comp. अन्वाहुतिकर्मण. E. अन्वेष्टि and क्रिया.

अन्त 1. n. (-न्तम्) and according to one author. also m. (-न्तः). An intestine (mostly used in the plur. अन्ताणि); e. g. अन्तेः कल्पितमङ्गलप्रतिसराः पिशाचाकृताः; or आन्तला-अन्तनेव; (a v. l. instead of आन्तः पर्यन्तनेव; in the Mālatīm. ed. Calc. p. 78). According to Sūruta 'the entrails of a male are three fathoms and a half long, those of a female half a fathom less' (सार्धेष्टिमानान्तराणि पुंसां स्त्री-शामर्ध्वामहीनानि). Charaka divides them in सूक्ष्मान्त and शुद्रान्त, 'the large and small intestines'. [The definition given by Vijnānēśwara (on Yajn. 3. ५4): शुद्रान्तं हन्तान्तम् is probably therefore to be rendered 'शुद्रान्त are the entrails which are nearer the heart', while the सूक्ष्मान्त are near the anus; comp. Sūruta: 'वातवर्षोऽनिरसनं सूक्ष्मान्तप्रतिवर्त्तं गुदं नाम मर्म'. The सूक्ष्मान्त in taken also by Vijnān. (on Yajn. 3. ५६) in the usual sense, since he writes सूक्ष्मान्तु-दोदराणि प्रसिद्धानि 'the three words of the text सूक्ष्मान्त, गुद and उदर require no remark'.]

2. f. (-न्ती) The name of a potherb (Convolvulus argenteus). [In the passage of the Amarak. छागलान्त्रावेनी some comm. divide छागल-अन्ती-आवेनी, others make a compound of the two first; comp. also अजान्ती.] E. अन्, un. aff. क्त; accord. to another author. un. aff. क्त. Probably, however, a contraction of अन्तर, like अवस्य of अवसर.

अन्तकूज Tatpur. m. (-जः) (In Medicine.) Grumbling of the bowels, borborygmi. E. अन्त and कूज.

अन्तकूजन Tatpur. n. (-नम्) (In Medicine.) The same as the preceding. E. अन्त and कूजन.

अन्तन्धमि Tatpur. f. (-मिः) Indigestion, flatulence. E. अन्त in the accus. and धमि (धा, kṛit aff. ह्य); the word is

formed on the analogy of the **बन्** — derivations of **ध्मा** as **नासिकध्म**, **नासिध्म** &c.

चक्षपाचक Tatpur. m. (-कः) The name of a plant (*Æschynomene Grandiflora*), the bark, pith and gums of which are poisonous and produce a bad smell in the mouth (**आसदी-वेध**), a roughness of the body (**पाच**), headache (**शिरोरुच**) and a discharge of saliva (**कफसंक्षव**). E. **चक्ष** and **पाचक**.
चक्षमय m. f. n. (-यः-यी-यम्) Made of entrails. Comp. **चक्ष-सक्**. E. **चक्ष**, taddh. aff. **मयट्**.

चक्षविकूजन Tatpur. n. (-जम्) (In Medicine.) The same as **चक्षकूज**. E. **चक्ष** and **विकूजन**.

चक्षवृद्धि Tatpur. f. (-द्धिः) (In Medicine.) The swelling of the scrotum by the descent of the intestines (hernia); one of the seven diseases of the scrotum (comp. besides **वात-वृद्धि**, **पित्तवृद्धि**, **क्षेमवृद्धि**, **शोणितवृद्धि**, **मेदोवृद्धि** and **मूषवृद्धि**) and considered as generally incurable. E. **चक्ष** (in the sense of an instrum.) and **वृद्धि**, scil. **मुष्कस**.

चक्षशिला Bahuvr. f. (-ला) The name of a river rising from the Vindhya mountain; also read **चक्षःशिला**. E. **चक्ष** and **शिला**, lit. 'having stones or rocks in her bowels'.

चक्षस्रक् Tatpur. f. (-क्) A garland made of entrails, as worn by Nṛsiṅha. E. **चक्ष** and **स्रक्**.

चक्षद् Tatpur. m. (-द्) (In Medicine.) One of the seven varieties of worms found in the stomach. E. **चक्ष** and **चाद्**, scil. **कृमि**, lit. 'eating the intestines'.

चक्षी See s. v. **चक्ष**.

चक्ष् (चदि-भ्वादि-उदात्त-उदात्तेत) r. 1st cl. par. (**चक्षति-चक्षत-चक्षन्**; see **चक्ष**) To bind. (The Dravida provincialism of this radical is **चक्ष** q. v. Comp. also **ईक्ष्**. The real occurrence of this radical which is inflected in the Dhātuparāyaṇa of Hemachandra, as far as the forms given are concerned, but not in the Dhātuvṛtti of Mādhava who inflects **चक्ष** q. v., is very doubtful. See the Preface.)

चक्ष् 1. m. (-क्षः) Binding.

2. f. (-क्षा) Perhaps the same as **चक्षिका**. (Both forms given on the authority of Hemachandra's Dhātuparāyaṇa; their real occurrence is doubtful.) E. **चक्ष्**, kṛit aff. **चक्ष्**. See the Preface.

चक्षिका f. (-का) A fire-place, a furnace. E. See **चक्षिका** of which it is a weaker form.

चक्षु f. (-क्षुः) 1 A chain, a fetter. 2 An iron heel chain for an elephant's foot. 3 An ornament worn round the ancles. Comp. the following and **चक्षू**. E. **चक्ष्**, uñ. aff. **क्षु**; but see the Preface.

चक्षुक m. (-कः) The same as **चक्षु**. Comp. **चक्षूक**. E. **चक्षु**, taddh. aff. **क**, or accord. to another author. **कृ**.

चक्षू f. (-क्षूः) The same as **चक्षु**. E. **चक्ष्**, uñ. aff. **क्षू**; but see the Preface.

चक्षूक m. (-कः) The same as **चक्षू**. Comp. **चक्षूक**. E. **चक्षू**, taddh. aff. **क** or accord. to some **कृ**.

चक्षोवन n. (-वम्) 1 Swinging. 2 A swing. E. **चक्षोषि**, kṛit aff. **चक्षु**.

चक्षोषि denom. par. (-यति) To swing. Comp. **दुक्ष्**, **हि-क्षोषि** and **हिक्षोषि**. For the E. see the Preface.

चक्षोषित m. f. n. (-तः-ता-तम्) Swung. E. **चक्षोषि**, kṛit aff. **क्ष**.
चक्षक m. (-कः) The name of a king of the Sunga dynasty,

a son of Vasumitra; his name is also given **चक्षक**, **चाईक** or **भद्रक**. E. unknown.

चक्ष् (चक्ष-चुरादि-परस्मैपदिन्) r. 10th cl. par. (**चक्षयति** — Desid. **चक्षिधियति**) 1 To be blind. 2 To make blind. (This radical is more likely in these meanings a denomin. of **चक्ष**, instead of **चक्ष** 'blind' q. v. being a derivative of **चक्ष**.)
चक्ष 1. m. f. n. (-क्षः-क्षा-क्षम्) 1 Blind; lit. and figur. 2 Making blind, obstructing the sight (as darkness &c.).

2. n. (-क्षम्) 1 Darkness. 2 Water; see also **क्षक्ष** and **क्षमक्ष**. 3 Turbid water, foul water. 4 (In Astronomy.) The same as **चक्ष** (?).

3. m. pl. (-क्षाः) The name of a people or country; also read **क्षक्षाः**, **क्षक्षाः** or **क्षक्षाः**. E. The native etym. 'चक्ष्', kṛit aff. **चक्ष्** might apply to all the meanings but the first; for that of **चक्ष** 'blind' see the Preface.

चक्षक 1. m. f. n. (-क्षकः-क्षिका-क्षकम्) Blind. E. **चक्ष**, taddh. aff. **क**.

2. m. (-कः) A proper name of: 1 a demon, a son of Kāśyapa and Diti 'with thousand arms and heads, two thousand eyes and feet and called Andhaka because he walked like a blind man although he saw very well'; in his attempt of taking a Pārijāta tree of the Swarga he was slain by Śiva (see **चक्षकघातिन्**, **चक्षकरिपु**); 2 a grandson of Kṛoshīrī, and son of Yuddhājita, who together with his brother Vṛishnī is the ancestor of the celebrated family of the Andhaka-Vṛishnīs; 3 a grandson of Vṛishnī (the brother of Andhaka) and son of Śwaphalka by Gāndini; 4 a son of Sattwat, belonging to the same family, by Kauśalyā; 5 a son of Bhīma (of the same family) and father of Revata. [The forgoing lineage, 2-5, is taken from the Harivaṇśa. In the Liṅga Purāṇa an Andhaka is a son of Nahusha who, according to other Purāṇas, is the ancestor of Kṛoshīrī; in the Kūrma Purāṇa an Andhaka is a son of Anśa and father of Sāttwata, while in the Viṣṇu P. a prince of that name is mentioned as the son of Sāttwata who is apparently the same as the Sattwat of the Hariv.] 6 The name of a Muni (in the Padma-purāṇa).

3. m. plur. (-क्षाः) The descendants of Andhaka (2.2), (usually mentioned together with the Vṛishnīs; see **चक्षक-वृष्णि**), apparently the ancient inhabitants of Berar.

4. f. (-क्षिका) 1 Night. 2 A kind of play or gambling. 3 A disease of the penis (? the same as **सर्वपी** q. v.). 4 A diseased eye. 5 A woman. [The two latter meanings from the Śabdaratnāvalī, where the word is thus explained: **चक्षिका रक्ता गारी कृतभेदे ऽस्ति दूषिते**.] E. **चक्ष**, taddh. aff. **कृ**.

चक्षकघातिन् Tatpur. m. (-ती) The slayer of the demon Andhaka q. v., an epithet of Śiva. Comp. the following. E. **चक्षक** and **घातिन्**.

चक्षकरिपु Tatpur. m. (-पुः) 1 A name of Śiva (the enemy of Andhaka q. v.). Comp. the preceding and **चक्षकारि**, **चक्षकासुहृद्**.

2 A name of Sun, Fire and Moon, figur., as destroyers of darkness (according to Rādhākāntadeva).

3 (In Astronomy.) The same as the Nakshatra **चाद्री** q. v. (?). E. **चक्षक** and **रिपु**.

चक्षकवर्त Tatpur. (?) m. (-र्तः) The name of a mountain. See **चक्षकवर्तीय**. E. **चक्षक** and **वर्त**.

चक्षकवर्तक Dvandwa n. (-कम्) The blind man and the quail

- (the subject of a fable so called); see the following. E. **अन्धक** and **वर्तका**.
- अन्धकवर्तकीय** m. f. n. (-यः-या-यम्) As in the fable of the blind man and the quail; viz. when the blind man put his feet over the quail ('अन्धकस्य वर्तकाया उपर्यनःपादन्वास उच्यते । तन्मुक्त्वा अन्धकवर्तकीयम्'); said, according to another authority, of a strange event which occurs unexpectedly; compare similar expressions as **काकतालीय**, **खल्वाटविलीय**, **अर्धवरतीय**, **रथेनकपोतीय**, **घुषाचरोय**, **शरपुष्पीय**, **शर्करोन्मज्जनीय**, **अवाकपाणीय**, **तिन्दुकीज्योतिषिकीय**, &c. E. **अन्धकवर्तक**, taddh. aff. **ह**.
- अन्धकवर्तीय** m. pl. (-दाः) The name of a warrior tribe inhabiting the mountain Andhakavarta. E. **अन्धकवर्त**, taddh. aff. **ह**.
- अन्धकवृष्णि** Dvandva n. pl. (-ण्यः) The descendants of Andhaka and Vṛishni qq. vv., a celebrated tribe in which, amongst others, Vāsudeva was born. Comp. also **आफल्क्षेत्रक**, **चैत्रकाधक**, **शिनिवासुदेव**, **द्वैप्यभीमायन** or **द्वैप्यहीमायन**. E. **अन्धक** and **वृष्णि**, with **कुक्** of the gotra aff.
- अन्धकार** Tatpur. m. n. (-रः-रम्) Darkness; lit. and fig. E. **अन्ध** and **कार** (कृ, kṛit aff. **अक**).
- अन्धकारप्रायश्चित्त** Tatpur. n. (-त्तम्) A penance mentioned in the Varāha-Purāṇa, to atone for the offence of approaching, in the dark, the image of Viṣṇu in his incarnation as a boar, without a lamp and without the Śāstra; such an offence degrading the offender and exposing him to becoming blind: the penance consists in veiling the eyes during fifteen days, taking only one meal on the following twentieth day and one meal on each twelfth day of the half of a month, and when the penitent is half dead in consequence of such diet, sitting in the water and ultimately eating a dish of barley and rice cooked in cow's urine. He is promised to be rid then of his crime. Another reading of this word is **अन्धकारस्युष्टप्रायश्चित्त**. E. **अन्धकार** and **प्रायश्चित्त**.
- अन्धकारमय** m. f. n. (-यः-यी-यम्) Quite darkness, perfectly dark. E. **अन्धकार**, taddh. aff. **मयट्**.
- अन्धकारसञ्चय** Tatpur. m. (-यः) Complete darkness (lit. a collection of darkness, the negation, as it were, of 'a collection of sun-rays; e.g. यतो यतो यतो यतो रवेर्मरीचिसञ्चयः । महान्धकारसञ्चयस्ततस्ततस्ततः'). E. **अन्धकार** and **सञ्चय**.
- अन्धकारस्युष्टप्रायश्चित्त** Tatpur. n. (-त्तम्) The same as **अन्धकारप्रायश्चित्त**. E. **अन्धकार**-**स्युष्ट** and **प्रायश्चित्त**.
- अन्धकारि** Tatpur. m. (-रिः) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. **अन्धकरिपु** and **अन्धकासुहृद्**. E. **अन्धक** and **अरि**.
- अन्धकारित** m. f. n. (-तः-ता-तम्) Become dark. E. **अन्धकार**, taddh. aff. **इतच्**. (This etym. is probably merely given to indicate that the word is udātta on the last syllable; which it would not be if **अन्धकारित** were analyzed (as it really ought to be) as a past partic. of a denomin. **अन्धकारि** from **अन्धकार**.)
- अन्धकासुर** Karmadh. m. (-रः) The demon Andhaka q. v. E. **अन्धक** and **असुर**.
- अन्धकासुहृद्** Tatpur. m. (-द्) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. **अन्धकारि** and **अन्धकरिपु**. E. **अन्धक** and **असुहृद्**.
- अन्धकूप** Karmadh. m. (-पः) ¹ A blind well, a well filled up

with rubbish or one the mouth of which is hidden. ² The name of a hell (?). E. **अन्ध** and **कूप**.

अन्धकुराप m. f. n. (-यः-यी-यम्) Making blind, obfuscating. E. **अन्ध** and **कुराप** (कृ, kṛit aff. **कुन्** with fem. **उरिप्**).

अन्धतमस Karmadh. n. (-मः) Great darkness. [Accord. to Pāṇini this form would not be correct, as he wants the compound to become **अन्धतमस**; it occurs however in the following introductory verse of the comm. on the Kirātārjuniya: तद्विषमवयं धाम सारस्वतमुपासहे । चतुर्माहात्म्यकीयते मोहान्धतमसञ्छटाः. (Comp. **अन्धकारसञ्चय**.)] E. **अन्ध** and **तमस**.

अन्धतमस Karmadh. n. (-सम्) Great darkness; lit. and figur.; e. g. **प्रविशति च** (scil. मनः) **मोहान्धतमसम्**. See also **अन्धतामस** and **अन्धातमस**. E. **अन्ध** and **तमस**, samās. aff. **अच्**.

अन्धता f. (-ता) Blindness. [Mentioned in the Sāṅkhya philos. as one of the twenty eight disabilities (see **अशक्ति** and **प्रलयसर्ग**) and comprehended in the eleven defects of the senses or **इन्द्रियबध** q. v.] E. **अन्ध**, taddh. aff. **तल्**.

अन्धतामस Karmadh. n. (-सम्) Great darkness. See **अन्धतमस**. E. **अन्ध** and **तामस**.

अन्धतामिस Karmadh. n. (-सम्) (Literally: great darkness and hence) ¹ A division of Tartarus, accord. to Manu the second, accord. to Yājñav. the eighteenth of the twenty-one hells (see **नरक**). ² (In the Sāṅkhya philosophy.) A technical term denoting one of the five subdivisions of the **विपर्यय** (q. v.) which is one of the four divisions of the **प्रलयसर्ग** (q. v., the creation of mental conditions or conditions leading to an affection of the **बुद्धि** q. v.), the **विपर्यय** comprising the purely negative conditions or those opposed to the understanding of the true principles of creation; among the latter **अन्धतामिस** is the mental condition of excessive grief, arising when a man who has placed his happiness in the pleasures which may be derived from either of the ten provinces of the ten senses (see **इन्द्रिय**) or from the possession of either of the eight superhuman faculties (see **ऐश्वर्य**), loses the exercise of the latter or dies in the midst of the enjoyments of the former. E. **अन्ध** and **तामिस**.

अन्धत्व n. (-त्वम्) The same as **अन्धता**. E. **अन्ध**, taddh. aff. **त्वं**.

अन्धपूतना Karmadh. f. (-ना) A female imp or devil, one of the nine evil spirits which are supposed to possess children and to work in them diseases generally believed to be incurable (see **यह**); she is imagined 'of formidable size, tawny, bald and wearing yellow-red garments'. Compare the following. E. **अन्ध** and **पूतना**.

अन्धपूतनार्त Tatpur. m. (-र्तः) A child possessed by the demon Andhapūtanā; 'it dislikes the breast, is troubled with diarrhoea, hiccough, vomiting and fever, has a bad colour, sleeps on the ground and smells sour'. E. **अन्धपूतना** and **आर्त**.

अन्धमूषा Karmadh. f. (-षा) A small covered crucible in the shape of the udder of a cow, deep and with one hole in the middle. E. **अन्ध** and **मूषा**.

अन्धमूषिका Karmadh. f. (-का) The name of a grass (Andropogon serratus). See **देवताड**. E. **अन्ध** and **मूषिका**.

अन्धशविष्णु Tatpur. m. f. n. (-णुः-णुः-णु) Becoming blind. E. **अन्ध** and **शविष्णु** (भू, kṛit aff. **विष्णुच्**).

अन्धश्रावुक Tatpur. m. f. n. (-कः-का-कम्) Becoming blind. E. **अन्ध** and **श्रावुक** (भू, kṛit aff. **श्रावुच्**).

अन्नसु n. (-न्सुः) ¹(ved.) Food in general. ² Food as offered in sacrifice, Soma or Ghee. ³ Boiled rice. Comp. **अन्न**. [**चो** **अन्नसु**: in the R̥g-V. 8. 92. 1. is noticed by the R̥g. Prātisākhya on account of the preservation of **च** after **चो**.] E. **अद्**, un. aff. **असुन्** with **गुम्** āgama and **ध्** instead of **ड्**. For the etym. of this word see the Preface.

अन्धतमस Karmadh. n. (-तमः) Great darkness. Comp. **अन्ध-** **तमस** and **अन्धतामस**. [On this word a comm. observes: **अन्धेवामपीति दीर्घत्वे ऽन्धतमसमपीति शाकटायनीया वृत्तिरिति नन्दिश्वरस्वामिमुकुटादयः**.] E. **अन्ध** and **तमस** with the lengthening of the middle **अ**.

अन्धालजी Karmadh. f. (-जी) (In Medicine.) One of the forty-four **बुद्धरोम** q. v., viz. 'round, elevated, compact pimples without an opening and with a little matter, produced by diseased phlegm and air'. E. **अन्ध** and **अलजी**.

अन्धाहि Karmadh. m. f. (-हिः-हिः) ¹ A blind snake, belonging to the not poisonous class. ² A kind of fish, vulg. Kūnchiyā; a species of eel; see **कुचिका**. [As both meanings do not occur in the same author, the latter is perhaps only a further explanation of the former.] E. **अन्ध** and **अहि**.

अन्धिका see s. v. **अन्धक**.

अन्धीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made blind, lit. and fig.; e. g. **अन्धीकृतात्मा खोत्सङ्गान्निरस्त महीतले**. E. **अन्ध**, with taddh. aff. **प्य**, and **कृत**.

अन्धीगु Bahuvr. m. (-गुः) **अन्धीगुः** **ऋषावाशिः** is the name of a Rishi, the author of the verses of the Sāmaveda 1. 545 (= I. 6. 2. 1. 1.) and 2. 47-49 (II. 1. 1. 18). E. **अन्धी** (?) and **गो**.

अन्धीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become blind, lit. and fig. E. **अन्ध**, with taddh. aff. **प्य**, and **भूत**.

अणु m. (-णुः) A well. Also **अणू**. E. **अम्**, un. aff. **कु** and ādesā **धुक्**, or **अण्**, un. aff. **उ**; see the Preface.

अणुस m. (-सः) The name of a tree (Acacia śirisha); see **शिरिष**. E. unknown.

अणु f. (-णुः) I. A kind of a tie. E. **अण्**, un. aff. **ऊ**. See the Preface. II. A well. E. **अण्**, un. aff. **ऊ**.

अन्न 1. m. pl. (-न्नाः) ¹ The name of a people or country in the Dekhan, probably the northern part of the modern Telingana. Comp. **आन्न**. ² The name of a dynasty; see **अन्नभुज**.

2. m. (-न्नः) A man of low caste: the offspring of a Vaideha father and a Kārāvara mother; he lives by killing game and is not allowed to reside within a village or town, but must live under Chaitya-trees, in cemeteries, on mountains or in forests; (according to Manu, who embodies in this manner the Andhra-aborigines into the Brahmanical system). Compare also **आन्न**. E. unknown.

अन्नजाति Tatpur. f. (-तिः) The Andhra caste. E. **अन्न** and **जाति**.

अन्नजातीय m. f. n. (-यः-या-यम्) Belonging to the Andhra caste. E. **अन्नजाति**, taddh. aff. **इ**.

अन्नभुज Karmadh. m. pl. (-न्नाः) The name of a dynasty of Andhra kings, apparently of low origin, thirty kings of which are said to have reigned four hundred and sixty-six years, the last in the year 431 or 435 after Chr. E. **अन्न** and **भुज** (an Andhra by caste and a servant by occupation).

अन्न I. 1. m. f. n. (-न्नः-न्ना-न्नम्) Eaten. [The use of this word, as a past participle of **अद्**, is restricted, according to Hemachandra's Dhātupārayāṇa, to such passive constructions

as correspond with our use of a past partic.; but while **अग्ध** may be substituted for **अन्न** also in these cases, **अग्ध** alone is admissible when 'eaten' is used either substantively with a genitive depending on it or impersonally; '**अवर्धतेति वाधारे** (**आधार** is here equivalent to **अधिकरण** of Pāṇ. III. 4. 76.) **ते**. **इदमेवां अग्धम्** **॥ पचे कमेति ते**. **अग्धमन्नम्** **॥ भावे**. **अग्धमनेन** **॥**']

2. n. (-न्नम्) ¹ Food in general, eatable or drinkable; e. g. **अन्नं पितृमनुष्येभ्यो देयमध्वन्यं वसम्** (comm.: **अन्नयहं सकलादनीयप्रदर्शनार्थम्**); or **अन्नमिष्टं हविषं च दद्यादकीधनो ऽत्वरः** (comm.: **अन्नं भक्ष्यभोज्यलेह्यचोष्येयात्मकं पञ्चविधं बृष्टम्**); also elliptically, the eating of food, e. g. **सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात्**; comp. also **अन्नकास**, **अन्नपानरक्षा** &c. In the post-vaiddik literature, an exalted eulogium of food as the supporter of creation is given e. g. in the Anuśāsanaparvan of the Mahābhārata v. 3204-3251 and 5541-5562; comp. also **अन्नद**. ² (In the Upanishads and the Vedānta philos.) Food in a metaphysical or mystical sense, the essence of the elementary creation, that of which the coarsest sheath or the coarse body of the Supreme Soul (see **अन्नमयकोश** and **सूक्ष्मशरीर**) is framed: the lowest and therefore not truest form in which Brahman (n.) or the Supreme Soul (comp. **अन्नब्रह्मन्**) manifests itself in its worldly and conscious existence ('**ये ऽन्नं ब्रह्मोपासते**'; '**अन्नं ब्रह्मेति च आङ्ग-ज्ञानं**'; see also **अन्नज**). Compare besides **प्राण**, **मनस्**, **विज्ञान**, **आनन्द**. In this form the Supreme Soul is also called **वैश्वानर**, **विराज**, **विश्व** and **आयत्** qq. vv., e. g. **अन्नं वै विराट्**; or **सैवा विराड्दशसंख्या सत्त्वं चान्नादिनी च**. The process of this manifestation is thus imagined in the Taittiriya Upanishad: in the Supreme Soul originates æther, in æther air and so on in each preceding element successively fire, water, earth, herbs, food, from which comes semen and man; in food originate, too, all other creatures living on this earth ('**अन्नद्वि प्रजाः प्रजायन्ते याः काश्च पृथिवीं त्रिताः**. **अथो ऽग्नेर्व जीवन्ति**. **अथेनदपि यन्मन्ततः**. **अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वीषधमुच्यते**'). In the Vedānta the theory of this primitive development is more intricate; comp. s. v. **अन्नमयकोश**. (In the Aitareya Upan. food is represented as a being of organised form sprung forth from the heated waters, the process of creation differing materially from that imagined by the Taittiriya and the Vedānta.) ³ (The latter meaning applied in the doctrine of the Vishnuites to) Vishṇu. ⁴ (ved.) Water. ⁵ Corn in general (comp. **सर्वीषध** under meaning 2.). ⁶ Boiled rice. [In the two last meanings **अन्न** is used also as a term of contempt; when combined with **मन्** cl. 4. in this sense, it depends on the latter in the accusative (not in the dative as similar terms, e. g. **गुण**, **गुस**, **अन्न** &c. also may); e. g. **न त्वान्नं मन्वे यावन्नृत्तं न आन्नम्** 'not so much as a grain or a grain of boiled rice &c.' (but **न त्वा गुणं**, **गुसं**, **आन्नं** or **गुणाय**, **गुसाय**, **गुने मन्वे**); for similar terms comp. also **नी**, **काक**, **मुक**, **मुगाक्ष**.] ⁷ A soup or sauce made of flesh; see **अन्नप्राशन**. ⁸ A soup or sauce made of rice; see s. v. **अन्नमस**. ⁹ Spirituous liquor made of rice; see s. v. **अन्नपेय** and **अन्नमस**. E. **अद्**, un. aff. **त्त**; the native gramm. assign to **अन्न** in the meaning 'boiled rice', and probably also in the other meanings, the un. aff. **न्** which is **जित्**. The Tait-

tiriya-Upan. explains अन्न 2.2. thus: अन्नं ते ऽति च भूतानि तस्मादन्नं तदुच्यते इति । 'because it is eaten and because it eats what exists i. e. because what exists becomes again अन्न'.

II. m. (-न्नः) The sun. E. According to an Unādisūtra as quoted in the Siddh. Kaum. and in Nṛsiṅha's Swaramanjari अत्, un. aff. न्; acc. to Hemach.'s Dhātuparāyaṇa, अम् (उष्णादौ दस्यमीति ने। अन्नः), un. aff. न्.

अन्नकाम Bahuvr. m. (-मः) One desirous of food or plenty; (this word occurs esp. in vaidik passages which speak of sacrifices the performance of which insures the attainment of food or plenty; e. g. पौष्णं श्राममासमेतान्नकामः; or मैत्रं चेतमासमेत पादणं कृष्णमपां चौधनीनां च संधावन्नकामः). Comp. also अन्नायकाम. E. अन्न and काम.

अन्नकाल Tatpur. m. (-कः) Meal time, proper hour for eating. E. अन्न and काल.

अन्नकुट Tatpur. m. n. (-टः-टम्) A large heap of boiled rice; see the following. E. अन्न and कुट.

अन्नकुटयाचा Tatpur. f. (-चा) The festival of the mountain of boiled rice; a festival of the Hindus in the month of November when they make a pile of boiled rice as a type of the hill Govardhana in Vraja, near Mathurā, upheld by Kṛishṇa for the shelter of the milkmaids. It is called also Govardhanapūjā and observed especially by cowherds. E.

अन्नकुट and याचा.

अन्नकोष्ठक Tatpur. m. (-कः) ¹ A granary. ² Vishnu. ³ The sun. E. अन्न and कोष्ठक.

अन्नगति Tatpur. f. (-तिः) (In Medicine.) The oesophagus, the gullet. E. अन्न and गति.

अन्नगन्धि Bahuvr. m. (-न्धिः) Diarrhoea, dysentery. E. अन्न and गन्ध, samās. ādeśa इ; the compound implying comparison 'smelling like boiled rice'; comp. similar formations as पद्मगन्धि, वरीषगन्धि, उत्पलगन्धि.

अन्नयाहक Tatpur. m. (-कः) The seizer of food; an epithet of the vital air अपान q. v.; comp. अन्नायु. E. अन्न and याहक.

अन्नय Tatpur. 1. m. f. n. (-यः-या-यम्) Produced by food or by the essence of the elementary creation; e. g. कश्चमन्नयो ऽन्नात्मा ऽन्नमलयो ऽहं तस्मादन्नं ब्रह्मेति 'how (is it that men adore Brahman under the form of अन्न? it is when they think:) I am the product of अन्न, I have the nature of अन्न, I shall be merged again into अन्न, therefore अन्न is Brahman'.

2. n. (-यम्) (In Medicine.) Water in which rice has been boiled, rice gruel. E. अन्न and य.

अन्नयल Dvandwa n. (-यम्) Support, maintenance. E. अन्न and यल; 'rice and water'.

अन्नजात Tatpur. m. f. n. (-तः-ता-तम्) The same as अन्नय q. v. E. अन्न and जात.

अन्नजित Tatpur. m. f. n. (-त्-त्-त्) Conquering food; a vaidik epithet of sacrificial horses. E. अन्न and जित.

अन्नजीवन Tatpur. (?) m. f. n. (-जः-जी-जम्) Living through or by अन्न q. v. 2.2. E. अन्न and जीवन.

अन्नतेजस् Bahuvr. m. f. n. (-जाः-जा-जः) (ved.) Having the strength or power of अन्न q. v. 2.2. E. अन्न and तेजस्.

अन्नद Tatpur. m. f. n. (-दः-दा-दम्) Giving food &c., see अन्न; also m. as an epithet of Śiva and f. of Durgā. [Manu promises to a man who gives food, eternal happiness; Yājñavalkya, that he will be honoured in the Swarga; the Anu-

śāsanaparvan of the Mahābh. however (see the passages quoted s. v. अन्न), gives a detailed account of the various benefits which accrue to the giver of food, and which comprise nearly all conceivable happiness in this and the future world.]

E. अन्न and द.

अन्नदातु Tatpur. m. f. n. (-ता-ची-तु) The same as अन्नद. E. अन्न and दातु.

अन्नदान Tatpur. n. (-नम्) The giving of food (enjoined as a meritorious act; compare अन्नद). E. अन्न and दान.

अन्नदायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अन्नद q. v. E. अन्न and दायिन्.

अन्नदोष Tatpur. m. (-वः) A sin committed with reference to the laws of diet, e. g. by eating garlick, onions, mushrooms or other prohibited articles of food. E. अन्न and दोष.

अन्नद्वेष Tatpur. m. (-वः) Dislike of food, want of appetite. E. अन्न and द्वेष.

अन्नपति Tatpur. m. (-तिः) The protector of food (a vaidik epithet of Agni, and an epithet of Śiva in the Mahābh.); the Lord of food (an epithet of Savitrī or the sun). Comp.

अन्नपु. E. अन्न and पति.

अन्नपरिवर्त Tatpur. m. (-र्तः) Change of diet (= आहारद्वय-विपर्ययः). E. अन्न and परिवर्त.

अन्नपानरचा Tatpur. f. (-चा) Precaution in eating and drinking. (The अन्नपानरचाकल्प is the introductory chapter of Sūśruta to his toxicology; the bearing of the word is conveyed by the verse: तस्मात्परीक्ष्य चार्थं भूषाणामादितो नृपिः। अन्ने पाने &c.) Comp. अन्नरचा. E. अन्न-पान, Dvandwa, and रचा.

अन्नपानविधि Tatpur. m. (-धिः) The properties of eatable and drinkable substances (they are the subject of a chapter in Sūśruta's Sūtrasthāna). E. अन्न-पान, Dvandwa, and विधि.

अन्नपू Tatpur. m. (-पूः) Purifier of food, a vaidik epithet of the Sun; comp. अन्नपति. E. अन्न and पू.

अन्नपूर्वा Tatpur. f. (-वा) ¹ A name of Durgā or Pārvatī (lit. 'full with food'). [² Hence applied to a female cook under whose management the daily provision seems blessed and increased. ³ A term for an alm's bag. ⁴ A particular drinking vessel used at Benares; so named after the goddess.] E. अन्न and पूर्वा.

अन्नपूर्वा (?) Bahuvr. f. (-वा) A name of Durgā. Comp. the preceding. E. अन्न and पूर्वा.

अन्नपेय Bahuvr. n. (-यम्) (ved.) A synonyme of the sacrifice वाजपेय q. v.; वाज in the latter word being a synonyme of अन्न; according to Śāyana: 'because a spirituous liquor prepared from rice is drunk at that sacrifice' (वाजशब्दो ऽन्नवाची। अन्नमन्नविकारभूतं सुराद्रव्यं पीयते ऽचेति हि कु-त्पत्तिः). See अन्न 2.2. and compare अन्नमल. E. अन्न and पेय.

अन्नप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अन्नद q. v. E. अन्न and प्रद.

अन्नप्रलय Tatpur. m. f. n. (-यः-या-यम्) Becoming merged into अन्न (2.2) q. v., returning to it after death, the reverse of अन्नय q. v. (comp. the passage mentioned under the latter word). E. अन्न and प्रलय.

अन्नप्राश Tatpur. m. (-शः) The same as the following. E. अन्न and प्राश.

अन्नप्राशन Tatpur. n. (-नम्) Giving food to eat, scil. to a

child: the seventh of the ten essential rites enjoined to the the three first castes (see संस्कार); it ought to take place according to Āswáláyana, Manu, Yājñavalkya &c. in the sixth month after a child's birth; according to Kātyáyana and his school in the sixth (or, according to some, in the eighth month) if the child is a boy, in the fifth or seventh, if it is a girl. According to Āswáláyana a father, if he desire plenty (for his child?) ought to give it a soup or sauce made of goat's flesh ('आजमन्नायकाम:'); if he desire holiness, a soup or sauce made of the flesh of a francoline partridge, called tittiri ('तैत्तिरं ब्रह्मवर्षकाम:'); if he desire strength, boiled rice sprinkled over with very little clarified butter, but not fried in butter, as it would then not be moist ('घृतीदनं तेजस्काम:'). [The restriction made by the comm. in his explanation of the word घृतीदनं is not justified by himself, but countenanced by the gloss of Patanjali on a Vārttika ('संप्रत्ययाच्च तदर्थध्वसानम्') to Pāṇini II. 1. 34; or if he have no particular desire, boiled rice mixed with curdled milk, honey and clarified butter ('दधिमधुघृतमिज्जमसं प्राशयेत्'). [The word अन्न supplied at आज and तैत्तिर is, as the comm. observes, not to be taken there in its usual sense 'boiled rice' but in that of soup or sauce, अन्नम्.] When giving the food, whatever be its substance, the father speaks the verse: अन्नपते इत्यन्नो देह्यन्मीयन्न मुष्मिन्: &c. (Vājas. Sanh. 11. 83.), if the child is a boy; if it is a girl, the ceremony is performed without the recital of the mantra ('आवृतेव कुमारी'). — According to the school of Kātyáyana the food varies still more according to the nature of the desires: that corresponding with the desire of eloquence is the flesh (probably the sauce made of the flesh of) a skylark (भरद्वाजी); with the desire of plenty, that of a partridge, called कपिल्लक; with the desire of quickness that of a fish; with the desire of long life that of the partridge called कृकशा; with the desire of holiness that of the Śarālī bird (आटी); with the desire of all the advantages mentioned before that of all these animals together; the dish must moreover in general contain honey, clarified butter and bits of gold (Reṇuka in his Gṛīhyakārikā: 'मध्वाज्यकनकोपेतं सर्वं तदुग-पत्प्रभुः । मांसं तच्च भरद्वाजा वदीच्छेद्वाक्प्रसारिताम् । का-पिल्लकं चेदन्नायं मात्स्यं च क्वणं यदि । आयुश्चेत्कृकशायाश्च तदाव्याचेद्भृशवर्षसम् । सर्वं चैतत्सर्वमांसानि सहान्नं प्राशयेत्कु-मरम्'); the ceremony is performed while a mantra is inaudibly muttered and the child is sitting on the lap of its mother before the divinity of the family; preparatory proceedings are, according to Reṇuka, those connected with the fixing of an auspicious day, the Ābhyudayika-śrāddha (the same as the Vṛiddhi-Śr.), austerities, as suspending the breath, meditation on the divinity and oblations (āhutis) with clarified butter while remembering the divine powers of speech (वाक्), the vital airs प्राण and अपान, eye (चक्षुस्) and ear (श्रोत्र), lastly an oblation of चक्षुस् (q. v.) to Agni (अग्निः स्निह्यत). — According to Bhavadeva, as quoted by Rādhākānta, the order of the proceedings is: fixing of an auspicious day, ablutions, performance of the Vṛiddhi-Śrāddha, collecting of the sacrificial fire, making

a heap of Kuśagrass (?) (acc. to Reṇuka: of fifty leaves of this grass), then silently throwing into the fire a piece of fuel smeared with clarified butter, of a span's length, then the oblation (homa) which is accompanied with the three sacred words bhūr, bhuvar and svar, then five oblations (āhutis) with clarified butter, then the homa of the five vital airs (प्राण), or instead of the two latter (?) the ceremony practised in the north which begins with the Śātyáyana-homa and ends with the hymn called Vāmadevya; these proceedings are followed by the essential rite of giving the food and by, what is essential too, the presents to the officiating priest. (Comp. also अन्नभुक्ति.) E. अन्न and प्राशन.

अन्नमुभुषु Tatpur. m. f. n. (-बु:-बु:-बु) Desirous of eating food &c., see the meanings of अन्न; (the same notion may also be expressed by अन्नं मुभुषु:). E. अन्न and मुभुषु.

अन्नब्रह्म Karmadh. n. (-ब्र) Brahman (n.) or the Supreme Soul in its lowest form or अन्न (2. 2) q. v. E. अन्न and ब्रह्म.

अन्नब्रह्मविद् Tatpur. m. (-त्) One who considers Brahman (n.) or the Supreme Soul to be the same as अन्न (q. v. 2. 2). E. अन्नब्रह्म and विद्.

अन्नभक्ष Tatpur. m. (-क्ष:) The eating of food; e. g. अक्ष-उच्छिष्टो अन्नभक्षोदकपात्रेषु नायजीवपः. E. अन्न and भक्ष.

अन्नभक्षय Tatpur. n. (-यम्) The same as अन्नभुक्ति q. v. and used also in the same manner. E. अन्न and भक्षय.

अन्नभाग Tatpur. m. (-ज:) ¹ A portion of food &c. ² Sharing in food, a share in food &c. See अन्न. E. अन्न and भाग.

अन्नभुक्ति Tatpur. f. (-क्ति:) The eating of food; the word occurs also as a synonyme of the ceremony अन्नप्राशन, the latter being the action of the father, and अन्नभुक्ति that of the child. E. अन्न and भुक्ति.

अन्नभुक् Tatpur. m. f. n. (-क्-क्-क्) Eating food; also as an epithet of Śiva. E. अन्न and भुक्.

अन्नमय 1. m. f. n. (-य:-यो-यम्) ¹ Made of, consisting of, the metaphysical or mystical अन्न (2. 2) q. v.; e. g. अन्नमयं हि सोम्यं मनः; the quality of the Supreme Soul in its lowest form of manifestation; see अन्न 2. 2, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय; comp. also अन्नरसमय; अन्नमयो रसः, the same as अन्नरस (2. 2) q. v. ² Chiefly (but not entirely) consisting of boiled rice &c. (see the meanings of अन्न); e. g. अन्नमयो यज्ञः.

2. n. (-यम्) Plenty of boiled rice, food &c. [The two latter meanings of this word result from the different interpretation of the commentators on Pāṇ. V. 4. 21; as regards the first, it may be observed that अन्नमय is not allowed to mean 'made of, or consisting of, food, boiled rice &c.' in the usual, non-mystical sense of this word; the word expressing this notion is आन्न.] E. अन्न, taddh. aff. मयट्.

अन्नमयकोश Karmadh. m. (-श:) The sheath made of अन्न 2. 2, of the essence of the elementary creation, i. e. the material creation: the lowest form in which Brahman (n.) or the Supreme Soul is considered as manifesting itself in its worldly and conscious existence. — In the Taittiriya-Upan. अन्न of which the material creation is made, is the product of herbs, these of earth and so on in retrogression, of the elements water, fire and æther, the latter being the first product of the Supreme Soul; it would appear therefore that Brahman (n.) as अन्नमयकोश, in this Upanishad,

is the totality of the *animal kingdom* only, since the vegetable kingdom precedes the creation of **अन्न** which is called also **सर्वोपध** (see **अन्न** 2. 2.) and the beings (**प्रजाः** or **भूतानि**) originating in **अन्न**, are represented as *living* through it ('अयो ऽ नेनैव जीवन्ति'); but as **अन्न** on the other hand, is the essence of the elements preceding it, this form of Brahman would become in the Upanishad, constructively, the same that it is in the Vedānta explicitly, viz. the totality of the whole material creation. Yet while the Upanishad uses the terms *ether*, *air*, *fire*, *water* and *earth* to denote the elements in a general sense, the Vedānta distinguishes between ideal (**सूक्ष्म**) and real (**खूल**) elements and makes the **अन्नमयकोश** proceed from the latter which are an artificial mutual combination of portions of the former (see **भूत**, **सूक्ष्मभूत** and **खूलभूत**); and while the Upanishad contents itself with the general idea of totality, as expressed above, the Vedānta distinguishes between the conception that may be formed of the Supreme Soul as unity in this totality of the material creation (comp. **समष्टि**) and the conception that may be formed of it as multiplicity in it (comp. **व्यष्टि**); as unity it is called **वैश्वानर** or **विराज**, as multiplicity **विश्व**, in either case it is **आयत्**. — The forms superior to the **अन्नमयकोश** are in successive gradation **प्राणमयकोश**, **मनोमयकोश**, **विज्ञानमयकोश** and **आनन्दमयकोश** qq. vv. (the word **कोश** being supplied, in the Upanishad, by the comm. to **अन्नमय** &c.). Compare also **सूक्ष्मशरीर** and **खूलशरीर**. E. **अन्नमय** and **कोश**. Also written **अन्नमयकोष**. **अन्नमयकोष** Karmadh. m. (-षः) The same as **अन्नमयकोश** q. v. **अन्नमल** Tatpur. n. (-लम्) ¹ Offal, sweepings. ² The worst kind of spirituous liquor, viz. **सुरा**. [The latter meaning requires an explanation: Manu II. 93. says: **सुरा वै मलमन्नाणां** &c. and forbids the drinking of the spirituous liquor **सुरा** to a man of the three first castes; Kullūka in his comment seems to take **मलमन्नाणां** or **अन्नमल** in the general sense of 'extract of rice', because **सुरा** is made from the flower of rice (**तण्डुलपिष्टसाध्यत्वात्सुरा अन्नमलम्**); but Pulastya, as quoted by Vijnāneśwara in the *Mitākshara* names twelve sorts of intoxicating drinks, stating that **सुरा** is the very worst description amongst them: **पानसं द्वायं माधुकं खार्वूरं तालमेष्वम् । मधुत्वं सैरमारिष्टमैरियं नारिकेलजम् । समानानि विवानीयान्मन्नाद्येकादशैव तु । द्वादशं तु सुरामयं सर्वेषामधमं स्मृतम्**; and Vijnāneśwara in commenting upon the quoted passage of Manu and adducing Pāṇ. II. 1. 34. where the word **अन्न** means a preparation of rice &c. observes that it is intended to convey in this passage the sense of spirituous liquor, the latter being also an **अन्नविकार** or preparation of rice, and **सुरा** being used also in the *Sautrāmaṇi* libations in the sense of spirituous liquor made of rice: '**सुरा वै मलमन्नाणां पाप्मा च मलमुच्यते इति । अन्नविकारस्त्वैव सुरात्वनिर्देशादन्नशब्दस्य चाग्नेन व्यञ्जनमित्यादिषु ग्रीह्यादिविकार एव प्रयोगदर्शनाद्दुग्धमधुनीय रसरूपत्वात्तथा सीचामनीयहेषु चान्नविकार एव सुराशब्दस्य स्मृतत्वात् ।'** For this meaning of **अन्न** compare also **अन्नपेय**.] E. **अन्न** and **मल**. **अन्नरक्षा** Tatpur. f. (-क्षा) Precaution in eating; compare **अन्नपानरक्षा**. E. **अन्न** and **रक्षा**.

अन्नरस Tatpur. m. (-सः) ¹ The essential properties of food, esp. the good or salutary properties; e. g. **अपथिः सह संयुति व्याधिरन्नरसे चचा** 'just as disease may lurk in the good essence of food when it is eaten with unwholesome substances'; or **यमस्त्वन्नरसं प्रादात्** 'Yama gave (Nala) the distinguished properties of food' (comm. '**अन्नरसं चादृष्टे तादृष्टे ऽ पथे विशिष्टरसवत्ताम्**'). ² (In the *Taittiriya Upan.*) ^a Semen virile, as the essence of **अन्न** 2. 2.; ^b the same as **अन्न** 2. 2. q. v. See the following. E. **अन्न** and **रस**. **अन्नरसमय** m. (-यः) (In the *Taittiriya Upanishad*.) ¹ Made of the essence of **अन्न** 2. 2., being the very essence of **अन्न** 2. 2. q. v., viz. man, '**अन्नाद्देतः । रेतसः पुण्यः । स वा एव पुण्यो ऽन्नरसमयः ।'** ² The same as **अन्नमयकोश** q. v. '**तस्माद्वा एतस्मादन्नरसमयादन्वो ऽन्नरात्मा प्राणमयः**'. E. **अन्नरस**, taddh. aff. **मयट्**. **अन्नलिप्सा** Tatpur. f. (-प्सा) Craving, appetite. E. **अन्न** and **लिप्सा**. **अन्नवत्** m. f. n. (-वान्-वती-वत्) Rich in food. E. **अन्न**, taddh. aff. **मनुप्**. **अन्नवस्त्र** Dvandwa n. (-स्त्रम्) Food and clothing, the necessities of life. Comp. **अन्नाच्छादन**. E. **अन्न** and **वस्त्र**. **अन्नवाहिनीतस** Tatpur. n. (-तः) (In *Medicine*.) The oesophagus; the gullet. E. **अन्न-वाहिन** and **नीतस**. **अन्नविकार** Tatpur. m. (-रः) ¹ Transformation of food; used in general of any preparation of an article of food, e. g. of **सक्त**, **पुरोडाश**, **सुरा**, **यवसुरा**, **पिष्टसुरा** (comp. s. v. **अन्नमल**); according to an observation of Vardhamāna, however, only of an artificial preparation, of made dishes, e. g. of sweetmeats, **शकुलीमोदक** &c. (which would include, too, the given instances **सक्त** &c. occurring in the *Mahābhāṣya*, *Kāśikā*, *Bhāṭṭikāvya* &c.), not of preparations which represent, as it were, the original substance only in a different shape, as of **पुषुक**, rice or grain flattened, **अपूप**, cake of flour &c. (This observation is in accordance, also, with the author of the *gaṇa* **अपूपादि** to Pāṇ. V. 1. 4. where the words **अपूप** and **पुषुक** occur besides **अन्नविकार**). ² The seminal secretion. ³ Transformation of the metaphysical or mystical food; see **अन्न** 2. 2. and compare **अन्नविकारत्व**. E. **अन्न** and **विकार**. **अन्नविकारत्व** n. (-त्वम्) The being a transformation of food; of the metaphysical or mystical food (see **अन्न** 2. 2.), e. g. **अन्नं वै विराजिति श्रुतेरन्नविकारत्वम्** 'from the *vaidik* passage "Virāj is food" follows his being a transformation of food'; comp. **अन्नब्रह्मण** and the following. E. **अन्नविकार**, taddh. aff. **त्व**. This word ought perhaps to be read **अन्नविकारित्व**. **अन्नविकारिन्** m. f. n. (-री-रिणी-रि) Being a transformation of food or metaphysical food; comp. the following. E. **अन्नविकार**, taddh. aff. **इनि**. **अन्नविकारित्व** n. (-त्वम्) The same as **अन्नविकारत्व**; e. g. **अस्त्वैवा समष्टिः सूक्ष्मशरीरमन्नविकारित्वादन्नमयकोशः सूक्ष्मभोगायतनत्वाच्चायदित्युच्यते**; compare s. v. **अन्नमयकोश**. E. **अन्नविकारिन्**, taddh. aff. **त्व**. **अन्नविद्** Tatpur. m. f. n. (-त्-त्-त्) Probably: Knowing (the properties of) food. (ved.) E. **अन्न** and **विद्**. **अन्नवृक्ष** Tatpur. m. (-वः) A tree of plenty (lit. a tree of food); e. g. **अन्नदस्मान्नवृक्षाश्च सर्वकामफलप्रदाः**. E. **अन्न** and **वृक्ष**.

अन्नव्यहार Tatpur. m. (-रः) Law or custom relating to food, viz. to the practise of eating together or not, as followed by different castes. E. अन्न and व्यहार.

अन्नशेष Tatpur. m. (-षः) Leavings, offal. E. अन्न and शेष.

अन्नसंस्कार Tatpur. m. (-रः) Consecration of food, by means of a sacrificial act; comp. the following. E. अन्न and संस्कार.

अन्नसंस्कारकर्मण Tatpur. n. (-र्म) A sacrificial act by which food becomes consecrated; e. g. the Vaiśwadevahoma. E. अन्नसंस्कार and कर्मण.

अन्नसिद्धि Tatpur. f. (-द्धिः) The means of preparing food; e. g. येषां . . . भवान्नसिद्धिर्न तद्यान्नमसि (comm.: येषामन्नं नास्ति येषां च सत्वमे नाच सिद्धिः पाकसाधनं नास्तीत्यर्थः). E. अन्न and सिद्धि.

अन्नहर्तु Tatpur. m. f. n. (-र्ता-र्त्री-तृ) One who steals food; e. g. अन्नहर्ता मयापी खात्. E. अन्न and हर्तु.

अन्नहोम Tatpur. m. (-मः) An oblation forming part of the ceremonies in the Aśwamedha; it is made in the fire of the Uttaravedi (q. v.) and continued during a whole night, consisting in the first watch of the night, of clarified butter (आज्य or घृत), in the second of fried rice (सक्त), in the third of fried barley (धानाः) and in the fourth of fried corn (खावाः). Comp. अन्नाधीश. E. अन्न and होम.

[अन्नाकाश. A misreading for अन्नाकाश q. v. See the following.]

[अन्नाकाशभूत. A misreading for अन्नाकाशभूत q. v. As the reading अन्नाकाशभूत occurs in the present edition of the Vivādachintāmañi while the reading अन्नाकाशभूत is given in one E. I. H. Ms. of it, in both actual editions of the Mī-tākshara and in the E. I. H. Mss. of this work in the same sense, it may be as well to observe that the meaning intended by the former part of the compound could not be expressed by the word अन्नाकाश but, if अन्न were to make part of it, would require a form अन्नकाश; अन्नाकाश, however, similar in structure to अन्नावृष्टि, is a correct formation implying 'hard time in general i. e. time of distress, famine &c.']. E. अन्न and अकाश.

अन्नाच्छादन Dwandwa n. (-नम्) Food and clothing i. e. necessities of life; comp. अन्नवस्त्र. E. अन्न and आच्छादन.

अन्नानु Tatpur. m. (-न्ता) Eating food; see the following. E. अन्न and अनु.

अन्नानुत्व n. (-त्वम्) The property of eating food; e. g. अन्नानुत्वमपि अन्ननृत्तिमतः प्राणस्य धर्मः. E. अन्नानु, taddh. aff. त्व.

अन्नात्मन् I. Tatpur. m. (-त्मा) The same as अन्नब्रह्मन्; e. g. यः कश्चिन्ना मामन्नमन्नाधिभ्यो ददाति प्रयच्छति अन्नात्मना ब्रवीति &c.

II. Bahuvr. m. (-त्मा) Having the nature of अन्न 2. 2. Comp. the passage s. v. अन्नत्व. E. अन्न and आत्मन्.

अन्नाद Tatpur. m. f. n. (-दः-दी-दम्) Eating food &c. (see the meanings of अन्न); also eating the metaphysical or mystical अन्न 2. 2.; said e. g. of the Supreme Soul 'अहमन्नमहमन्नादः' (comm. अदित आत्मा निरञ्जनो ऽपि सन्नह-भवान्नमन्नादः); or 'शैवा विराडन्नादी' (comm. शैवा विराट्दशसंख्या सत्त्वन्नं चान्नादिनी च). E. अन्न and आद (अद्, kṛit aff. अद्). [NB. This etymol. is the regular one, but according to the comm. of Pāṇi., restricted to the classical dialect; in the Vedas the word is treated as if the latter part were अद् (अद्, kṛit aff. अद्) or, in other words: अन्नाद,

fem. °दी is in the vaidik literature udātta on the last syllable, while in the classical dialect it would be udātta on the first. This is the bearing of the instance अन्नादाय (dative of अन्नाद) in the comm. on the Kārikā to Pāṇini III. 1. 85., when the comm. observes 'अदित्वये ऽच्'; comp. Mahābhāṣya on Pāṇi. III. 2. 1.: 'अन्नादायेति च कृतां वाच्यस्कन्धसि'. अन्नादायेति च कृतां वाच्यस्कन्धसि द्रष्टव्यः। अन्नादायान्नपतये। आङ्गतिमन्नादीं ऊत्वा। कर्मकाङ्क्ष; whereupon Kaiyaṣa: अन्नादायेति। अन्नमन्तीत्यर्थः प्रसङ्गे ऽप्यतः क्रियते। तेन अन्न ऽन्नादेत्येवमवयव उपपद्यते. — In the present edition of Pāṇini there is a misprint अन्नादायः instead of अन्नादाय (the latter being correctly given in the corresponding place of the Siddh. Kaum. fol. 217 b. line 15); in the mutilated reprint of that edition the error has been repeated, as in similar cases, and somewhere else a new vaidik word has been founded on it viz 'अन्नादाय adj. ved.' with a meaning 'taking food' and with an etymology 'अन्न and आदाय'; it needs not be observed that the quoted words 'अदित्वये ऽच्' would become quite meaningless with such a formation 'अन्नादाय adj.', since the āgama युक् could not occur in a derivative with kṛit aff. अच्.]

अन्नादन Tatpur. n. (-नम्) The eating food. E. अन्न and अदन. [अन्नादायः A misprint for अन्नादाय, the dative of अन्नाद. See the E. of अन्नाद.]

अन्नादिन् Tatpur. m. f. n. (-दीदिनी-दि) Eating food; the same as अन्नाद q. v., and comp. the passage quoted there. E. अन्न and आदिन्.

अन्नाद्य I. Karmadh. n. (-नम्) 'Food fit to be eaten, food in general, used in the same sense as अन्न; also elliptically: the eating of food; e. g. निवर्तयान्यायुषे ऽन्नाद्याय (comm. = अन्नमद्ययाय); or अन्नाद्याय . . . अभिविज्ञामि (comm. अन्नाद्यमन्नमद्ययायसामर्थ्यम् where the 'fitness' (of eating food) however, is rather implied by the dative instead of inhering to the meaning of the base); or अन्नाद्यादेः संविभागी भूतेभ्यश्च यच्चाहृतः; and in the mystical acceptance of अन्न; e. g. अन्नाद्ये ऽन्नाद्यमायायत्; or एतन्मृदेदमभ्यतपस्यस्वामि-तप्तस्व यश्चोक्त इच्छियं वीर्यमन्नाद्यं रसो ऽजायत (comm. अन्ना-द्यमन्नं च तदाद्यं च येनोपयुज्यमानेनाहन्वहनि देवानां स्थितिः खातदन्नाद्यमेव रसो ऽजायत यागादिसंख्यात्मकः). 'Food fit for the occasion at which it is eaten, proper food; e. g. कुर्यादहरहः आन्नमन्नाद्येनोदयेन (comm. अन्नाद्येनेति तिलैर्ग्री-हिभिर्यैरित्वादेरुपादानम्); or अन्नाद्येन (scil. ब्राह्मणान्नो-जयेत्) i. e. with choice dishes (comm. = मिष्टान्नेन). 'Boiled rice. E. अन्न and आद्य (to be eaten). [In Rōer's valuable edition of Śāṅkara's comm. on the Bṛihadār., तदद्य p. 279 (अन्नाद्यमन्नमेव तदद्यं च) is probably a misprint for तदाद्यं, conformably to similar explanations of the same author, e. g. Bṛihadār. p. 100, Chhānd. p. 161.]

II. Bahuvr. m. f. n. (-द्यः-द्या-द्यम्) Rice and so on (see the meanings of अन्न); the same as if the latter part of the compound were आदि; e. g. सार्ववर्णिकमन्नाद्यं संगीयास्त्राय वारिषा (comm. = सर्वप्रकारमन्नादिकं अन्ननादिभिरैकीकृत &c.). E. अन्न and आद्य (first).

अन्नाद्यकाम Tatpur. m. (-मः) One who is desirous of food, of plenty; used in the same sense as अन्नकाम q. v. E. अन्नाद्य and काम.

अन्नाधीश Tatpur. m. (-शः) The divinity ruling over food; the **अन्नाधीशाः** are certain divinities or personifications invoked at the **अन्नहोम** q. v. and comprise the following: वायु, प्रसव, अपिष, ऋतु, स्वर, मूर्धन्, बभ्रुविन्, आन्त, आन्त-भौवन, भुवनस्त पति, अधिपति, प्रजापति. E. **अन्न** and **अधीश**.

अन्नापहरण Tatpur. n. (-णम्) The stealing of food. E. **अन्न** and **अपहरण**.

अन्नापहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Stealing food. E. **अन्न** and **अपहारक**.

अन्नापहारिन् Tatpur. m. f. n. (-री-रिषी-रि) Stealing food; e. g. **अन्नापहारिणी**. E. **अन्न** and **अपहारिन्**.

अन्नाभिलाष Tatpur. m. (-षः) Appetite. E. **अन्न** and **अभिलाष**.

अन्नायु m. (-युः) I. Tatpur. Seizing food (see **अन्न** 2.2.); or II. Bahuvr. Living through food (see **अन्न** 2.2.); an epithet of the vital air **अपान** q. v., in the Aitareya Upanishad, because it alone was capable to seize the primitive food, created from the waters by the Supreme Soul, after speech, the vital air **प्राण** q. v., eye, ear, skin (i. e. touch), manas and the generative organ were unable to take possession of, and thus of preserving, life through it. In the passage alluded to there is a quibble on the word **आयु**, according to its having the sense of 'obtaining' from the corresponding meaning of the rad. ई, वी, or the sense of **आयुस्** 'life'; as the word occurs in the nomin. **अन्नायुः**, it may, as a Bahuvr., represent also the form **अन्नायुस्**. The radical ई having the same meaning as वी and probably being identical with it in origin, the words वयत् and वायु 'air or taking', in the same passage, complete the double sense of the pun: 'तद् (i. e. अन्नं) अपानेनाजिघृक्षतदा वयत् । स एवो ऽन्नस्य गृही (comm. = अन्नयाहकः) यदायुरन्नायुर्वा एव यदायुः; comm.: यो वायुरन्नायुरन्नवन्तो ऽन्नीवनो वै प्रसिद्धं स एव यो वायुः. E. **अन्न** and **आयु**.

अन्नायुस् Bahuvr. m. (-युः) Living through food, an epithet of **अपान**; see **अन्नायु**. (A comm. on the passage quoted under the preceding word, adopts the form **अन्नायुस्** in observing: **अन्नमदामेत्वादिश्रुत्वात्तरे प्राणस्यान्नायुर्हं प्रसिद्धम्**. E. **अन्न** and **आयुस्**.

अन्नार्थ Bahuvr. m. f. n. (-र्थः-र्या-र्थम्) Concerning food; see the following. E. **अन्न** and **अर्थ**.

अन्नार्थता f. (-ता) or **अन्नार्थत्व** n. (-त्वम्) The concerning food; said of a religious act which does not concern the object or purpose of the sacrificer (comp. **पुरुषार्थत्व**), but merely the consecration of the substance to be offered in sacrifice. E. **अन्नार्थ**, taddh. aff. तत् or त्व.

अन्नार्थिन् Tatpur. m. f. n. (-र्थी-र्थिणी-र्थि) Wanting food, asking for food. E. **अन्न** and **अर्थिन्**.

अन्नावृध् Tatpur. m. (-त्) (ved.) Increasing food; an epithet of Agni. E. **अन्न** and **वृध्**, with the prolongation of the middle vowel.

अन्नाहारिन् Tatpur. m. f. n. (-री-रिषी-रि) Eating food, feeding. E. **अन्न** and **आहारिन्**.

अन्य (see **सर्वनामन्**) 1. m. f. n. (-न्तः-न्वा-न्यद्-(-न्त), dat. -न्त्यै -न्त्यै-न्त्यै, abl. -न्त्यात्-न्त्याः-न्त्यात्, gen. -न्त्यस-न्त्याः-न्त्यस, loc. -न्त्यिन्-न्त्यसाम्-न्त्यिन्; nom. plur. -न्ते-न्त्याः-न्त्यानि, gen. -न्त्यसाम्-न्त्यासाम्-न्त्यसाम्; also with the aff.

अन्य, e. g. nom. plur. **अन्ये**, gen. plur. **अन्येषाम्** which forms therefore do not belong to a base **अन्य** q. v.) Other; ^a Other in general, e. g. **अन्येन कटास्त्वया मयान्वितः**; also in the sense 'besides, moreover, also', e. g. **अन्यो यववि चा-न्वानि सामानि विविधानि च । एव द्वेयस्त्रिपुदेदो यो वेदेन स वेदवित् । आर्षं यत्प्रचरं ब्रह्म चवी यस्मिन्प्रतिष्ठिता । स जु-हो ऽन्वस्त्रिपुदेदो यसं वेद स वेदवित् ।** 'The Rîchs, the Ya-jus, and besides the various Sâmans and what was first, Brahman, the syllable of three letters (a-u-m) on which rest the three Vedas, that, too, is the hidden three-fold Veda &c.' — The neuter **अन्यद्** esp. with a follow-
ing **च** (**अन्यच्च**) occurs frequently in the latter sense 'besides, moreover', to connect maxims or sentences loosely joined together; it is used then synonymously with **अपरं च** and **अपि च**. — In combinations **अन्यस्मिन्नहनि**, **अन्यस्मिन्निद्वये** &c. 'other' is used in the same manner as in the corre-
sponding 'the other day', lit. on some day other (than the present day). ^b Other implying similarity, similar (Aja-yap.: = **सदृशतर**), e. g. **मित्राणाम् सदृशेदो विग्रहः संधि-रेव च । पञ्चतन्मातृषाम्साध्वनादाकथ्य सिद्धते** 'Acquiring friends (the subject treated in the first) and the subjects treated in the three other books of the Hitopadeśa are re-
presented such as they have been taken from the Pancha-
tantra and a similar work'. ^c Other, implying dissimilarity, difference, opposition, i. e. different, opposed, reverse; e. g. **विरामप्रत्ययाभासपूर्वः संस्कारशेषो ऽन्यः** 'the meditation which is preceded by the repeated exercise of calm recog-
nition (is that defined before); different from it (the reverse of it) is the meditation devoid of a specific object'. This notion of difference or opposition is often expressed in a
still more distinct manner by putting the correlative terms
एक, **अपर**, **किञ्चित्**, **किञ्चन** or **अन्य** itself in the opposed
sentence or words, answering thus our 'the one the
other'; e. g. **दृष्ट्वा मयेत्युपेक्षक एको दृष्ट्वाहमित्युपरतान्वा**; or
**यथा कश्चिदिदं चेत्तं मदीयमिति वक्ष्यति । अन्यो ऽपि तद्वि-
रोधेन मदीयमिति**; or **न योऽयमश्वकश्चिन्नाडीक्षित केचन
.... वनीकसः । उदरे चावरत्नम् &c.**; or **अन्यहस्ते तु विक्रीय
यो ऽन्यहस्ते प्रयच्छति &c.**; or **अहमन्यः शरीरमन्यत**. — **अ-
न्यान्वा** (fem. ved.) one after the other, one in succession.
(Sây. = **परस्परव्यतिहारेण**, or = **एकैका**.) A noun, depend-
ing on **अन्य** 'different from' stands in the ablative, e. g. **प्रजापते न त्वदेतान्यन्यो विद्वा रूपानि परि ता बभूव**; or **न
अन्यकादन्वमुपास्मितासौ** (scil. **दशरथः**); or **प्रकृतिपुरुषयो-
रन्यत्सर्वमनित्वम्**; or **अन्यदन्वसादन्यत्वादन्यदित्यन्यताभावः**.
— In this case the noun, esp. a pronoun depending on **अन्य**
forms in some rare instances, as a former part, a Tat-
pur. with **अन्य** as a latter part; e. g. **परो महन्यो जनत-
स्तुषुषश्च श्रोतं प्रोतं पटवश्च विद्मः**; or **अनित्वा** (scil. **चि-
तिः**) **तु तदन्वा स्नातः**; or **रूपान्यश्चक्षुषो योमं रूपमवापि
कारणम्**. ^d One; see **अन्यतस्** and the quotation s. v. **अ-
न्यतोमुख**. [In opposed sentences containing the correlat.
अन्य — **अन्य** 'the one ... the other' the first verb following
अन्य may become anudatta; an instance given in the comm.
of Pāṇini is: **तयोरन्यः पिप्पलं स्वाद्वत्तन्नमन्यो अभि चा-
कशीति** (where **अति** may be anudatta). As former part of
a *Karmadh.* compound **अन्य** retains in some formations the

final ह् of its neuter; see चन्दाशा, चन्दाशिस, चन्दा-
शा, चन्दाशित, चन्दुत्सुक, चन्दुति, चन्द्राग, but not
in the *Tatpur.* चन्दाशा &c. qq. vv.; optionally in the *Kar-*
madh. चन्दर्ष or चन्दार्ष qq. vv., and always in the *Kar-*
madh. and *Tatpur.* चन्दाकारक q. v.; comp. also चन्दाकाम
and the derivative चन्दादीय.]

2. m. (-न्वः) An enemy. (ved.) [If the aff. चन्वच् is
placed before the endings of चन्व 1. m.f.n. or 2. m. the
word assumes besides its own meaning the notion of di-
minution or deterioration, e. g. चन्वकेषाम् 'of contemptible
enemies' (comm.: कुत्सिता चन्वे ऽन्वे ... चन्वकेषां कुत्सि-
तानामन्वेषां शत्रूनाम्); or चन्वके 'a few others' (comm.:
चन्वके । अस्या ये ऽन्वे.)]

3. n. (-न्वह्) A blunder in reading, esp. in accentuating
words, e. g. चन्वत् करोषि, thou blunderest, i. e. thou
readest e. g. an anudatta instead of an udatta (comm.: उदात्ते
कर्तव्ये यो ऽनुदात्तं करोति &c.). Comp. ऐकान्विक, द्वैतान्विक,
त्रैयान्विक, द्वादशान्विक, चतुर्दशान्विक, पञ्चदशान्विक.

4. f. (-न्वा) ¹The same as चन्वस्त्री q. v. [²A medical
dictionary quotes this word in the fem. professedly on the
authority of Dhanvantari, with the appended meanings हर्तकी
(i. e. हरीतकी q. v.), महाश्रवा and हृष्यचारिणी, the two
latter of which seem to be unknown, however, to the author
himself. The correctness of this name seems rather doubtful.]
E. The native etym. चन्व 'to breathe', kṛit aff. च is not very
plausible; it is probably derived from the pronominal base
च or चन्.

[चन्वक्. N.B. The forms चन्वके, चन्वकेषाम् are not to be re-
ferred to a base चन्वक्, but belong to चन्व q. v. which word
like other सर्वनामन् q. v. may assume the affix चन्वच् placed
before the endings. Such is the theory of Pāṇini, and it is
countenanced not only by the pronominal declension endings
of चन्वके &c. but by the analogy of a similar intrusion of
क् in the middle of verbal forms such as भिच्छति, हिच्छति
'he cuts badly or a little'.]

चन्वकाम Bahuvr. m. f. n. (-न्मः-मा-मम्) ¹Feeling love for
another. ²Having desire after another or something else.
Comp. चन्वकाम. E. चन्व and काम.

चन्वकारित Tatpur. m. f. n. (-न्तः-ता-तम्) Caused or produced
by another; e. g. चन्तःपदविकृतमन्यकारितम्. E. चन्व and
कारित.

चन्वकारका Bahuvr. f. (-न्का) A worm in the excrements.
E. चन्व and कार, samās. aff. कप्.

चन्वकृत Tatpur. 1. m. f. n. (-न्तः-ता-तम्) ¹Done by another.
²Done by an enemy. (ved.) [The words द्वेषोभो ऽन्वकृतेभः
Rigv. 8. ६३. २, Vājas. 5. ३५. are noticed by a Prātiśākhya
on account of the elision of च.]

2. n. (-न्तम्) (In Law.) A deed or document drawn
up by another (not by one's self), in the presence of a
witness; opp. to स्वहस्तकृत; 'वेद्यं तु द्विविधं ज्ञेयं स्वहस्तान्व-
कृतं तथा । असाक्षिमत्साक्षिमच्च सिद्धिर्देयस्त्रितेषा' . E. चन्व
and कृत.

चन्वेष Knrmadh. n. (-न्म) ¹Another field, a foreign do-
main. ²(In Geometry.) Another diagram, another rectangle;
e. g. वर्षाकृतयोर्धातो रूप्युतो भावितेष्वान्तर्वर्तिनो ऽन्वेषेषस्य
योषस्य फलम्. E. चन्व and चेष.

चन्व Tatpur. m. f. n. (-न्मः-मा-मम्) ¹Going to another.
²Fickle, changeable, adulterous. E. चन्व and म्.

चन्वगत Tatpur. m. f. n. (-न्तः-ता-तम्) The same as the pre-
ceding. E. चन्व and गत.

चन्वगामिन् Tatpur. m. f. n. (-न्मी-मिनी-मि) The same as
the preceding. E. चन्व and गामिन्.

चन्वगोत्र Bahuvr. m. f. (-न्वः-वा) Of a different lineage. E.
चन्व and गोत्र.

चन्वङ्ग Bahuvr. m. f. n. (-न्ङ्गः-ङ्गा-ङ्गम्) (ved.) Having no
marks, spotless. See the following. E. च priv. and नङ्ग.

चन्वङ्गश्चेत् Karmadh. m. f. n. (-न्तः-ता-तम्) (ved.) Spotless
white, quite white; an epithet of a sacrificial animal con-
secrated to Sūrya. E. चन्वङ्ग and चेत.

चन्वचित्त Bahuvr. m. f. n. (-न्तः-ता-तम्) Thinking of some
one or some thing else. E. चन्व and चित्त.

चन्वज Tatpur. m. f. n. (-न्जः-जा-जम्) Born of another (fa-
mily &c.), begot by another (father), of a different origin;
comp. चन्वजात. E. चन्व and ज.

चन्वजन्म Tatpur. n. (-न्ज) Another birth (resulting from
metempsychosis); e. g. रचिधाक्षि भर्तृरि भृशं विमलाः पर-
लोकमभ्युपगते विविशुः । ज्वलनं त्विषः कचमिवेतरचा सुखभो
ऽन्वजन्मसि स एव पतिः ॥. E. चन्व and जन्म.

चन्वजात Tatpur. m. f. n. (-न्तः-ता-तम्) The same as चन्वज q. v.
and comp. चेषज (e. g. as an adopted son). E. चन्व and जात.

चन्वजाति Karmadh. f. (-न्तिः) A different tribe or caste. E.
चन्व and जाति.

चन्वजातीय m. f. n. (-न्चः-या-यम्) Belonging to a different
tribe or caste; e. g. यदि स्वाद्वजातीयो गृहीतो ऽपि सुतः
ह्यपि । अंशभाजं न तं कुर्याच्छीनकस्य मत्तं हि तत्. E. चन्व-
जाति, taddh. aff. ह्.

चन्वत्. See चन्व and चन्वह्.

चन्वतःश्लुत् Tatpur. m. f. n. (-न्त-त-त) (ved.) Sharp on one
side; comp. उभयतःश्लुत्; as a shovel. E. चन्वतस् and श्लुत्.

चन्वतःश्लवा Bahuvr. f. (-न्वा) The name of a lotus-pond in
Kurukshetra, mentioned in the Śatapathabrāhmaṇa (lit.
'having figtrees on one side'). E. चन्वतस् and श्लव.

चन्वतःश्रितिवाङ् Bahuvr. m. (-न्ङ्) (ved.) Having white feet
(lit. arms) on one side, having white hind feet; the cha-
racteristic of one of the sacrificial animals (a goat) in the
Aśwamedha; it is consecrated to Bṛihaspati and tied with
sixteen other animals to the middle or eleventh of the
twenty-one sacrificial posts, called अग्निष्ठ; comp. श्रिति-
वाङ् and समन्तश्रितिवाङ्. E. चन्वतस् and श्रितिवाङ्.

चन्वतःश्रितिरन्ध्र Bahuvr. m. (-न्ध्रः) (ved.) Having black holes
(marks?) on one side; the characteristic of one of the sacri-
ficial animals (a goat) in the Aśwamedha; it is consecrated
to Savitri and tied, with sixteen other animals, to the
middle or eleventh of the twenty-one sacrificial posts, called
अग्निष्ठ; comp. श्रितिरन्ध्र and समन्तश्रितिरन्ध्र. E. चन्वतस्
and श्रितिरन्ध्र.

चन्वतएणी Tatpur. f. (-न्वी) (ved.) Variegated or spotted on
one side; the characteristic of a she-goat in the Aśwa-
medha, consecrated to Mitra; three such sacrificial animals
are tied together with six other animals, to the eighth of
the twenty-one sacrificial posts required for the performance
of the Aśwamedha. E. चन्वतस् and एणी (the femin. of एत).

अन्यतम m. f. n. (-मः-मा-मम्) Any one of many, either of many; e. g. वातपित्तलेष्मशोषितमेदोमूचान्निमित्ताः सप्त वृक्षयः । तासां मूचान्निमित्ते वृक्षी वातसमुत्पत्तिहेतुरन्यतमः; or in the dual, e. g. भुवकोटिकर्षाणामन्यतमे ज्ञाते ऽन्यतमयोर्ज्ञानाय करणसूचनम्; in the plur., e. g. तासामन्यतमाः (scil. राक्षसः) चित्रं रावणायाचचचिरे. Also 'any' in general; e. g. हीनमन्यतमेनाप्यवयवेन न्यूनम्. Comp. अन्यतः. [According to Vopadeva (7. 96.) अन्यतम is formed with the taddh. aff. उत्तम and would therefore be a pronoun, according to his rule 3. 9., which again would assimilate its declension to that of सर्व (cf. 3. 35-37. 75); but as there is no evidence to this effect in Pāṇini or in the literature, and as Vopad. himself mentions अन्यतः in the rule 3. 9., the word अन्य in the rule 7. 96. must be an inaccuracy of this grammarian, the correctness of the reading being placed beyond doubt by the comm. of Durgādāsa.] E. अन्य, taddh. aff. तमप्.

अन्यतर 1. (see सर्वनामन्) m. f. n. (-रः-रा-रद् (-रत्); the dat., abl., gen. and loc. sing., the nom. and gen. plur. are similar to the corresponding cases of अन्य q. v.) ¹ Either of two; e. g. उभयोः पञ्चोद्वेगतरस्याध्यापनादप्रतिषेधः; or नित्योपसङ्गमुपसङ्गिप्रसङ्गो ऽन्यतरनियमो बान्धवा (Śāṅkara: अन्यतरस्यात्मन इन्द्रियस्य वा शक्तिप्रतिबन्धः &c.); or स्वाप्यसंयत्तोरन्यतरपिचमाविष्कृतं हि (i. e. either of profound sleep or of final emancipation). — In the rules of Pāṇini अन्यतरस्याम् (the locat. sing. of the fem.) 'in either way' means that a given rule is optional, may take place or not; comp. for synonymous terms वा, विभाषा, and the more precise terms अप्राप्तविभाषा, प्राप्तविभाषा, उभयविभाषा, व्यवस्थितविभाषा, महाविभाषा, सर्वविभाषा, also विभाषित, उभयवा, विकल्प. ² The other of two (one having been mentioned) [this meaning is probably meant when the Amarakośha, Hemachandra &c. make अन्यतर a synonyme of अन्य 'other']; e. g. in the Vārttika to Pāṇini V. 2. 47 एको ऽन्यतरः, where अन्यतरः is opposed as निमेष्यम् to the word expressing the निमानम्, as in the instance विमयमुद्विग्नवानाम्, where उद्विग्न 'the object to be valued which is एक 'one', is निमेष्य, and the यव 'the object determining the value (निमानम् or मुख्यम्) is निमान' (comp. Kaiyaṭa: अन्यतरशब्देन निमेष्यमेव विवक्षितम् । एक एव यदि निमेष्यगुणो भवति तदा प्रत्ययः). ³ One of two, each being one of many; in this sense its use is probably restricted to passages belonging to the vaidik period, when it is followed by a correlate अन्यतर, both implying then 'the one — the other, one — another' (comp. अन्य — अन्य); e. g. Śatapathabr. I. 2. 1. 1. स वै कपालान्वेनान्यतर उपदधाति । दृषदुपले ऽन्यतरः (thus explained in the genuine comm. of Śāyaṇa: अन्यतरः । अखिला मध्य एकः । आपीधः । स कपालानामुपधाता । अन्यतरो ऽध्वर्युः । स पेषणार्थं दृषदुपले उपदधाति).

2. m. (-रः) A proper name; comp. आन्यतरेव (and इतर, ऐतरेय). E. अन्य, taddh. aff. उत्तर.

अन्यतरतस् ind. On one of two sides. Comp. अन्यतस्. E. अन्यतर, vibhakti-taddh. aff. तसिच्.

अन्यतरतोदन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Having teeth on one side only, having but one row of teeth (as प्रजाः, living beings); opposed to उभयतोदन्त i. e. men, horses and other animals which have two rows of teeth; both

categories being intended in a vaidik passage to comprise all living beings in general. E. अन्यतरतस् and दन्त.

अन्यतरतोयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Having (the draught-beast) put to but one side of it; said in a vaidik passage of a cart which has one ox put to it. E. अन्यतरतस् and युक्त.

अन्यतरत्वं n. (-त्वं) Eitherness, the relation of either — or, alternativeness; e. g. अन्यतरत्वेनानुगतीकृततद्दर्शनादपि न संशयः 'nor can doubt arise from comprehending an object and beholding it under the relation of either — or'; see the following. E. अन्यतर, taddh. aff. त्वं.

अन्यतरधर्म Tatpur. m. (-र्मः) The quality or relation of अन्यतर, the same as अन्यतरत्वं; e. g. समानानेकधर्माध्वसायादन्वतरधर्माध्वसायादा न संशयः 'doubt can not arise from apprehending mentally an object under the relation of sameness (with), or difference (from, other objects), nor can it arise from apprehending it under that of (being) either (one thing) or (another). Comp. विप्रतिपत्ति. E. अन्यतर and धर्म.

अन्यतरस्याम्. See s. v. अन्यतर.

अन्यतरेषु ind. Either of two days, on the one day or on the other. E. अन्यतर, vibhakti-taddh. aff. एषुषच् (but more likely a Karmadh. अन्यतरे (obsolete loc. of अन्यतर) and षुस् (obsolete genitive of दिव्); see the Preface).

अन्यतस् ind. Used in the same manner as 1. the ablative and 2. the locative of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c., viz.

1. = the ablative of अन्य, 'from another'; e. g. भावितं पचतो ऽभीष्टो त्यक्त्वा वर्णीं सरूपकी । अन्यतो भावितोऽन्यततः पचो विमज्ज च &c., i. e. 'removing the factum from one side and the simple colours and absolute numbers from the other, as optionally selected, and dividing both sides of the equation by the coefficient of the factum &c.'; also with a noun depending on it in the ablative, e. g. in the comm. of the Kāśikā on Pāṇ. IV. 1. 40. 'तोपधादन्तः प्रातिपदिकादर्थवाचिनो ऽनुदात्तात्स्त्रियां ऊङ्प्रत्ययो भवति.

2. = the locative of अन्य and in the same sense as अन्यच्च, viz. ¹ In another, on another; e. g. अन्यतो वृत्ती (comm. = अन्यच्च जाती) 'in another way'; or in Hemachandra's explanation of विज्ञान, 'भोचि ज्ञानं विज्ञानमन्यतः, i. e. ज्ञान means (knowledge of what concerns) final emancipation, विज्ञान other (knowledge), where अन्यतः represents the locative अन्यस्मिन्, the explaining words being put in the locative, and does not mean 'in another case, elsewhere'. ² (Scil. देशे) Elsewhere; e. g. प्रतिपत्तिमूखमुत्वा-प्यान्यतः प्रवृत्तः; or यान्तो ऽन्यतः आत्मवर्माः; also repeated: 'in one place — in another place', e. g. अमुस्त्वन्न-न्यतः शब्दं प्रपञ्चयन्त चान्यतः । आत्मन्मन्यतो ऽनुर्वेक्षेनाह्वयन्त चान्यतः ॥. Comp. अन्यतोवात्. ³ (Scil. देशे) In one place, in one direction (ved.); comp. अन्यतोवातिन्, अन्यतोमुख, अन्यतोऽरक्ष. ⁴ (Scil. देशे) On the other side, on the contrary. ⁵ (Scil. प्रकारे) In another way or manner, otherwise; e. g. वाप्यभरस्य चक्षितया निःशब्द मुक्तो ऽन्यतः. E. अन्य, vibhakti-taddh. aff. तसिच्.

अन्यतस्त्व m. (-त्वः) (ved.) An adversary, an enemy. (According to a comm. lit. 'one born from another mother'.) E. अन्यतस्, taddh. aff. त्वप्.

अन्यता f. (-ता) The being other, otherness, difference; also **अन्यत्** q. v.; e. g. जातिवचनदेशेऽन्यतानवच्छेदादुच्यतेऽतः प्रतिपत्तिः. (Difference) is understood through it (viz. through profound meditation), since it is impossible to remove the otherness which exists between two (apparently) like objects either with regard to species or characteristic properties or space; (as in the case, for instance of various atoms, or of Íswara and the Yogin). E. अन्य, taddh. aff. तत्.

अन्यताभाव Tatpur. m. (-वः) Non-existence of otherness; comp. the passage s. v. अन्य. E. अन्यता and अभाव.

अन्यतोचातिन् Tatpur. m. (-ती) (ved.) One who strikes in one direction. E. अन्यतस् and चातिन्.

अन्यतोमुख Bahuvr. m. (-सः) (ved.) Having the face only in one place; opposed to सर्वतोमुख or (the sacrificer) who by shaving off his hairs, makes his skull, through its baldness, resemble the face and thus becomes as it were 'face all over' (according to the comm. of Sāyaṇa on Śatapatha-br. II. 6. 3. 16, which unmutilated runs thus: अयं शब्दस्त्वर्थः। अयं तु पुरवो यजमानो ऽन्यतोमुखः। अन्यशब्द एकाग्रपर्यायः। अन्यत एकत्र स्थितमेव मुखं यस्य स ततोक्तः। तत्र सर्वतोमुखत्वसंपत्तिमाह। स एतदिति। यजमानात्परितः शिरो वर्तयते केशान्वापयति। एतत्। एतेन। अयोमकसाम्नाच्छिरसः प्राग्दिशा अपि मुखमिव भवतीति स यजमानः सर्वतोमुखो भवति।)। E. अन्यतस् and मुख.

अन्यतोऽरक्ष Tatpur. n. (-रक्षम्) (ved.) A place which is forest only on one spot; (this is probably the meaning of this word in the vaidik passage वनाय वनपमन्वतोऽरक्षाव दाययम् where it is opposed to वन). E. अन्यतस् and अरक्ष.

अन्यतोवात Tatpur. m. (-तः) (In Medicine.) A disease of the whole eye (सर्वाक्षिरोन); symptoms and etymology are conveyed by the following verse: यक्षावट्कर्षशिरोहनुखो मन्वानतो वाय्वनिसो ऽन्यतो वा। कुर्याद्बुधो ऽति भुवि लोचने वा तमन्वतोवातमुदाहरन्ति 'when the air of the back of the neck, of ears, head, jaw, the tendons which form the nape of the neck or elsewhere produces excessive pain in the eyebrow and eye, they call this (disease of the eye) अन्यतोवात'. The word occurs also in its uncompound state, e. g. इताधिमन्वो ऽनिलपर्यायस्य मुष्काक्षिपाको ऽन्यत एव वातः. E. अन्यतस् and वात.

अन्यत्काम Bahuvr. m. f. n. (-मः-मा-मम्) Having desire for something else; comp. अन्यकाम. (The correctness of this word is doubtful, as it is not mentioned by Pāṇini amongst those compounds in which अन्य retains the इ of its neuter; see s. v. अन्य.) E. अन्य, āgama दुद् and काम.

अन्यत्कारक m. f. n. (-रकः-रिका-रकम्) I. Karmadh. Another agent (Kāśikā = अन्यः कारकः).

II. Tatpur. Agent of another (Patanjali and Kāśikā = अन्यस्य कारकः). (With regard to the first part of the compound see s. v. अन्य.) E. अन्य, āgama दुद् and कारक.

अन्यत्र (ved. also अन्यत्रा) ind. Used in the same sense as the locat. of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c.; comp. अन्यतस्; viz. 'In another or others, on another or others, e. g. अन्यत्र जाती (see the instance s. v. अन्यतस्); अन्यत्रार्थः; सर्वभिदाद्वयमे (which Vedānta Sūtra is explained: सर्वशास्त्रासु प्राचीन-समस्तभिदाद्वयं शास्त्रादरे इमे वसिष्ठस्यादिमुखाः समाहा-

वीः); or साहसकोयपाद्वयनोऽभिज्ञापाद्वये स्त्रियाम्। विवाद्वेत्सव एव कासो ऽन्यत्रेष्टया कुतः (comm. अन्यत्र = विवादान्तरिषु); also with a noun depending on it in the ablat. 'in another than', e. g. in the Sūtra of Pāṇ. ताभ्यामन्यत्रो-यादयः (Kāśikā: उक्तादयः प्रत्ययास्ताभ्यां संप्रदायापादाना-भ्यामन्यत्र कारके भवन्ति); or धात्वर्थानां संबन्धे च कासि प्र-त्यया उक्तासतो ऽन्यत्रापि भवन्ति. 'Elsewhere; in space or time, e. g. यदा क्वं विनैव कार्यातिशयाद्वयं नतः &c.; or एतेषां (scil. रूपरसनन्वयशरीनां) पाकवत्त्वं तु चिती ना-न्यत्र कुचयित्; also with a noun in the ablat., e. g. (Kāśikā on Pāṇini VIII. 1. 12. v. 10.) स्त्रीनिगदभावाद्वयत्रापि वृज्जते. 'In another manner, differently from; with a noun in the ablative, e. g. अपत्याधिकाराद्वयत्र लौकिकमपत्यमार्तं नोचम्, i. e. नोच in Pāṇini's rule IV. 2. 39 is to be taken in the sense of a son only, differently from the chapter on अपत्य (IV. 1. 162) where it means the descendants beginning with the grandson (अपत्यमार्तं न तु पीपमभुल्लेव Kāś.). 'In another or different sense; e. g. कारकरो मुषः। अन्यत्र कार-रकरः; or एकत्र रजो धूलिरन्यत्र मूषः. 'Except, with a noun in the ablative, e. g. शब्दार्थयोः पुनर्वचनं पुनरुक्तमन्य-त्रानुवादात् 'repetition of word or sense is called पुनरुक्त, unless it be an अनुवाद q. v.'; or त इन्द्रियाणि तद्व्यपदेशा-द्वयत्र जेष्ठात् 'these (eleven prāṇas) are the senses except the principal one, because exception of it is taken (in a vaidik passage)'; अन्यत्र नित्यब्रुवेत्य आभितत्त्वमिहीष्यते 'dependence is said (to be the attribute of every thing) ex-cept (of) eternal substances. [More frequently used so in the Buddhistic than in the Brāhmanic writings, according to Burnouf, Lotus de la bonne loi, II. p. 653.] 'Without; with a noun in the ablative; e. g. धेनैव शृणुयुक्तं नृणादि चीरीभवति न प्रहीनमननुहायुपयुक्तं वा। यदि हि निर्निमित्तमेतत्स्यात्। धेनुमरीरसंन्याद्वयत्रापि नृणादि चीरीभवेत्. 'In the contrary case, otherwise; comp. अन्यथा and इतरत्र; e. g. देविष्मदिषु तद्वादिवहसम्। अन्यत्र हि तद्गहवातद्वय-वहवादा. E. अन्य, vibhakti-taddh. aff. चक्.

अन्यत्रदत्ताव Bahuvr. m. f. n. (-वः-वी-वम्) Turning the eyes elsewhere, e. g. अक्षिः प्रवर्तितां शब्दत्वावधाया च तत्त्व-धाम्। शृणोत्वन्वयदत्तावी प्रिये वाक्पानुरागिणी. E. अन्यत्र-दत्त and अक्षि, samās. aff. चक्.

अन्यत्रमनस् Bahuvr. m. f. n. (-नः-नतः-नः) Having the mind directed on another object, absent (mentally). [The passage of the Bṛihadāraṇyaka Upan. अन्यत्रमना अभूवं नास्मीकम् &c. is given as a proof by the Sāṅkhya Pravachana Bh. for the orthodoxy of the Sāṅkhya tenet that मनस् is capable of becoming multifarious.] E. अन्यत्र and मनस्.

अन्यत् n. (-त्वम्) The being other, otherness, difference (the same as अन्यता, but more frequently used as this word); e. g. अन्यत्वे ऽन्यत्रसंख्योपचारात् 'even if there were different (sounds, sound must be permanent) because it is possible to repeat it (in teaching)'; also with a noun in the ablative, e. g. वचनानु ततो ऽन्यत् 'if it is main- tained that इतिवर्तमानता refers to profane things, the answer is:) but on account of a (distinct vaidik) passage its dif- ference from that (is established), i. e. it refers only to sacred or vaidik objects'; or तथोरन्यत्वे तुच्छत्वम् (comm. अना- र्थस्य प्रकृतिपुष्टयभित्तत्वे तुच्छत्वम् &c.). — The word occurs

for the most part, however, as the latter part of a compound — e. g. स्फटिकान्वत्वाभिमानवत्तद्वत्त्वाभिमानः — and especially in scientific writings, e. g. in the Vārttikas of Pāṇini in compounds as चक्रान्वत्, कर्षण्वत्, कारकान्वत्, कालान्वत्, in the Vedānta Sūtras as in तदन्वत्, in the Mīmāṃsā S. as in प्रयोजनान्वत्, वेदान्वत्, रूपान्वत् &c., in the Nyāya S. as in स्थानान्वत्, कर्मन्वत्, in the Sāṅkhya S. उभयान्वत्, in the Yoga S. as in क्रमान्वत् &c. &c. E. अन्य, taddh. aff. त्व.

अन्यत्वर Tatpur. m. f. n. (-रः-री-रम्) Producing otherness or difference; as species, characteristic properties, space. E. अन्यत् and कर (कृ, kṛit aff. ट्).

अन्यथा ind. ¹In another manner, differently; e. g. कुर्वन्नेवेह कर्माणि विधीयन्ते स्म समाः। एवं त्वयि नान्यथेति ऽस्ति न कर्म लिप्यते नरे; or विपश्चित्तोऽन्यथा नखप्रणासिरोहिता विधममण्डनेन ये। इतस्तु शेषानिव कुङ्कुमस्तु तान्विकत्वमीया-दधुरन्यथा स्त्रियः '.... the women made these wounds different, i. e. not concealed; they laid them open (comm.: प्रकाशं दधुरित्वर्थः); or तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेत् &c.; comp. अन्यथानुमिति; अन्यथा -- अन्यथा 'in one way — in another way', e. g. अन्यथा हि प्रक्रमन्ते वाक्सनेयिनः। अन्यथा ह्यदोषाः; also with a noun depending in the abl., for the most part with अतस् (= अन्नात्), e. g. अपुष्टो ऽपि हितं ब्रूयाद्यस्तु नेच्छेत्पराभवम्। एष एव सतां धर्मो विपरीतमतो ऽन्यथा. ²Otherwise, or else; e. g. गतेरर्धवत्त्वमुभयथान्यथा हि विरोधः 'the result of the (divine) way is doubtful, otherwise there would be contradiction (with a vaidik passage)'; or द्रष्टुमभ्यगतो ह्येष भरतो नान्यथागतः '.... or else he would not have come'; गुर्वपिहो-पार्थक्ये प्रस्थितस्तु सुतस्तव। न निवार्यो निवार्यः स्नाद्वन्यथा प्रस्थितो वनम् '.... he was not to be prevented or else he ought to have been prevented: (but now) he is gone to the forest'. Comp. अन्यत्. ³On the other hand, on the contrary; e. g. असति (scil. हेतौ) प्रतिज्ञोपरोधो योग्यपक्षमन्यथा (comm.: अन्यथा = हेतौ सति). ⁴Untruly; e. g. यस्मिन् सावित्रः सत्यां प्रतिज्ञां स जयी भवेत्। अन्यथा वादिनो यस्तु ध्रुवस्तस्य पराजयः। उक्ते ऽपि सावित्रिः साक्षे यस्तु गणवत्तमाः। द्विगुणा वान्यथा ब्रूयुः कूटाः स्तुः पूर्वसावित्रः (comm.: अन्यथा = विपरीतत्वेन मिथ्या). Comp. also अन्यथासिद्ध. ⁵Badly, wrongly, erroneously; comp. अन्यथासिद्ध and अन्यथासिद्धि. E. अन्य, vibhakti-taddh. aff. चाक्. Comp. इतरथा.

अन्यथाकरण Tatpur. n. (-णम्) Acting to the contrary, doing otherwise. E. अन्यथा and करण.

अन्यथाकार Tatpur. I. m. (-रः) Altering, changing, e. g. the sense of an expression, by punning on it; वक्रोक्ती परोक्ति-रन्यथाकारः. E. अन्यथा and कार.

II. ind. (-रम्) In another manner, differently; e. g. अन्यथाकारं भुङ्क्ते he eats in another manner. [According to the Kāśikā on Pāṇini III. 4. 27. कारम् would in this case be a kind of expletive or superfluous, the word of the Sūtra सिद्धाप्रयोगः being thus commented by it: कथं पुनरसौ सिद्धाप्रयोगः। निरर्थकत्वात् प्रयोगमर्थेति। एवमेव प्रयुज्यते; and similarly the Siddh. K.: कृञ्कर्षत्वात्प्रयोगानर्थ इत्यर्थः; but Bhaṭṭoji in the Praudhaman. is probably more correct when he refers to the bearing of the word (शब्द-बोध) and says, that कारम् effectuates a stronger connexion

between the verb and the adverb than would be expressed without it, when सिद्धाप्रयोग in the Sūtra of Pāṇini would not convey the notion of 'absolute superfluity' but rather that of 'not excessive necessity': शब्दबोधे तु वैलक्षण्यमस्त्वैव। तथा हि। क्रियासामान्यवचनः करोतिः। तदीयस्य प्रकारो ऽन्यथादिशब्दचतुष्टयेनोच्यते। एवं च। अन्यथाकारमिवादिभि-स्यतर्भिः प्रकारविशेषविशिष्टक्रिया बोध्यते। सा च भुङ्क्ते-विशिष्टक्रियां प्रति विशेषणतया संबध्यते। एकस्या अपि क्रियाया विशेषणोपरानेन भिन्नाया विशेषणविशेषभावसंभवात्। कथं तर्हि सिद्धाप्रयोगेदित्युक्तमिति चेत्। अनतिप्रयोजनत्वादिति गृह्यते। &c. Patanjali and his comm. give no gloss on this Sūtra.] E. अन्यथा and कारम् (कृ, kṛit aff. यमुच्).

अन्यथाकृत Tatpur. m. f. n. (-तः-ता-तम्) Altered, changed, as the sense of a word, by punning on it. E. अन्यथा and कृत.

अन्यथास्माति Tatpur. f. (-तिः) (In the Sāṅkhya philosophy.) Erroneous conception, maintaining that a substance is other than what it appears to be by its form; 'अन्यथास्मातिः स्ववचोवाधातात्', comm.: अन्यदस्त्वव्यपेक्ष भासत इत्यपि न युक्तं स्ववचोवाधातात्. E. अन्यथा and स्माति.

अन्यथास्मातिवादिन् Tatpur. m. (-दी) One who maintains that a substance is other than what it appears to be by its form. See the preceding. E. अन्यथास्माति and वादिन्.

अन्यथात्व n. (-त्वम्) ¹Difference, variety; e. g. in a Vedānta Sūtra अन्यथात्वं शब्दादिति चेन्नाविशेषात्. ²Change, alteration; e. g. बुद्धेरन्यथात्वम् (= बुद्धिविज्ञवः); or in a Mim. Vārtt. of Kumārila: स्तोकेनाप्यन्यथात्वेन शास्त्रार्थो निष्पन्नो भवेत्. Comp. अन्यथाभाव. E. अन्यथा, taddh. aff. त्व.

अन्यथानुपपत्ति Tatpur. f. (-त्तिः) Otherwise not taking place, or existing, or being applicable; e. g. काण्डसमाख्यया संनिधिं परिकल्प्य तत्संनिध्यन्यथानुपपत्त्या &c.; or ननु वैशिष्ट्यप्रत्यय-विशिष्टमुल्लङ्घन्यन्यथानुपपत्तिश्च प्रमाणम्. The reverse of अन्यथो-पपत्ति. E. अन्यथा and अनुपपत्ति.

अन्यथानुमिति Tatpur. f. (-तिः) Inferring or concluding in a different manner; e. g. अन्यथानुमिती च अशक्तिविवीक्षात्. E. अन्यथा and अनुमिति.

अन्यथाभाव Tatpur. m. (-वः) The same as अन्यथात्व. E. अन्यथा and भाव.

अन्यथाभूत Tatpur. m. f. n. (-तः-ता-तम्) Become different, changed, altered; e. g. पुत्रस्तेहादन्यथाभूतः (= विकृतः). E. अन्यथा and भूत.

अन्यथावादित्व n. (-त्वम्) (In Law.) Stating a cause or complaint in a different manner than originally; e. g. यथा चेन प्रकारेण पूर्वमावेदनकाले जावेदितं तथा। न पुनरन्यथा। अन्यथावादित्वेन भङ्गप्रसङ्गात्. E. अन्यथावादिन्, taddh. aff. त्व.

अन्यथावादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. अन्यथावादिन्. E. अन्यथा and वादिन्.

अन्यथावृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्तिः) Changed, altered; e. g. चेतः. E. अन्यथा and वृत्ति.

अन्यथासिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) I. (In the Vaiśeṣika philosophy.) Wrongly established, referred to a cause which is not the true cause (as an effect). See अन्यथासिद्धि I. E. अन्यथा and सिद्ध.

II. Not established otherwise, not proved otherwise. See अन्यथासिद्धि II. E. अन्यथा and असिद्ध.

अन्यथासिद्धत्व n. (-त्वम्) The same as the following. E. अन्यथासिद्ध, taddh. aff. त्व.

अन्यवासिद्धि Tatpur. f. (-सिद्धिः) I. (In the Vaiśeṣika philosophy.)

The being wrongly established or the establishing wrongly, i. e. the being referred of an effect, or the referring an effect, to a cause which is not the true cause. This may happen in five ways, viz. ^a by taking for cause what is prior to the effect but only accidental to the real cause ('सह तेन'), as by taking a potter's stick for the cause of a jar; or ^b by taking for cause something inherent to what is accidental to the real cause ('यस्य'), as by taking the shape of a potter's stick for the cause of a jar; or ^c by taking for cause what is prior but is known to be the cause of another effect ('अन्यं प्रति'), as by taking æther for the cause of a jar, æther being the known cause of sound; or ^d by taking for cause what is prior but prior in so far only as the real cause is produced by it ('जनकं प्रति'), as by taking the potter's father for the cause of a jar; or ^e by taking for cause any thing foreign to the effect ('अतिरिक्तम्'), as by taking the donkey carrying the earth of which the jar is made, for the cause of the jar. The last error comprises, indeed, in its generality all the preceding and is therefore called 'आवज्ञक', the absolute error. E. अन्यथा and सिद्धि.

II. Not being established or proved otherwise; in the Sāṅkhya Sūtra: उभयबाधन्यवासिद्धेर्न प्रत्यक्षमनुमानं वा (comm. उभयबाधपि वैशिष्ट्यप्रत्यक्षे तदनुमाने च स्वरूपेणैवान्यवासिद्धेर्न तदुभयं समवाये प्रमादमित्यर्थः। अयं भावः। यथा समवाये वैशिष्ट्यनुद्धिरपि गुणादित्यस्वरूपेणैवेष्टताम्। अतस्तथापि प्रत्यक्षानुमाने ऽन्यवासिद्धे &c.). E. अन्यथा and असिद्धि.

अन्यथासौच Tatpur. n. (-चम्) Untrue or ironical praise, a sneer; as saying to a deformed man 'thou art a handsome one' (comm.: यच्च विकृताकृतिरिव दर्शनीयस्त्वमसीत्युच्यते। तदन्वथासौचम्). E. अन्यथा and सौच.

अन्यथि denom. parasm. (-यति) To change, to alter, e. g. the sense of a word, by punning on it: नोपनीयं कमप्यर्थं कोतवित्वा कथंचन। यदि श्लेषेणान्यथा वा ऽन्यथयेत्साधपहुतिः. E. अन्यथा, denom. aff. णिच्.

अन्यथोपपत्ति Tatpur. f. (-त्तिः) Otherwise taking place, existing, being applicable; the reverse of अन्यथानुपपत्ति q. v. E. अन्यथा and उपपत्ति.

अन्यद् ind. Beside, moreover; e. g. देवदत्त आयातो ऽन्यद्-ब्रह्मन्; and see s. v. अन्य. E. The neuter of अन्य.

अन्यदर्थे I. Karmadh. m. (-र्थः) Another sense &c.

II. Tatpur. m. (-र्थः) The sense &c. of another.

III. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another sense &c. (see the meanings of अर्थ). Comp. also अन्यार्थ and see अन्य. E. अन्य, āgama दुब्, and अर्थ.

अन्यदा I. ind. At another time; e. g. अन्यदा भूषणं पुंसः चमा ज्ञेयं घोषितः। पराक्रमः परिभवे वैद्यात् सुरतेष्विव (where अन्यदा is opposed first to परिभवे and then to सुरतेषु and therefore must not be taken in a general sense 'sometimes' — which it has not — but in the sense 'at another time than that of defeat', 'at another time than that of amorous sport'; comm.: अन्यदा सुरतव्यतिरिक्ते काले घोषितो ज्ञेयः पुंसो ऽन्यदा अपरिभवे शमो भूषणं परिभवे तु घोषितः सुरतेषु वैद्यात् धार्म्यमिव); or भर्ता तु यदा दुर्भिक्षे स्त्रीधनं विना वर्तनाचमसदापि यहीतुमर्हति नान्यदा 'when the husband at a time of dearth cannot support himself without the property

of his wife, he may take it, not at another time'. ² At one time, once. Compare अन्यदिन. E. अन्य, vibhakti-taddh. aff. दा. See the Preface.

II. Bahuvr. f. (-दा) A virtuous wife. [According to a comm. of the Bhaṭṭikāvya: अन्येषां पतिवसुरादीनां दा मु-क्षिर्याभ्यसाः (acc. plur. in the passage referred to) अन्यदाः साधीरित्यर्थः.] Comp. अन्यदीय. E. अन्य and दा (from दे, kṛit aff. क्तिप्).

अन्यदाशा Karmadh. f. (-शा) Another hope &c. (see the meanings of आशा) (Kāśikā = अन्य आशा). Comp. अन्यशा; and see अन्य. E. अन्य, āgama दुब्, and आशा.

अन्यदाशिस Karmadh. f. (-शीः) Another blessing &c. (see the meanings of आशिस) (Kāśikā = अन्य आशिस). Comp. अन्यशिस, and see अन्य. E. अन्य, āgama दुब्, and आशिस.

अन्यदाखा Karmadh. f. (-खा) Another place &c. (see the meanings of आखा) (Kāśikā = अन्य आखा). Comp. अन्यखा, and see अन्य. E. अन्य, āgama दुब्, and आखा.

अन्यदाखित m. f. n. (-तः-ता-तम्) I. Karmadh. Another who has obtained &c.

II. Tatpur. One who has obtained another &c. (see the meanings of आखित). Comp. अन्यखित, and see अन्य. [The meaning II. is given as a conclusion from Pāṇ. VI. 3. 99; but it is not mentioned by the commentaries; the first (I.) is supported by the explanation of the Kāśikā: अन्य आखितः.]

अन्यदिन Karmadh. m. n. (-नः-नम्) Another day; अन्यदिने 'the other day, once upon a time'; comp. अन्य 1. a. and अन्यदा I. E. अन्य and दिन.

अन्यदीय I. m. f. n. (-यः-या-यम्) ¹ Being in another (Kāśikā = अन्यस्मिन्भव). ² Belonging to another (Kāśikā = अन्यस्मिन्-दम्); e. g. अन्यदीयस्वादतस्तस्य यहीता न स्वात् (scil. द्विजः); also used in the same sense as the genitive of अन्य 'of another'; e. g. अन्यदीयपाठमाकर्ष्य स्वयं वा शास्त्रमाकर्ष्य य-ज्ज्ञानं जायते तदिति; or परस्वान्वार्ययत्नारीन्यदीयाः परा-मुग्रन्. E. अन्य, taddh. aff. ह् and āgama दुब्; see s. v. अन्य.

II. f. (-चा) A virtuous wife. [This interpretation of the word is given, besides the usual one 'wife of another' (see meaning I.), by a comm. of the Bhaṭṭikāvya who after having explained the meaning and etym. of अन्यदा II. q. v. adds: ततः (i. e. from अन्यदा, a virtuous wife) स्वार्थे ईयः.] E. अन्यदा II., taddh. aff. ह्.

अन्यदुत्सुक Karmadh. m. f. n. (-कः-का-कम्) Another who is zealous &c. (see the meanings of उत्सुक) (Kāśikā = अन्य उत्सुकः). Comp.

अन्योत्सुक, and see अन्य. E. अन्य, āgama दुब्, and उत्सुक.

अन्यदुर्वह Tatpur. m. f. n. (-हः-हा-हम्) Difficult to be borne by another; e. g. a bow. E. अन्य and दुर्वह.

अन्यदूति Karmadh. f. (-तिः) Another protection &c. (see the meanings of दूति) (Kāśikā = अन्य दूतिः). Comp. अन्यो-ति, and see अन्य. E. अन्य, āgama दुब्, and दूति.

अन्यदेव Bahuvr. m. f. n. (-वः-वा-वम्) Having other gods. E. अन्य and देव.

अन्यदेवत Bahuvr. m. f. n. (-तः-ता-तम्) Referring to another divinity, addressed to another divinity (as a hymn). E. अन्य and देवता.

अन्यदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) Referring to another divinity; e. g. अभासो वा प्रयाजवदेकदेशो ऽन्यदेवत्वः. E. अन्य-देव-ता, taddh. aff. यत्.

अन्यदेहचिकित्सा Tatpur. f. (-त्सा) Administering remedies to others, exercising the practice of medicine. E. अन्य-देह and चिकित्सा.

अन्यदेवत Bahuvr. m. f. n. (-तः-ता-तम्) The same as अन्य-देवत. E. अन्य and देवत.

अन्यद्वाग Karmadh. m. (-वः) Another affection &c. (see the meanings of राग) (Kāśikā = अन्यो रागः). Comp. अन्य-राग, and see अन्य. E. अन्य, āgama दुःख, and राग.

अन्यधर्म I. Tatpur. m. (-र्मः) The quality or characteristic of another, of something else.

II. Karmadh. m. (-र्मः) Another quality or characteristic.

III. Bahuvr. m. f. n. (-र्मः-र्मा-र्मम्) Having other or different qualities or characteristics. See the following. E. अन्य and धर्म.

अन्यधर्मत्व n. (-त्वम्) ¹The being the quality or characteristic of another or something else; e. g. विविचभोगानुपपत्तिरन्यधर्मत्वे; comm.: दुःखयोगरूपवन्तस्य चित्तमाचधर्मत्वे विविचभोगानुपपत्तिः. ²The having different qualities or characteristics; e. g. अतिप्रसक्तिरन्यधर्मत्वे; comm.: बन्धतत्कारणयोर्भिन्नधर्मत्वे ऽतिप्रसक्तिमुक्तस्यापि बन्धापत्तिरित्यर्थः. ³The being another quality or characteristic. E. अन्यधर्म, taddh. aff. त्व.

अन्यनाभि Bahuvr. m. f. n. (-भिः-भिः-भि) One who is not of the same family; the reverse of सनाभि; comp. also नाभिसम्बन्ध and सोदर. E. अन्य and नाभि.

अन्यनामचिह्नित Tatpur. m. f. n. (-तः-ता-तम्) Signed with the name of another, signed by another; as a deed &c.; comp. अन्यकृत. E. अन्य-नामन् and चिह्नित.

अन्यनामाङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) The same as the preceding. E. अन्य-नामन् and अङ्क.

अन्यनिन्दक Tatpur. m. f. n. (-न्दकः-न्दिक्-न्दकम्) Censorious, detracting. E. अन्य and निन्दक.

अन्यपदार्थ Tatpur. m. (-र्थः) (In Grammar.) The sense of another word; this term is used by Pāṇini and his commentators to qualify the nature of a Bahuvrihi compound which always depends on, or refers to, the meaning of another word, the word अन्यपदार्थ being thus used in contradistinction of स्वपदार्थ; e. g. Patanjali: अष्टान्वयस्य किमर्थम् । अनेकं पदार्थं । इतीयलुचमाने स्वपदार्थं ऽपि वञ्चनीहिः स्थात् । रात्रपुरुषः । तत्रपुरुष इति नेतदसि प्रयोजनम् । तत्पुरुषः स्वपदार्थं बाधको भविष्यति ।; Kaiyyāṭa: अष्टान्वयस्यमिति । अन्तरङ्गत्वात्स्वपदार्थं समासे सिद्धे पदार्थग्रहणसामर्थ्यादन्यपदार्थो अप्यस्त इति प्रश्नः । स्वपदार्थं ऽपीति । अपिशब्दादन्यपदार्थं ऽपीत्यर्थः । पदार्थग्रहणं व्याप्तिसमाश्रयणार्थं ज्ञादिति स्वपदार्थान्वयपदार्थयोः समासः स्थात् । तत्पुरुष इति । वञ्चनीहिस्त्वन्यपदार्थो ऽवकाशः. [This word occurs only as a Tatpurusha. The quotation अन्यपदार्थो वञ्चनीहिः which is printed somewhere, is a misreading for अन्यपदार्थप्रधानो &c. See the following.] E. अन्य-पद and अर्थ.

अन्यपदार्थप्रधान Bahuvr. m. (-नः) (In Grammar.) Essentially qualified by, or essentially resting on the sense of another word, viz. a Bahuvrihi (see the preceding); in contradistinction from पूर्वपदार्थप्रधान, the quality of an Avyaybhāva, उत्तरपदार्थप्रधान, the quality of a Tatpurusha, and उभयपदार्थप्रधान, the quality of a Dvandva (Patanjali: इह कश्चित्समासः पूर्वपदार्थप्रधानः । कश्चिदुत्तरपदार्थप्रधानः । क-

श्चिदुत्तरपदार्थप्रधानः । कश्चिदुभयपदार्थप्रधानः । पूर्वपदार्थप्रधानो ऽवयवीभावः । उत्तरपदार्थप्रधानस्तत्पुरुषः । अन्यपदार्थप्रधानो वञ्चनीहिः । उभयपदार्थप्रधानो द्वन्द्वः ॥). E. अन्यपदार्थ and प्रधान; scil. समास.

अन्यपदार्थप्रधानता Tatpur. f. (-ता) (In Grammar.) The preponderance of the sense of another word, viz. in a Bahuvr.; see the preceding; e. g. उत्कृष्टवक्त्रमित्रादावन्यपदार्थप्रधानता (Kaiyyāṭa). Comp. the following. E. अन्यपदार्थ and प्रधानता.

अन्यपदार्थप्रधानत्व Tatpur. n. (-त्वम्) (In Grammar.) The same as अन्यपदार्थप्रधानता; e. g. स च यदि समाहरणं समाहार इति भावरूपसदान्वयपदार्थप्रधानत्वम् (Kaiyyāṭa). E. अन्यपदार्थ and प्रधानत्व.

अन्यपर Bahuvr. m. f. n. (-रः-रा-रम्) ¹Having some one or something else for one's object (e. g. of worship). (Comp. the following.) ²Expressing something else, having another sense, e. g. figurative speech; e. g. भेदी ध्वनेरपि दासुदीरितीत्यस्याभिधानमूला । अविवक्षितवाच्यो ऽन्यो विवक्षितान्वयपरवाच्यः । (comm. on the latter word: वाच्यं विवक्षितम् । अन्यपरं व्यङ्ग्यमिदम् । अथ हि वाच्यो ऽर्थः स्वरूपं प्रकाशयन्नेव व्यङ्ग्यार्थस्य प्रकाशकः). E. अन्य and पर.

अन्यपरत्व n. (-त्वम्) ¹The having some one or something else for one's object; e. g. अन्यपरत्वमविवेकानां तत्त्व. ²The expressing something else; e. g. in a Mim. Vārtt. of Kumārila: चदर्शनादिरोधकार्यवादानां चान्यपरत्वेन मुखवादप्राचलनात्. E. अन्यपर, taddh. aff. त्व.

अन्यपुष्ट Tatpur. m. f. (-ष्टः-ष्टा) The Kokila or Indian cuckoo (supposed to be reared by a crow). Comp. काकपुष्ट, अन्यभूत, अन्यवाप; e. g. उदितिरन्यपुष्टानामास्तेर्मै हतं मनः । उदितिरपि ते हूति मास्तेरपि दक्षिणैः ॥. E. अन्य and पुष्ट.

अन्यपूर्वा Bahuvr. f. (-वा) A woman who has been given to, or has had intercourse with, another man than the one to whom she is married; this may be the case if she is either a पुनर्भू or a सैरिणी; as a पुनर्भू (q. v.) again, she had either ceased to be a virgin before the nuptial ceremonies, or she had remained a virgin and become blemished through the repeated celebration of the marriage ceremonies; she is सैरिणी or licentious, if she leaves her husband and goes, out of lust, to a man of the same caste. A woman, however, is not considered to be a पुनर्भू, if she is left without a son and, by order of her Guru, is approached, for the sake of getting a son, by her brother-in-law, or a relative of the class of the Sapiṇḍas or a man of the same Gotra, either of them having been previously anointed with clarified butter. (According to the Mitākshara as founded on Yājñavalkya; Manu applies the term परपूर्वा, the same as अन्यपूर्वा, only to the licentious woman who leaves her husband for another man; Nārada uses the synonymous term परपूर्वा in a similar manner as the Mitākshara अन्यपूर्वा, but divides the पुनर्भू into three and the सैरिणी into four categories; for according to him a पुनर्भू may be either a virgin-woman who is blemished by having gone through the marriage ceremonies for a second time, or a woman who first has been given to one and then on account of her love, to another, or a woman who, in want of a brother-in-law, is given by her relations to a Sapiṇḍa-relative of the same caste; a सैरिणी a woman, whether having had children or

not, who, while her husband is alive, goes to another from lust, or a woman who leaves her infant husband for another man and later returns to the house of her husband; or a woman who after the death of her husband slights her brother-in-law and the other relations (she may approach) and goes from lust to another man, or lastly, a woman who has come from the country and, purchased with money, under the pressure of hunger and thirst gives herself up to another man. E. अन्य and पूर्व; scil. स्त्री.

अन्यभाव I. Tatpur. m. (-वः) The condition &c. of another; e. g. अन्यभावव्यावृत्तेः (comm.: अन्यस्य भावो ऽन्यभावः । अन्यभावाव्यावृत्तिः &c.).

II. Karmadh. m. (-वः) Another condition &c. (see the meanings of भावः).

III. Bahuvr. m. f. n. (-वः-वा-वम्) ¹ Having another condition. See आन्यभावः. ² Having affection or love for another; e. g. अनन्यभावे निवर्धमभाविते मनस्यवस्थायां भवत्य पूरयम् (comm. आन्यसिन्भावो यस्य तस्मिन्). E. अन्य and भावः.

अन्यभृत् Tatpur. f. (-त्) A crow (lit. nourishing another, viz. the Kokila, the crow being supposed to hatch the eggs of the cuckoo. Comp. अन्यपुष्ट, अन्यभृत्, अन्यवाप. The gender of this word is not defined in Hemachandra where it occurs; but it can scarcely be the masc.). E. अन्य and भृत्.

अन्यभृत् Tatpur. m. (-त्) The Kokila or Indian cuckoo. See अन्यपुष्ट and the preceding. E. अन्य and भृत्.

अन्यमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) ¹ Otherwise-minded, fickle-minded, versatile. ² Absent (mentally), inattentive, distracted. E. अन्य and मनस्.

अन्यमनस्क Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) The same as अन्यमनस्. E. अन्य and मनस्, samās. aff. कप्.

अन्यमातुज Tatpur. m. (-जः) A son born of another mother; the same as सापत्न, भिन्नोदर, अन्योदर्य. E. अन्य-मातृ and ज.

अन्यमानस Bahuvr. m. f. n. (-सः-सा-सम्) The same as अन्यमनस्. E. अन्य and मानस.

अन्ययोग Tatpur. m. (-जः) The junction or union with another or something else; e. g. अन्ययोगे ऽपि तत्सिद्धिनाज्ज्ञेनायोदाहृत (in the junction of the Soul with the other, i. e. with the Prakṛiti &c.). E. अन्य and योग.

अन्यराज Tatpur. m. (-जः) ¹ Passion &c. (see the meanings of राज) of another. ² Passion (&c.) for another (not: another passion &c., see अन्यद्राज). E. अन्य and राज.

अन्यराजन् Bahuvr. m. f. n. (-जा-जा-ज) Having some one for a master, subject to another. Comp. स्वराज् E. अन्य and राजन्.

अन्यराष्ट्रीय m. f. n. (-यः-या-यम्) Belonging to another kingdom. E. अन्य-राष्ट्र, taddh. aff. क्.

अन्यरूप I. Karmadh. n. (-पम्) Another shape.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Having another shape. E. अन्य and रूप.

अन्यरूपिन् m. f. n. (-पी-पिपी-पि) Having another shape. E. अन्यरूप, taddh. aff. इनि.

अन्यर्हि ind. Another time; the same as अन्यदा. E. अन्य, taddh. aff. हिच्. (This word is probably an irregular compound of अन्य and an obsolete locative of अहन्, another form of which is अहर्, the latter having passed into the state of an affix हि.)

अन्यस्यस्योपपत्ति Tatpur. f. (-त्तिः) The taking place (of some-

thing) in consequence of the symptom i. e. the existence (of something else) being found somewhere else; in a Nyāya Sūtra, where the possibility of non-existence is argued from the circumstance that the existence of the counter-entity might be elsewhere: असत्यर्थे नाभाव इति चेन्नान्यस्यस्योपपत्तेः 'if (you say that there is) no non-existence since the thing is not, it is not so, for (non-existence) might be, since (the counter-entity) might exist elsewhere'. E. अन्य (in the sense of a locative) -स्यस्य (of an instrum.) and उपपत्ति.

अन्यलिखित Karmadh. n. (-तम्) Another deed, another written document; e. g. हिमभिन्नकृतोऽनुष्टुभगदुर्लिखितेषु च । कर्तव्यमन्यलिखितं द्वेष लेखविधिः श्रुतः ॥. E. अन्य and लिखित.

अन्यलिङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Used in either of the three genders (as an adjective; lit. having the gender of the other word to which it refers); the same as वाच्यलिङ्ग. E. अन्य and लिङ्ग.

अन्यलिङ्गक Bahuvr. m. f. n. (-कः-का-कम्) The same as the preceding; e. g. अपहृः पुंसि काले च वामे खादन्त्यलिङ्गकः. E. अन्य and लिङ्ग, samās. aff. कप्.

अन्यलोह Karmadh. (?) m. n. (?) (-हः-हम्) Bell metal (according to a medical dictionary). E. अन्य and लोह.

अन्यवर्ण I. Karmadh. m. (-र्थः) ¹ Another colour &c. (see the meanings of वर्ण); e. g. (in Arithmetic) another symbol, राशिं तेन समुत्पाद्य कुर्याद्भूयो ऽपरां क्रियाम् । सङ्केतान्यवर्णेन कृत्वा पूर्वपदं समम् ॥.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another colour &c. E. अन्य and वर्ण.

अन्यवादित्व n. (-त्वम्) ¹ Speaking differently, e. g. speaking one thing and doing another, as: वैद्व्यं कीटित्वम् । अन्वाभिसंधानेनान्यवादित्वमन्यकर्तृत्वम्. ² (In Law.) Stating a cause or complaint in a different manner than originally. Comp. अन्यथावादित्व. E. अन्यवादिन्, taddh. aff. त्व.

अन्यवादिन् Tatpur. 1. m. f. n. (-दी-दिनी-दि) Speaking differently (e. g. speaking one thing and doing another); comp. the preceding.

2. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. अन्यथावादिन्. E. अन्य and वादिन्.

अन्यवाप Tatpur. m. (-पः) (ved.) The Kokila or Indian cuckoo (lit.: who sows for others, i. e. who gets eggs which are hatched by the crow; comp. अन्यभृत् &c. E. अन्य and वाप.

अन्यविक्रीत Tatpur. m. f. n. (-तः-ता-तम्) Sold by another (applied to property which has been sold without ownership; comp. अस्वामिविक्रीत). E. अन्य and विक्रीत.

अन्यबीज Tatpur. m. (-जः) Liter. born from another's seed, i. e. a boy who may be adopted as a son in want of a legitimate son (see चौरस) and become heir to the property, but who remains nevertheless the son of his real father; such substituted sons are the following eleven, each succeeding being inferior in degree to each preceding (according to the order assigned to them by Manu): the चेषज, दक्षिम (or दत्तक), कृत्रिम, गृहोत्पन्न (or गृहज), अपविज, वागीन, सहोद (or सहोदज), क्रीतक (or क्रीत), पीनर्भव, स्वयंदत्त and पारश्व qq. vv. See also अन्यबीजोत्पन्न, अन्यबीजसमुद्भव, अन्यशाखोद्भव, ग्रामुद्भायज and पुत्रप्रतिच्छेदक, पुत्रप्रतिनिधि. E. अन्य-बीज and ज.

अन्यवीजसमुज्ज्व Tatpur. m. (-वः) The same as the preceding.
E. अन्य-वीज and समुज्ज्व.

अन्यवीजोत्पन्न Tatpur. m. (-नः) The same as अन्यवीज.
E. अन्य-वीज and उत्पन्न.

अन्यव्रत Bahuvr. m. (-तः) One who has other vows or follows other practices. The vaidik commentators explain the word according to where it occurs either 'one whose practices are different from those enjoined by the sacred books i. e. impious, a demon' or 'one whose practices are different from human practices i. e. the Supreme Spirit'.
E. अन्य and व्रत.

अन्यशाखक Bahuvr. m. (-कः) ¹A Brāhmaṇa who has been abandoned by his school (comm. = स्वकीयशाखारहितः).
²One who has been given up by his own family (comm.

अन्य शाखाशब्दः पञ्चानरे संततिविशेषार्थः); comp. the following. E. अन्य and शाखा, samās. aff. कप्.

अन्यशाखोद्भव Tatpur. m. (-वः) Lit. Produced by another family, the same as अन्यवीज; e. g. अन्यशाखोद्भवो दत्तः पुत्रश्चोपनायितः । स्वगोत्रेण स्वशाखोक्तविधिना स्वशाखाभावे । (where in the two latter words शाखा means the vaidik school). E. अन्य-शाखा and उद्भव.

अन्यसङ्गम Tatpur. m. (-मः) ¹Meeting another man. ²Intercourse with another wife than one's own (in the latter meaning the word deserves notice for the shortening of अन्वा to अन्य); e. g. निरास भृङ्गं कुपितेव पक्षिणी न मानिनीयं सहते ऽन्यसंगमम् (comm. अन्वाशब्दस्य पुंवच्चेरिति — Vopad. 6. 4. — पुंवत्). E. अन्य and सङ्गम.

अन्यसाधारण Tatpur. m. f. n. (-णः-या-णम्) Similar to others, common. E. अन्य and साधारण.

अन्यसामान्य Bahuvr. m. f. n. (-न्वः-न्वा-न्वम्) Having the same qualities as others, common; e. g. सा कृतसामान्येन आवितावतत्त्वमुमगन्वसामान्येन । स्वं रहसा मान्येन स्वयंवरं स्मरति नाज्ञसा मान्येनः ॥. E. अन्य and सामान्य.

अन्यसृष्टि Tatpur. f. (-ष्टिः) (In the Sāṅkhya philosophy.) The evolution (of Pradhāna or Matter) for the sake of another (i. e. Purusha or Soul) viz., after one Purusha has been liberated: अन्यसृष्ट्युपराने ऽपि न विरज्यते प्रबुद्धरज्जुतत्त्वस्वेवोरगः. E. अन्य and सृष्टि.

अन्यस्त्री Tatpur. f. (-स्त्री) A woman not one's own. [In Rhetoric she is one of the three categories of the principal female character in a poetical composition (the two other being स्वस्त्री or स्वीया and साधारणस्त्री or सामान्यनायिका qq. vv.; the अन्यस्त्री or परकीया is either 'another's wife' or a 'damsel'; as 'another's wife' 'she is fond of festivals and the like opportunities, is a disgrace to her family, bare of modesty'; the 'damsel' is 'one not yet married, bashful and arrived at the period of youth'. Each of these two has again eight subdivisions; 'she may be one who has an obsequious lover, or one who is ill-treated, or one who goes after her lover, or one who is separated from him by a quarrel, or one who is neglected, or one whose lover is abroad, or one who is prepared in her house to receive him, or one who is longing in absence of her lover']. E. अन्य and स्त्री.

अन्यस्त्रीम Tatpur. m. (-गः) An adulterer. E. अन्यस्त्री and ग.

अन्यस्त्रीपुत्रोत्पादक Tatpur. m. (-कः) The father of a child by another man's wife. E. अन्यस्त्री and पुत्र-उत्पादक.

अन्वा. The feminine of अन्य 'other, different' &c. q. v. This word deserves notice only from the circumstance that it occurs in some vaidik passages with the udātta accent on the first syllable, instead of having this accent on the last syllable. [Śāyāna is not the author of the meaning 'never drying-up' and of an etym. 'अ and न्वा, contracted of नि-वा' which have been lent to this word by a new kind of vaidik exegesis.]

अन्वाद Bahuvr. m. f. n. (-दः-दा-दम्) Without food, foodless; e. g. आदरेण गर्मं चकुर्विषमेष्वसंघसाः । व्यामुवन्तो दिशो ऽन्वादान्कुर्वन्तः सन्धान्दरीन्. E. अ priv. and वाद.

अन्वादृष Tatpur. m. f. n. (-षः-वा-षम्) The same as अन्वा-दृम्. [This word is given on the authority of the Siddhānta Kaum. fol. 181 a. l. 14. ed. Calc. and on that of Durgādāsa's comm. on Vopadeva 26. 83. 85: it is not mentioned, however, in the commentaries of the Dhātupāthas, nor by the author of the Kāśikā who in his gloss on a Vārttika to Pāṇ. III. 2. 80. gives only the words: तादृष, यादृष, ईदृष and कीदृष; Patanjali and his commentators do not even speak of the Vārttika on which the Kāś. has founded तादृष &c., the only word of a similar formation, viz. सदृष, being mentioned by Patanjali in his gloss on a Vārtt. to Pāṇ. VI. 3. 89. It will appear therefore, that अन्वादृष does not belong to the older period of the classical Sanskrit.] E. अन्व and दृष (दृम्, kṛit aff. क्त) with the prolongation of the middle vowel.

अन्वादृम् Tatpur. m. f. n. (-ङ्-ङ-ङ्; the nom. sing. in the ved. -ङ्-ङ-ङ्) Looking different, looking as if being another. (According to a comm. also in the sense: seeing like another, being an object of knowledge (?): अन्यमिवैवं पश्यन्ति जना इत्यन्वादृङ् । अन्वादृश्यः । अन्य इवाहं पश्यति ज्ञानविषयो भवति इति वा.) Comp. the preceding and the following. E. अन्व and दृम् (दृम्, kṛit aff. क्तिन्) with the prolongation of the middle vowel.

अन्वादृश Tatpur. m. f. n. (-शः-शी-शम्) The same as अन्वा-दृम्. E. अन्व and दृश (दृम्, kṛit aff. क्त) with the prolongation of the middle vowel.

अन्याधिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) Occupied &c. by another, e. g. अन्याधिष्ठिते पूर्ववदभिज्ञापान् (comm. अन्यैर्विधिधिते ग्रीष्मादौ संसर्ग एव तेषां न तु नियेषादिदुःखम् &c.). E. अन्य and अधिष्ठित.

अन्याधीन Tatpur. m. f. n. (-नः-ना-नम्) Subject to others, dependant. E. अन्य and अधीन; but according to the gramm. authorities from अन्य-अधि, taddh. aff. ख; or अन्य, taddh. aff. सधीन; see s. v. अधीन.

अन्यानुष्ठान Tatpur. (-नम्) Doing something else, e. g. अन्य-दुहिष्णान्यानुष्ठानम्. E. अन्य and अनुष्ठान.

अन्याय Tatpur. m. (-यः) ¹No-rule, no authority, a word, a sentence &c. which is not binding; used in this sense especially in philosophical Sūtras; e. g. in the Mīmāṃsā Sūtras, अन्यायज्ञानेकशब्दत्वम्; or अन्यायश्च कृते ऽभ्यासः; or अन्यायो वानारश्चविधानात् &c. &c. ²Unlawfulness, injustice, an unlawful act; e. g. न्यायापेक्षं यदनेन राज्ञा ज्ञानकृतं भवेत् । तदप्यन्यायविहितं पुनर्न्याये निवेशयेत्; or अन्यायेन हता भूमिरन्यायेन तु हारिता । हरतो हारकस्यापि दहत्यासप्तमं कुलम्. ³Impropriety, improper conduct; e. g. इति मतिमानाश्चान्यायमनाशङ्का विवृतिमानाश्चान्यायम् (comm. अस्मां दमयन्त्यामन्यायं परस्वमिवावस्यमनाशङ्का &c.); or

नरकसावतारो ऽयं प्रबन्धो ऽस्माकमागतः । अवेष्टा यदि हा-
न्यादादनेनात्सामहे वयम् (comm. अन्यादादनीचिह्नात्). E.
अ neg. or deter. and न्याय.

अन्याददत्त Tatpur. m. (-दत्तः) Unjust punishment. E. अन्याय
(in the sense of an instrum.) and दत्त.

अन्यादवर्तिन् Tatpur. m. f. n. (-ती-तिनी-ति) ¹ Acting unlaw-
fully. ² Following evil courses, indecorous. E. अन्याय and
वर्तिन्.

अन्यादवृत्त Tatpur. m. f. n. (-त्तः-ता-तम्) The same as the
preceding. E. अन्याय and वृत्त.

अन्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अन्या-
यवर्तिन्. E. अ neg. and न्यायिन्.

अन्याय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) ¹ Not binding, not
authoritative, not admissible; see the following. ² Unlaw-
ful, unjust, e. g. न्याय्यं स्वं नेच्छते कर्तुमन्याय्यं वा करोति यः.
³ Improper, indecorous. E. अ neg. and न्याय्य.

अन्याय्यत्वं n. (-त्वं) The not being authoritative, not having
binding power, not being admissible; e. g. ब्राह्मणवाक्यस्य
विधायकत्वाद्ग्राह्यार्थत्वेन विधौ लक्षणाया अन्याय्यत्वात् &c.
or स्वायत्ते वैकाशपदे प्रयोज्ये ऽवाचकपदप्रयोजनस्यान्याय्यत्वा-
द्विज्ञेयार्थं युक्तम्. ¹ Unlawfulness, injustice. ² Impropiety.
E. अन्याय्य, taddh. aff. त्व.

अन्यार्थ I. Karmadh. m. (-र्थः) Another or different sense,
meaning, purpose; e. g. तथा चान्यार्थदर्शनम् (comm. अन्वा-
चो ऽपि चैतमर्थं दर्शयति) or अन्यार्थे च (a Vārttika to several
rules of Pāṇini as to VI. 3. 2, VI. 3. 5, VI. 3. 9). Also अ-
न्यदर्थ.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another or
different sense, meaning, purpose; e. g. अन्यार्था वा पुनः
मृतिः; or अन्यार्थस्य परामर्शः (comm. इत्यत्र जीवपरामर्शो
ऽन्यार्थो ब्रह्मोपदेशप्रयोजनकः); or अन्यार्थं तु भूमिनिः प्र-
ज्ञाख्यानाभ्यामपि चैवमेके. — अन्यार्थम् on behalf of some
one or of something else. Also अन्यदर्थ. E. अन्य and अर्थ.

अन्यार्थक Bahuvr. m. f. n. (-कः-का-कम्) Having another or
different sense, meaning, purpose; e. g. अन्यस्यान्यार्थकं वा-
क्यमन्यथा योजयेद्यदि । अन्यः शेषेण काक्षा वा सा वक्रोक्ति-
यतो द्विधा. E. अन्य and अर्थ, samās. aff. कप्.

अन्यार्थस्वीकार Tatpur. m. (-रः) Adopting another sense,
taking (a passage) in a different or opposite sense than its
own; e. g. परिसंख्या दोषव्यदुष्टा । स्वार्थत्वागो ऽन्य-
र्थस्वीकारः प्राप्तबाधश्चेति चयो दोषाः । E. अन्यार्थ and
स्वीकार.

अन्याशा Tatpur. f. (-शा) The hope &c. (see आशा) of an-
other. Comp. अन्यदाशा. E. अन्य and आशा.

अन्याशिस Tatpur. f. (-शीः) ¹ A blessing &c. (see आशिस)
of another. ² A blessing &c. (see आशिस) from another.
Comp. अन्यदाशिस. E. अन्य and आशिस.

अन्याश्रय Tatpur. n. (-श्रम) ¹ Resorting to, or going to, an-
other. ² Devolving on another (as an inheritance); e. g.
पुत्रे सति द्रव्यस्यान्याश्रयणासंभवात् &c. E. अन्य and आ-
श्रय.

अन्याश्रित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Resorted to, or
gone to, another; e. g. a wife (comp. अन्यपूर्वा and परपूर्वा):
अन्याश्रितेषु दारेषु परपत्नीसुतेषु च । मृतेष्वामृतं मुष्यति चि-
रायैव द्विजोत्तमाः. ² Devolved on another (as an inheri-
tance); see the following. E. अन्य and आश्रित.

अन्याश्रितद्रव्य Bahuvr. m. (-वः) (In Law.) One whose pa-
ternal or maternal inheritance has devolved upon another;
as is the case for instance, when the son is incapacitated
for receiving the patrimony through blindness, deafness or
other legal disabilities (comm.: अन्यमाश्रितमन्याश्रितं मातु-
पितुसंबन्धिद्रव्यं वस्त्रासावन्याश्रितद्रव्यः). E. अन्य- आश्रित
and द्रव्य.

अन्याश्रितधन Bahuvr. m. (-नः) (In Law.) The same as the
preceding. E. अन्य- आश्रित and धन.

अन्याश्रितभार्या Karmadh. f. (-र्या) A wife who has gone to
another man than her husband. Comp. अन्यपूर्वा and पर-
पूर्वा. E. अन्य- आश्रित and भार्या.

अन्यास Tatpur. m. (-सः) Not comprehending mentally &c.
(see the meanings of न्यास); e. g. सान्यास q. v. E. अ neg.
and न्यास.

अन्यासक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Attached to some
one or something else. ² Intent on something else, absent
(mentally). E. अन्य and आसक्त.

अन्यासाधारण Tatpur. m. f. n. (-णः-णा-णम्) Not common
with others, uncommon, own, peculiar. E. अन्य and आसा-
धारण.

अन्यासा Tatpur. f. (-सा) The residence &c. (see आसा) of
another. Comp. अन्यदासा. E. अन्य and आसा.

अन्यासित Tatpur. m. f. n. (-तः-ता-तम्) Occupied &c. (see
आसित) by another. Compare अन्यदासित. E. अन्य and
आसित.

अन्यून Tatpur. m. f. n. (-नः-ना-नम्) Not deficient, not de-
fective, entire, complete, much; e. g. अन्यूनं गुणममृतस्य
धारयन्ती संपुष्पसुरितसरोरहावतंवा. E. अ neg. and यून.

अन्युनाङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा or -ङ्गी-ङ्गम्) Not being
deficient in a limb, not having a limb too little. E. अ neg.
and यूनाङ्ग.

अन्युनाधिक Tatpur. m. f. n. (-कः-का-कम्) Neither deficient
nor exuberant, neither too little nor too much. E. अ neg.
and यून- अधिक (Dwandwa).

अन्युन्नति Bahuvr. m. f. n. (-तिः-ति-ति) Of great elevation,
very high; e. g. अन्युन्नतयो ऽतिमावपुषवः पृथ्वीधरश्रीभूतः
&c. E. अन्यून and उन्नति.

अन्येषु 1. m. f. n. (-ष्कः-ष्का-ष्कम्) Occurring every other
or following day, diurnal, daily.

2. m. (-ष्कः) (In Medicine.) A fever which recurs at the
same hour daily, a quotidian fever (scil. ज्वर); comp. ऐ-
काहिकज्वर. E. अन्येषुस्, taddh. aff. कप्.

अन्येषु ind. ¹ On the other or following day. ² The other
day, one day, once (past or future); e. g. परेष्वन्येषु पूर्वेषु-
रन्येषुयापि चिन्तयन् । वृद्धिचयी मुनीन्द्राणां प्रियंभापुक्ता-
मगात् (where अन्येषुस् is explained चिरातिक्तास्ती चिरगा-
मिनि दिवसे). E. अन्य, taddh. aff. एषुस्; but more pro-
bably a Karmadh. of an obsolete loc. of अन्य and an ob-
solete genitive of दिव; see the Preface.

अन्योदा Tatpur. f. (-दा) The wife of another; in Rhetoric a
female character as a subdivision of the अन्या or अन्यस्त्री
q. v. Also परोदा. E. अन्य and उदा.

अन्योति Tatpur. f. (-तिः) ¹ Assistance &c. (see उति) of an-
other. ² Assistance &c. (see उति) by another. Comp. अन्य-
इति. E. अन्य and उति.

अन्योन्य Tatpur. m. f. n. (-नः-ना-नम्) The same as अन्य-
वीजः; e. g. अन्योन्या प्रवासीह (scil. शास्त्रीया). E. अन्य
and उत्पन्न.

अन्योन्य Tatpur. m. f. n. (-कः-का-कम्) Sorrowing &c. (see
उत्सुक) for another. Comp. अन्यदुत्सुक. E. अन्य and उत्सुक.

अन्योदय 1. m. f. n. (-र्चः-र्चा-र्यम्) Born in the womb of an-
other, born by another mother.

2. m. (-र्चः) A half-brother by the same father but by a dif-
ferent mother. Comp. अन्यमातुः. E. अन्वा-उद्, taddh. aff. यत्.

अन्योन्य (usually written अन्योन्य) Tatpur. (see सर्वनामन्)

1. m. f. n. (-न्यः-न्या-न्यम्, not. अन्योन्यद्; in the other cases
it follows the declension of अन्य q.v.) One-another, mutual. —

^a The verb in connexion with अन्योन्य stands (acc. to Pān.) in
the Parasmaipada, not in the Ātmanepada; e. g. अन्योन्यस्य
व्यतिपुनक्ति, अन्योन्यस्य व्यतिपुनक्ति. — ^b If अन्योन्य refers

to the subject of the sentence and the subject is a mascu-
line, it is possible to consider it as consisting of two dis-
tinct not compound words अन्य, the former being a nomi-
native as attribute to the subject, while the latter assumes
the case required by the sentence (see the Etym.); e. g.

अन्योन्यमाह्वयन्ती तु मत्ताविव महागवी; or ते अन्योन्यमभि-
संमुखं क्षिपन्ती नामभिर्मियः; or ... कपिराचसाः। अन्योन्येना-
भ्यसूयन्त विमर्दमसहन्त च; or in sentences in which the gerond
is used elliptically; e. g. ताभ्यामन्योन्यमासाद्य समवाप्यत सं-
ग्रामः. — ^c There are however many instances in which

अन्योन्य does not refer to the subject, or in which it is the
attribute of a subject which is not a masculine and there-
fore cannot be looked upon otherwise than as a compound;
e. g. अन्योन्येन हतम्; or अन्योन्येन दत्तम्; or अन्योन्येन पु-
ष्करैरामृग्यन्ती दानोन्नेदादुसर्गमुपवासाः; or as an attribute
of a neuter प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम्; and
the same must be observed of all the words in which अन्योन्य
is the first part of a compound; comp. e. g. the following

articles and अन्योन्यतस्. ^d अन्योन्यम् is frequently used ad-
verbially, e. g. यद्यप्यन्तनामन्योन्यं भेदवाक्यवदभेदवाक्यान्वपि
सन्ति तथापि नदितं नात्यन्तमभेदः. — अन्योन्यम् or अन्योन्याम्
are used optionally in the sense of an accusative, if the
subject to which they refer is either a feminine or a neuter;

e. g. अन्योन्यमिमे ब्राह्मणी भोजयतः; or — अन्योन्यां भोजयतः;
अन्योन्यमिमे ब्राह्मणकुले भोजयतः; or — अन्योन्यां भोजयतः;
these are the instances given by Patanjali on the Vārttika

12 to Pān. VIII. 1. 12, and because they show either word
as representing in meaning the accus. of अन्योन्य, some
grammarians ('of the East', according to the Praudhaman-
oramā on the same rule) contend that the option is re-
stricted to the meaning of this case, but that अन्योन्यम् alone

is admissible when expressing adverbially the sense of the
other cases. Others, on the contrary, maintain that the quoted
words are intended by Patanjali merely as an instance and
that the option extends also to sentences in which अन्योन्यम्
would imply the sense of an instrumental &c. Bhaṭṭoji, re-
ferring in the Siddh. Kaum. on the quoted rule to Patanjali's

gloss on the 5th Bhāṣyakārikā to Pān. IV. 1. 3, sides with
the former opinion. (Praudham. यदपि तृतीयादिषु पुंवदिति
प्राची यन्त्रं व्याचक्षाणा आहुः। तृतीयादिषु पुंवद्भावविशेषः।
तेन टाप् न। अत्र तृतीयादिष्विविवक्षितम्। द्वितीयाद्यामपि पुं-

वत्त्वस्येष्टत्वादिति। तद्विषयम्। पुंवत्त्वं विशेष इति विशेषाभिधा-
नमविवक्षितमिति च स्वीकृतेः। परस्परव्याधात्। मूलकता पुंव-
द्भावस्यास्युत्पत्तात्। तद्वन्व्याजस्यैव व्याख्यातत्वाच्चेति दिक्।);
Jayamangala, however (in the printed ed. of the Bhaṭṭikāvya)
differs materially from either of the quoted authorities; for in
his comment on Bhaṭṭik. 8. & he not merely quotes apparently
a Vārttika which varies in important points from that of Pa-
tanjali, but justifies अन्योन्यम् of the text by adding: स्त्रीपुं-
सकवीरामभाव इति वक्तव्यम् 'if the subject is a feminine or a
neuter, the form अन्योन्याम् is not admissible' (the subject of
the commented sentence being उदन्वान् and the femin. रा-
चसी); yet the correctness of the printed text alluded to is
very doubtful; for the E. I. H. Ms. 544 reads this comm. thus:
अन्योन्यमित्यादि। अन्योन्यमित्यस्येत्यर्थः। कर्मव्यतीहारे सर्वना-
ची द्विर्भवतः। समासवच्च वक्तव्यम्। यदा समासवत्तदा पूर्वप-
दस्य प्रथमेकवचनम्। उत्तरपदस्याभाव इति वाच्यम्। अन्यो-
न्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaṭṭ.
I. 21.) — As regards the classical literature there can be no
doubt that the adverbial use of अन्योन्यम् prevails almost ex-
clusively over that of अन्योन्याम्. ^e The Gaṇaratnamaho-
dadhi (which mentions अन्योन्य among the सर्वनामन् q.v.) gives
अन्योन्यस्य in the Gaṇa चादि, imparting to the genitive the
value of an adverb or that of अन्योन्यम्; but the instance,
Vardhamāna gives in his comm. on this work, 'अन्योन्यस्य
क्षरति' is not happy, as the genitive could be the legitimate
government of क्षरति; 'अन्योन्यस्य भोजयति', the instance
of the Kāśikā to Pān. VIII. 1. 12. Vārtt. 11; 'अन्योन्यस्य व्य-
तिपुनक्ति' of Patanjali to Pān. III. 1. 16. and 'अन्योन्यस्य व्य-
तिपुनक्ति' of the Kāś. to the same rule, seem more to the
purpose; but the occurrence of the genitive in the sense of
other cases is, in general, rare. — Comp. इतरतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode
of elegant expression; viz. conveying the mutual relation
or intimacy of two objects by representing them as the
mutual cause of the same action ('अर्चयोरैकक्रियामुखेन
परस्परं कारणत्वे सत्यन्योन्यं नामालंकारः'), e. g. 'she shineth
through thee and thou shinest through her, like as the
moon shineth through the night and the night shineth through
the moon'. E. अन्यस् and अन्य. [The oldest grammatical
authorities do not consider अन्योन्य as a compound, but
take अन्योन्येन and other cases as consisting of the two dis-
tinct words: the nomin. of अन्य and the instrum. of अन्य
&c.; see Vārtt. 11 to Pān. VIII. 1. 12. and the remark of
Kaiyaṇa: तच्च वक्तव्यमहदाद्वयोन्यशब्दे समासवद्भावभावा-
त्सुष्ठु भवति। नापि समासात्तदात्तत्वमित्यादिद्विगुण-
त्वं भवति (comp. Pān. VIII. 1. 3); but it results from the
foregoing statement that this etym. cannot be entertained.
Jayamangala on the Bhaṭṭikāvya 17. & appears to consider
अन्योन्य not as a Tatpur., but as Karmadh. (in explaining
अन्योन्यम् by 'अन्यस्य अन्यस्य'), probably in thinking of Pān.
VIII. 1. 11. which applies to VIII. 1. 12; but the possibility
of this application is removed by the quoted words of
Kaiyaṇa and by the general remark he appends to the
Vārttikas of VIII. 1. 12, viz. वार्तिकेषु कर्मधारयवदिति न
संबध्यत इति सुबोधोपादि न भवति. A modern theory takes
अन्योन्य for a compound (it does not say which), but calls

the former part of this word a 'benumbed' nominative. It seems, however, that the sense and accent of the word (it is udatta on the second syllable) decide in the first place for its being a Tatpur., and secondly its form, that it belongs to that class of compounds in which the former part has received a further development by means of an affix स्, the function of which स् apparently consists in producing a stronger relation between the two parts of the compound and consequently a more intense unity of notion, than would be expressed without this स्; comp. e. g. the derivatives of सम्-ङ् and संस्-ङ्, परि-ङ् and परिस्-ङ्, अप-ङ् and अपस्-ङ्; आ-चर्य and आम्-चर्य, अप-कर and अपस्-कर &c. and such words as हरिम्-चक्र, ज्वस्-गुन्द, बृहस्-पति, प्रायम्-क्षिति &c. &c. (comp. Pān. VI. 1. 135-137.) which resemble closely in formation अन्योन्य (and the synon. परस्पर); the accent of this word would then fall under the category of Pān. VI. 2. 2.]

अन्योन्यकृत Tatpur. m. f. n. (-तः-ता-तम्) Done by one to another, done mutually; e. g. अशङ्कतान्योन्यकृतं खलीकम्. E. अन्योन्य and कृत.

अन्योन्यजनन Tatpur. (In the Sāṅkhya philosophy.) 1. n. (-नम्) The producing each other; see the following.

2. m. (-नः) Producing each other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv. 'as a lump of clay produces a jar'; comp. also अन्योन्यमिषुन, अन्योन्याभिभव, अन्योन्याश्रय, अन्योन्यवृत्ति. [In the Sāṅkhya-kārikā v. 12, where these terms occur 'अन्योन्याभिभवाश्रयजनमिषुनवृत्तयस् गुणाः' Vāchaspati combines वृत्ति with each of the former and analyses therefore अन्योन्याभिभववृत्ति &c., while Gauḍapāda takes अन्योन्यवृत्ति for a separate condition.] E. अन्योन्य and जनन.

अन्योन्यजननवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of producing each other; see the preceding. E. अन्योन्यजनन (1.) and वृत्ति.

अन्योन्यतस् adv. Mutually; e. g. ये ऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पीडयन्ति; or ते ऽन्योन्यतो ऽसुराः पार्श्वहरताः &c. E. अन्योन्य, taddh. aff. तसि.

अन्योन्यत्वाग्नि Tatpur. m. f. n. (-गी-गिनी-गि) One leaving the other; e. g. पितृपुत्रसुभ्रातृदम्पत्याचार्यशिष्याः । एवामपतितान्योन्यत्वानी च शतदशमाह (Yājñ. 2. 237, which verse however reads thus in the present ed. of the Vivādachint. p. 98 ll. 20. 21: पितापुत्रसुभ्रातृ०० । एवामपतितानां च त्वागी &c.; but comp. also p. 99 l. 10-12). E. अन्योन्य and त्वाग्नि.

अन्योन्यपचनचन Tatpur. n. (-नम्) (In Algebra.) Mutual transposition (of a divisor &c. in the rule of proportions); e. g. पञ्चमनवराशिकादिषु ऽन्योन्यपचनचनं प्रसङ्गिदम्. E. अन्योन्य-पच and नचन.

अन्योन्यभाजित Tatpur. m. f. n. (-तः-ता-तम्) Divided by each other; e. g. वर्षाश्रितमुजघतिस्वमुभयचान्योन्यभाजितं मुखयेत्. E. अन्योन्य and भाजित.

अन्योन्यभेद Tatpur. m. (-दः) Mutual dissension or enmity; e. g. अन्योन्यभेदो धातुषाम्. E. अन्योन्य and भेद.

अन्योन्यमिषुन (In the Sāṅkhya philosophy.) I. Tatpur. n. (-नम्) Mutual copulation or union (see the following).

II. Bahuvr. m. (-नः) Consorting or joining mutually; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'they consort like males and females;

sattva consorts with rajas, rajas with sattva, and tamas with rajas and sattva'. Compare the following and अन्योन्यजनन. E. अन्योन्य and मिषुन.

अन्योन्यमिषुनवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya phil.) Having the nature of consorting or joining mutually; see the preceding and अन्योन्यजनन. E. अन्योन्यमिषुन (I.) and वृत्ति.

अन्योन्यविभाज Tatpur. m. (-नः) (In Law.) Mutual partition made by the sharers of an inheritance without the presence of any other persons. E. अन्योन्य and विभाज.

अन्योन्यवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) One calling the other into action, reciprocally causing each other to act; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'one being or acting in the other; as a handsome and well behaved woman is at the same time a source of delight to every one else and one of misery to the other wives of her husband, as well as one of bewilderment to enamoured damsels, in the same manner sattva calls into existence rajas and tamas &c.', other similes being used to illustrate that rajas causes the action of sattva and tamas, and tamas that of sattva and rajas. (Vāchaspati does not recognise this condition of the three qualities; see अन्योन्यजनन.) E. अन्योन्य and वृत्ति.

अन्योन्यवैर I. Tatpur. n. (-रम्) Mutual enmity.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Hostile one to the other, hating each other; e. g. लोकः.... अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः. E. अन्योन्य and वैर.

अन्योन्यव्यतिकर Tatpur. m. (-रः) Mutual influence; e. g. of differently coloured rays on each other: अन्योन्यव्यतिकरवाप-भिर्विचित्रैरचक्षुष्यमणिजम्भिमयैः. E. अन्योन्य and व्यतिकर.

अन्योन्यव्यतिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Mutually combined. E. अन्योन्य and व्यतिषक्त.

अन्योन्यसंश्रय I. Tatpur. m. (-यः) Mutual relation, as that of cause and effect.

II. Bahuvr. m. f. n. (-यः-या-यम्) Mutually related, as cause and effect; e. g. अन्योन्यसंश्रयं त्वेतावत्प्रत्यये विदधते (Patanjali: अन्योन्यसंश्रयं त्वेतावदिति । स्त्रीकृतः शब्दः । शब्दकृतं च स्त्रीत्वम् । एतदितरेतराश्रयं भवति &c.; Kaiyyāṭa: अन्योन्यसंश्रयमिति । ज्योतिःप्रकाशयोः प्रत्ययेन कार्यकारणभावावगमात् &c.). E. अन्योन्य and संश्रय.

अन्योन्यसंयोग Tatpur. (-नः) Mutual union, e. g. इच्छाया-न्यसंयोगः कन्यायाश्च वरस्य च (Manu 3. 32, where अन्योन्य seems displaced, as it more properly belongs to इच्छाया; Kullūka: कन्याया वरस्य चान्योन्यानुरागिण्यः परस्परसंयोगः &c.). E. अन्योन्य and संयोग.

अन्योन्यसम्पद Tatpur. f. (-तः) Mutual power or good qualities, e. g. अवादायुः शनैर्यक्षा जाता नर्तयमानवत् । नाषा-सयता संयता अतवी ऽन्योन्यसंपदः; (this compound seems however to be a poetical liberty in Bhāṭṭik. 8. 81, instead of अन्योन्यं सम्पदः 'the seasons frightened did not check each other in their charms' not: the charms of each other.) E. अन्योन्य and सम्पद.

अन्योन्यसपिच Tatpur. m. f. n. (-चः-चा-चम्) Relating to one another, mutually connected. E. अन्योन्य and सपिच.

अन्योन्यहस्तकलित Tatpur. m. f. n. (-तः-ता-तम्) Held reciprocally in (his several) hands. This word occurs in an example of permutation, given in the Līlavatī, where the

question is put, 'how many are the variations of form of the god Śiva by the exchange of his ten attributes held reciprocally in his hands viz. the rope, the elephant's hook &c., as those of Vishṇu by the exchange of the mace &c.?' (the practical purpose apparently being to know the number of variations that may be effected in the representation of the idol): पाशाङ्कुशाहिमङ्ककपाशमूलेः । खट्वाङ्गशक्तिशरचापयुतेर्भवन्ति । अन्योन्यहस्तकक्षितिः कति मूर्तिभेदाः शङ्खोहरैरिव मदारिसरीवशङ्खैः (The answer is in the case of Śiva: 3628800; in that of Vishṇu: 24; and Colebrooke adds (Alg. p. 124 note): 'the 24 different representations of Vishṇu, arising from his diversity in the manner of placing the weapons or attributes in his four hands, are distinguished by as many discriminative titles of the god allotted to those figures in the theogonies of the Purāṇas. It does not appear that distinct titles have been in like manner assigned to any part of the more than three millions of varied representations of Śiva'.) E. अन्योन्य-हस्त and कक्षित.

अन्योन्यहाराभिहत Tatpur. m. f. n. (-तः-ता-तम्) Reciprocally multiplied by the denominators; e. g. अन्योन्यहाराभिहती हरांशो राक्षोः समच्छेदविधानमेवम् 'the denominator and numerator of two quantities being multiplied reciprocally by their denominators, (the quantities) are thus reduced to the same denominator'. E. अन्योन्य-हार and अभिहत.

अन्योन्यापहत Tatpur. m. f. n. (-तः-ता-तम्) Taken secretly by one from another; (property taken thus and discovered at a partition of inheritance is divided again in equal portions among the heirs.) E. अन्योन्य and अपहत.

अन्योन्याभाव Tatpur. m. (-वः) (In the Vaiśeṣika philosophy.) Mutual negation, one of the four divisions of अभाव q. v.; viz. that kind of negation or mutual exclusion which is held to exist between notions that have no property in common; indifference considered as a negation of heterogeneous notions; as if one says: 'shape' is not 'jar' ('अन्योन्याभावत्वं तादात्म्यसंबन्धावच्छिन्नप्रतियोगिताकाभावत्वम्'). This notion is different therefore from that of पृथक्त्व q. v. E. अन्योन्य and अभाव.

अन्योन्याभावत्व n. (-त्वम्) The category of अन्योन्याभाव q. v. E. अन्योन्याभाव, taddh. aff. त्व.

अन्योन्याभिभव (In the Sāṅkhya philosophy.) I. Tatpur. m. (-वः) The dominion of one over the other (see the following).

II. Bahuvr. m. (-वः) One predominating over the other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; viz. when *sattwa* prevails, it overpowers *rajas* and *tamas* &c. Compare the following and अन्योन्यजनन. E. अन्योन्य and अभिभव.

अन्योन्याभिभववृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of predominating the one over the other; see the preceding and अन्योन्यजनन. E. अन्योन्याभिभव (I.) and वृत्ति.

अन्योन्यार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having the sense of 'mutual', e. g. the particle च or the words इतरेतर, परस्पर. E. अन्योन्य and अर्थ.

अन्योन्याश्रय I. Tatpur. m. (-वः) ¹Mutual relation; e. g. भाविः प्रत्ययसर्वेर्विना लिङ्गं न लिङ्गेन तन्मात्रसर्वेण च विना भावनिर्वृतिर्न वीजाङ्कुरावन्त्योन्याश्रयः. ²The

resting on one another, reciprocal support; see अन्योन्याश्रयवृत्ति.

II. Bahuvr. m. (-वः) ¹(In the Nyāya philosophy.) Founded on the mutual relation (between two objects), one of the five modes of a तर्क (q. v.), viz. an *argumentatio ad absurdum*, which consists in founding a premise on the imaginary relation between two objects and in drawing a conclusion from it which is inadmissible. This kind of argumentation may again 'be threefold according to whether the argument of the premise is taken from the notion of origin or from that of actuality or from that of comprehension' ('स चोत्पत्तिवृत्तिवृत्तिद्वारा चेष्टा । तदपेक्षपेक्षितविवर्तनो ऽ निष्ठप्रसङ्गः ॥'). For the other four modes of a तर्क see: आत्म्याश्रय, चक्रवर्त्त, चक्रवर्त्ता and तदन्वयाधितार्थप्रसङ्ग. [A commentator of the Sāṅkhya-Pravachana applies three of these terms to the explanation of the Sūtra: 'तद्योगे तत्सिद्धावन्त्योन्याश्रयत्वम्' in this manner: 'अविद्यायोमादविद्यासिद्धौ चान्योन्याश्रयत्वमात्म्याश्रयत्वमनवस्था चेति त्रयः ॥'.] ²(In the Sāṅkhya philos.) Resting on one another, supporting one another; a property of the three गुण or qualities सत्त्व, रजस् and तमस्, 'these qualities resting on each other like binary atoms'; see अन्योन्यजनन and अन्योन्याश्रयवृत्ति. E. अन्योन्य and आश्रय.

अन्योन्याश्रयत्व n. (-त्वम्) Argumentatio ad absurdum; see the preceding. E. अन्योन्याश्रय, taddh. aff. त्व.

अन्योन्याश्रयवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of resting on one another, of supporting one another; see अन्योन्यजनन and अन्योन्याश्रय. E. अन्योन्याश्रय and वृत्ति.

अन्योन्योक्ति Tatpur. f. (-क्तिः) Conversation, discourse. E. अन्योन्य and उक्ति.

अन्योन्योपहव Bahuvr. m. f. n. (-वः-वा-वम्) Calling each other. E. अन्योन्य and उपहव.

अन्वय ind. ¹Following, after. ²Favourably, friendly disposed; e. g. अन्वयभूयासी or अन्वयभूत्वासी; comp. अन्वयभावम्. E. The neuter of अन्वय q. v.

अन्वयवम् Avyayibh. ¹After, afterwards. ²Immediately, instantaneously. E. अनु and अन्वि, samās. aff. टच् (according to a Gaṇa to Pāṇini; the comm. on the Amarak. and Vijnāneswara in the Mitākshara derive it from अनु and अन्वि (= इन्द्रिय): 'अनुगतमन्वयम्'; equally so Vallabhagaṇi on Hemachandra 'अन्वयस्य पञ्चादन्वयम्'. The second meaning would arise according to Vijnān. from rendering the word 'यावद्दर्शनम्, as far as a glance'. But it is more probable to consider अन्वय as a deriv. from अन्वि with अनु, kṛit aff. क्त.

अन्वयरसन्धि Tatpur. m. (-न्धिः) (In vaidik Grammar.) A technical name for certain Sandhi or meeting of letters at the end and beginning of words; viz. ^a when a final vowel or एवः, स्तः or सः are followed by a consonant (the Visarga of these three words then being dropped); see अनुलोम; ^b when a final consonant is followed by an initial vowel; see प्रतिषोम; ^c when a final Visarga is followed by a consonant called जप्पन् q. v. which itself is followed by a surd or hard consonant (the preceding Visarga then being dropped, e. g. समुद्रा स्तः, instead of समुद्राः स्तः); see वक्तु; ^d when the particle ईम् is followed by the words

जर्मन्, नावः, वत्सम्, मुजन्ति, पुच्छते, सखायः, विद्याय, पुनर्, रिशन्ति and रश्म (the final म् of रश्म then being dropped). E. अनु-अचर and सन्धि.

अन्वगभावम् Tatpur. ind. Favourably or friendly disposed; e.g. नामग्राहं कपिभिरश्विनैः सुयमानः समन्तादन्वगभावं र-
घुपुत्रभयोर्वीर्येण विराजन् किष्किन्ध्याद्रिं न्वविशत्.
(The same meaning may be expressed also by अन्वगभूय or अन्वगभूता; but in neither case these words mean 'after'.)

E. अन्वक् and भावम् (भू, kṛit aff. समुच्).

अन्वच् Tatpur. m. f. n. (-न्वच्-भूची-न्वक्; न्वच्म-भूचीम्-न्वक्; भूचा-भूचा-भूचा &c.; du. न्वच्ची-भूची-भूची; plur. -न्वच्म-भूचम-
-न्वचि; भूचः-भूचीः-न्वचि &c.) ¹Following; अनुचि (loc. sing.),
behind, from behind; e.g. आनच्छतो ऽनुचि गजस्य घट्टयोः
स्वर्गं समाकर्ष्य समाकुलाङ्गनाः &c. (comm. अनुचि पुष्टदेशे).

²(ved.) Going along or lengthwise; as opposed to उद्द्च् and
तिर्यच् qq. vv. — The neuter अन्वच् is used as adv. and as-
sumes in conjunction with भूत्वा or in composition with भूय
and भावम् (see अन्वगभावम्) the meaning of 'friendly or
favourably disposed'. [Pāṇini, in the rule III. 4. 64. makes
uses of the form अन्वचि which has the value there of a
locat. of अन्वच्; Patanjali blames him for this liberty: अ-
नुक्तो ऽयं निर्देशः । अनुचीति भवितव्यम् । सीचो ऽयं निर्देशः ।
But as Pāṇini expresses himself in a similar manner when
speaking of तिर्यच् III. 4. 60. 'तिर्यच्यपवर्गे' — when he in-
curs a like remark from Patanjali —, it is perhaps more
just to say that he did not intend to speak in these rules
of the declinable अन्वच् and तिर्यच्, but of their neuters
become indeclinable; and that, his method requiring in these
rules the locative of the mentioned words, अन्वचि and ति-
र्यचि were less objectionable than अन्वचि and तिर्यचि, while
अनुचि and तिरचि, as suggested by Patanjali, would not
have necessarily conveyed the notion of indeclinable words.]

E. अच् with अनु, kṛit aff. क्तिन्.

अन्वधायम् Avyayibh. ¹Chapter for chapter. ²According to,
or conformably to, the chapters (esp. of the vaidik writings),
e.g. (in Lātyāyana's Kalpasūtras) अन्वधायमपवादनिशा-
मनम् (comm. अधायमनु अन्वधायम् । अन्वधायमपवादो
निशामयितव्यः । अन्वधायं व्याख्यानां हन्द्देवतसामानाना-
मपवादः). ³In the vaidik language; used in this sense by
Yāska in contradistinction from भाषायाम् 'in the classical
idiom'. E. अनु and अधाय.

अन्वय Tatpur. m. (-यः) ¹Connexion, association; e.g. दि-
ग्वापिनीसीचनलोभनीया मुवांश्चयाः सेहमिव सवन्तीः । अ-
न्वयायताः शस्त्रविशेषपङ्क्तिस्तोष पञ्चान्वितुषाम्तराणाः (comm.
मुवा मुचिः तथा अन्वयो ऽनुमनो यासां मुख्यगुणता
इत्यर्थः). ²Retinue, attendance; e.g. का त्वमेकाकिनी भीष्म
निरन्वयजने वने (comm. निरन्वया निरनुमना वना यक्षि-
न्वने). ³Family, race, lineage (in general); e.g. अन्वया-
दिविभिन्नानां यथा सख्यमनीप्सितम् &c. Comp. अन्वयाय.

⁴The male descendants (in contradistinction from the fe-
male succession); e.g. मातुर्दुहितरः श्रेष्ठमुखात्ताम् अन्ते ऽन्वयः
(scil. विभक्तिरनुवचम्; comm. अन्वयः पुत्रादिः, or accord. to
another comm. अन्वयपदेन पुत्राणामधिकारः). ⁵Logical
connexion (esp. of words); e.g. अर्पणं स्वस्व वाक्यार्थे पर-
स्वाम्यवसिचये । उपलब्धहेतुत्वादेवा लब्धलक्षणा; also with
a noun in the instrum.; e.g. शङ्कां मा कृषा इति पूर्वोक्तान्वयः

(the words of the verse Bhaṭṭik. 1. 22. being logically con-
nected with शङ्का &c. of the preceding verse); more seldom
with a word in the locative, e.g. in a comm. on the Ve-
dānta Sūtra 'वाक्यान्वयात्' which is explained: एतावदरे ख-
ल्लभतस्वम् । इत्युपसंहारेणास्व वाक्यस्य ब्रह्मसम्बन्धात्. ^bGram-
matical connexion of the words in a sentence, grammatical
construction of a sentence; in this sense very frequently
used in the commentaries, in the same manner as संबन्ध.
Sometimes the two latter meanings will coincide, e.g. (in
a Mīmāṃsā-discussion on the question: whether the bearing
of a passage is conveyed by the words of a sentence or not,
when the wrong thesis, that it is not, is thus refuted:) भि-
वम् । अन्वये शेषशेषिभावस्यान्तर्भावात् । न हि गुणप्रधानभा-
वमन्तरेणान्वयः संभवति । द्वयोर्गुणयोः परस्परकाङ्कारहित-
त्वेनान्वययोः स्वभावात् । एवं द्वयोः प्रधानयोरपि । अतो
व्युत्पत्तिसंभवात्क्रियाकारकतदन्वयो यथा शाब्दः । तथा तद-
न्वयान्तर्गतः शेषशेषिभावो ऽपि शाब्दः । ⁶(In Philosophy,
esp. in the Nyāya and Vaiśeṣika, and in scientific language
in general.) ^aLogical consequence; e.g. in a comm. on a
Yoga Sūtra न हि क्वचिदपि क्लेशानां विपर्ययान्वयनिरपेक्ष-
पाणां स्वरूपमुपलभ्यते; or in the Yoga Sūtra: सूक्ष्मस्वरूपसू-
क्ष्मावयवार्थवत्त्वसंयमाद्भूतवयः, where the word अन्वय is ex-
plained: स्वातिक्रियास्वितिश्रीलानुशाः कार्यस्वभावानुपातिनो
अन्वयशब्देनोक्ताः; or in another Yoga Sūtra: यद्वयस्वरूपा-
स्वितान्वयार्थवत्त्वसंयमादिद्विवयवः, where it has the same
meaning. ^bLogical continuance; in this sense the word is
opposed to व्यतिरेक 'logical discontinuance' and occurs, for
the most part, either combined with the latter to a Dvandwa
(see also अन्वयव्यतिरेक), or in reference to it. Again the
general notion of 'logical continuance and discontinuance' be-
comes modified ^{aa} when applied to the notion of genus, into
to the notion of species and variety; e.g. in a Mīmāṃsā dis-
cussion: नन्वानन्वयविचारार्था न व्यती व्युत्पत्तिः संभवति ।
अनन्ता हि गोव्यक्तयः मुक्त्वन्तौ व्युत्पन्नौ गोशब्दः क-
व्यव्यती प्रयुज्यमानः स्वार्थं व्यभिचरेत् इति प्राप्ते ब्रूमः ।
अन्वयव्यतिरेकाभ्यामाकृतेः शक्तियद्वयनिमित्तत्वाच्छब्दार्थत्वं त-
स्या एवोचितम् ।; or: अन्वयव्यतिरेकाभ्यां जातिवाचित्वात्;
^{bb} when applied to the notion of subject and predicate or to
syllogizing in general, this term expresses congruity and dis-
parity, consecutiveness and exception (deviation), or affirmation
and negation; e.g. काव्यस्वरूपत्वेनाभिमतयोः शब्दार्थयोः रसो
ऽस्ति न वा । नास्ति चेत् । गुणवत्त्वमपि नास्ति । गुणानां तद-
न्वयव्यतिरेकानुविधाधित्वात् । (also in this sense in a verse
of the Rājataranginī: स्वदेशो ऽयं विदेशो ऽयमिति नुजेः
प्रवर्तकः अन्वयव्यतिरेकाभ्यां स्तित्वभासः शरीरिणाम्; or of
the Bhāgav. Purāṇa: एतावदेव विद्वांसं तत्त्वविद्वांसुनात्मनः ।
अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वं सर्वदा); and comp. केवलां-
वयिन्, केवलव्यतिरेकिन्, अन्वयव्यतिरेकिन्, अन्वयव्याप्ति, व्य-
तिरेकव्याप्ति. ^{cc} when applied to the notion of law, it ex-
presses rule and exception, or positive and negative clause;
e.g. अन्वोदर्थः संसृष्टी धनं हरेत् पुनरन्वोदर्थो धनं हरे-
दसंसृष्टी । अनेनान्वयव्यतिरेकाभ्यामन्वोदर्थस्य संसृष्टिर्धनय-
हो कारणमुक्तम्. — E. इ (इच्) with अनु, kṛit aff. अच्.
अन्वयश्च Tatpur. m. (-श्चः) A genealogist. E. अन्वय and च.
अन्वयवत् ind. In connexion with, in the presence of. (This
word occurs Manu 8. 382. and is explained 'समचम्' by

Kullūka and Vijnāneśwara; it is an adverb in that passage, as it refers to the verb and not to कर्म.) Compare साम्ब्य and गिरम्ब्य. E. सम्ब्य, taddh. aff. मनुष्य.

सम्ब्यव्यतिरेक Dwandwa n. sing. or m. du. (-कम् or -की). For the meaning of this term see सम्ब्य a. b., where instances of the dual are given; the sing. occurs e. g. in the Sāṅkhya Sūtras: अत्रापि प्रतिनियमो ऽन्वयव्यतिरेकात्; or विशिष्टस्य जीवत्वमन्वयव्यतिरेकात्; or in the Bhāgav. Purāṇa: अथैव मूयः पुत्रो नेति नेतीत्यन्वयः । अन्वयव्यतिरेकेण विवेकेनोद्भूतास्मान्ना &c. (comm. मणिषु सूचयितुं सर्वानुसृतत्वेनाम्ब्यः । अत एव मणिभ्यः सूचयितुं व्यतिरेकस्य तयोर्द्वन्द्विकम् &c.). E. सम्ब्य and व्यतिरेक.

सम्ब्यव्यतिरेकिन् m. f. n. (-की-किनी-कि) (In the Nyāya-Vaiśeṣika philosophy.) Congruous and dispar, positive and negative; one of the three kinds of inference; see अनुमान and the explanation given there. Compare also सम्ब्यव्यतिरेक. E. सम्ब्यव्यतिरेक, taddh. aff. इनि.

सम्ब्यव्याप्ति Tatpur. f. (-प्तिः) (In the Nyāya-Vaiśeṣika philos.) A general argument or a general proposition of a congruous or affirmative kind, a positive proposition; one of the two kinds of a व्याप्ति; see besides व्यतिरेकव्याप्ति and compare अनुमान and सम्ब्य. E. सम्ब्य and व्याप्ति.

सम्ब्यचित् n. (-त्वम्) The being connected, a necessary consequence of &c. (see the meanings of सम्ब्यचिन्); e. g. एषां (scil. क्षेत्रज्ञाणां of the Yoga phil.) प्रत्येकं चतुर्विधानामपि मूलभूतत्वेन स्वितायविविक्तम्वयित्वेन प्रतीयते. E. सम्ब्यचिन्, taddh. aff. ल्व.

सम्ब्यचिन् m. f. n. (-ची-चिनी-चि) ¹ Connected with, as a consequence &c.; e. g. सम्ब्यचिनो गुणाः; comp. the instance s. v. सम्ब्य 6a. ² Consecutive, affirmative, congruous; the reverse of व्यतिरेकिन् and see सम्ब्यव्यतिरेकिन्, केवलसम्ब्यचिन्. Comp. सम्ब्य. ³ Belonging to race, family &c.; see the meanings of सम्ब्य. E. सम्ब्य, taddh. aff. इनि.

सम्ब्यतिनु Tatpur. m. (-ता) (ved.) One who concedes, allows (as to partake in the Soma). E. अत् with अनु, kṛit aff. नृच्.

सम्ब्य I. Bahuvr. m. f. n. (-र्चः-र्चा-र्चम्) Having an obvious sense, having a sense easily to be understood from the etymon, as simple words like वृत्ति, कषायवत्, or compounds, when analyzed into their constituent parts, such as निबन्ध, दीर्घपत्र &c. The same as अनुवर्तार्थ; comp. the following words. (The word is taken as a Bahuvr. by Val-labhagaṇi on Hemach. 257. = 2. 171: अनुवर्ततो मिसितो ऽर्चो ऽनयोर्गन्धैः; but it may be also a Tatpur.)

II. Avyayibh. (-र्चम्) According to the literal sense (arising from the etymon); literally; e. g. क्रियायाः प्रतिवेधेन तत्प्रत्यय विभावनात् । श्रेया विभावनेवासी साम्ब्यं कथ्यते यथा । Comp. the following. E. अनु and अर्च.

सम्ब्यव्यहृत् Tatpur. n. (-हृत्) Taking or understanding a word in its literal or etymological (not in its conventional or technical) sense; e. g. the word बहुवचने in Pāṇini VIII. 2. 81, where it is not to be taken in the technical sense 'plural', but in the sense बहुनामर्थानां वचने, as otherwise the form अमी would not result from the rule. E. सम्ब्य (Avyayibh.) and व्यहृत्.

सम्ब्यर्था f. (-ता) The having an obvious sense or one to be inferred from the etymon; e. g. चक्षुःसम्ब्यता नास्त्युपमयाः । तदुपमायुक्तमेव रूपकं द्रष्टव्यम्. E. सम्ब्य, taddh. aff. तच्.

सम्ब्यसंज्ञा I. Tatpur. f. (-ज्ञा) ¹ (In Grammar.) A technical name (see संज्ञा) which conveys its own meaning (when etymologically analyzed) and therefore distinct from technical names such as घु, छिट् &c., which are purely technical; such संज्ञाः as सर्वनामन्, कर्मप्रवचनीय, अनुवाचिक, स्वर-मिति &c. &c. are सम्ब्य; thus Patanj. observes on the word 'कर्मप्रवचनीयाः': किमर्थं महती संज्ञा क्रियते । सम्ब्य-संज्ञा यथा विज्ञापित, and Kaiyyāta on the latter: सम्ब्यसं-ज्ञेति । अर्थमनु गतार्थेन वागुपताङ्गीकृतप्रवृत्तिनिमित्ता या सा संज्ञा सम्ब्यसंज्ञा. ² A proper name in general which has preserved its etymological sense; e. g. दीर्घवाङ् the name of a Rākshasa.

II. Bahuvr. m. f. n. (-ञ्चः-ञ्चा-ञ्चम्) Bearing a name which conveys its etymological meaning, properly called (so and not otherwise); e. g. सम्ब्यसंज्ञिव परं चिमांशवा (i. e. नृप). E. सम्ब्य and संज्ञा.

सम्ब्योपमा Tatpur. f. (-मा) (In Rhetoric.) A simile conveyed by a word which is अनुवर्तार्थ (q. v.) or सम्ब्य q. v.; e. g. in the words वाचराकः उदयविरिमिवाद्भिः संप्र-मुखाभवात्सम्. (comm. वाचराकः वाचरो ऽर्चो इव वाच-राकः । उदयविरिमिवाद्भिः पर्यंतं महिम् संप्रमुख समाकाश-मभवात्) the simile उदयविरिः is सम्ब्यः. Comp. रूपक and लक्षान. E. सम्ब्य and उपमा.

सम्ब्यवकिरन् Tatpur. n. (-न्) Scattering successively, e. g. यथायथा यवसाधानि कार्याणि सम्ब्यवकिरवादीनि तिष्ठिः कर्त-व्यानि (the explanation of the Mitākshara on Yajñ. 1. 233). E. कृ with चव and अनु, kṛit aff. कृट्.

सम्ब्यवचार Tatpur. m. (-रः) (ved.) (Probably) Descending after; said of the demons which come down and are after the sacrifice. Compare सम्ब्यवाचन. E. च् with चव and अनु, kṛit aff. चञ्.

सम्ब्यवसर्ग Tatpur. m. (-र्गः) ¹ Allowing one to do what he pleases (= कामचारानुष्ठान or स्वाच्छानुमति). ² Following one's own will or inclination (= प्राकाश). E. कृच् with चव and अनु, kṛit aff. चञ्.

सम्ब्यवसित Tatpur. m. f. n. (-तः-ता-तम्) Connected with, e. g. श्रेयाधीनवसितमवर्तसकम्. See also अनुवसित. E. सि with चव and अनु, kṛit aff. क्त.

सम्ब्यवाच Tatpur. m. (-चः) Race, lineage, family. Compare सम्ब्य. E. च् with चव and अनु, kṛit aff. चञ्.

सम्ब्यवाचन Tatpur. n. (-नम्) (ved.) Probably the same as सम्ब्यवचार. E. ह् with चव and अनु, kṛit aff. कृट्.

सम्ब्यवेष्टा Tatpur. f. (-ष्टा) Consideration, regard; e. g. यच्च... निर्वर्तमानवेष्टा च तच्च ज्ञानदा धरा. E. ईच् with चव and अनु, kṛit aff. क्त.

सम्ब्यष्टका Tatpur. f. (-का) The ninth day of the latter half of the months Pausa, Māgha and Phālgua, according to Kullūka; according to the gloss of the Mitākshara on a quotation from the Gṛīhyasūtras: the ninth day of the latter half of the months Āgrahāyaṇa, Pausa, Māgha and Phālgua. See the following and चष्टका. E. अनु and चष्टका; scil. तिष्ठि.

सम्ब्यष्टक n. (-कम्) The Śrāddha or funeral ceremonies in honour of the Pitṛis which are performed on the days called सम्ब्यष्टक. — Mitākshara: हेमन्तशिशिरयोश्चतुर्दशमपरपञ्चाशमष्टमीचष्टका इत्यष्टका विहिताः । तत्र नवम्यां व्यति-क्यते तद्ब्यष्टकम् । E. सम्ब्यष्टका, taddh. aff. यत्; scil. कर्मन्.

अव्ययम् Avyayibh. Every day, daily. Comp. अव्ययम्. E. अनु and अव्यय, samās. aff. टच्.

अन्वाख्यान Tatpur. n. (-नम्) An explanation referring to a subject mentioned before; e.g. Kumārilabhaṭṭa in a Mīmāṃsā Vārttika: आकरणेनापि प्रसिद्धार्थानामेवाविनष्टस्वरूपास्वाख्यानमार्थं क्रियते यथा महाभारतनिर्वचनास्वाख्यानि द्वेपायनेनोक्तम् । महाभारतत्वाच्च महाभारतमुच्यते । निरुक्तमस्य यो वेद सर्वपापिः प्रमुच्यत इति; Śāyāṇa = अनुक्रमकचयम्; also the name of certain passages in the Brāhmaṇas which explain other passages occurring there. Comp. अनु-आख्यान. E. अनु and आख्यान.

अन्वाचय Tatpur. m. (-चः) Adding an object of secondary import, or such an object itself; used only in reference to प्रधान, मुख्य or प्राधान्य, the subject of primary import: 'यैकैकस्य प्राधान्येनापरस्य गौणेनाख्यानं सोऽन्वाचयः'; thus a comm. of the Amarak. in explaining the various applications of the particle च, one of which is 'अन्वाचये' instances (comp. the Siddhāntakaum. on Pāṇini II. 2. 39.): भो भिक्षो भिक्षामटं नां चानय, when the going out for alms is enjoined to the beggar as his principal object and his bringing a cow, when he can see one, as the matter of secondary import; or of the three Sūtras of Pāṇini VII. 3. 117. 118. 119., the two former contain the प्रधान and the latter the अन्वाचय. See the following. E. अनु and आचय.

अन्वाचयशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Taught or laid down as a matter of secondary import, being the object of a secondary rule or observation; used in reference to प्रधानशिष्ट, what is taught or laid down as a matter of primary import; e.g. Patanjali observes on Pāṇ. VII. 3. 117-119. (comp. VII. 3. 118. Vārtt. 3.): प्रधानशिष्टमीत्यम् । अन्वाचयशिष्टमस्य । यथा कश्चि सौपः । तबचा प्रधानशिष्टः कश्च प्रातिपदिकमाचारवति च च सकारस्य सौपः ।; or the Kāśikā on the same rules: औदस्यं चेरिति येषामेकमेवेदं सूचं तेन प्रधानशिष्टमिदुश्रामीत्यं च सर्वयन्ति । अन्वाचयशिष्टं चेरकारमिति । In a similar manner Mallinātha explains in the Kirātārjunīya the words अनु सखीः फलमानुषङ्गिकम् thus: सखीः सम्पत् । अनुषङ्गादामतमानुषङ्गिकमन्वाचयशिष्टं फलं अनु । मानवायं जय स एव मुख्यं फलम् । अनुचयसु सखीरिति मानिनां मान एव ज्ञाच्य इत्यर्थः । Comp. the preceding. E. अन्वाचय and शिष्ट.

अन्वाचित Tatpur. m. f. n. (-तः-ता-तम्) Being of secondary import, inferior. Comp. अन्वादिष्ट. E. अनु and आचित.

अन्वाचि ind. (See निपात.) Only in combination with क्तः to give strength, to enable (दुर्बलस्य सामर्थ्याधाने Kāś.); it may fall then under the predicament of the prefixes called वति q. v., e.g. अन्वाचिकृतः; or not, e.g. अन्वाचि कृत्वा. Compare also उपचि. E. The locative of an obsolete word अन्वाच (अच् with अनु, kṛit aff. चञ्?); Kāśikā: उपचि-एवाचिश्च द्वौ विभक्तिप्रतिरूपकौ निपातौ.

अन्वादिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Mentioned in reference to (what is previously mentioned), referred to.

² Being of secondary import, inferior; e.g. पुत्रवशान्वादिष्टः (Kāśikā: अन्वादिष्टोऽन्वाचितः कथितानुकथितौ वा). E.

¹ हिन् with आ and अनु, kṛit aff. क्तः; ² अनु and आदिष्ट.

अन्वादिश Tatpur. m. (-शः) A reference made to a previous statement (अन्वादिशस्य कथितानुकथनमाचम); sentences con-

taining such a reference are introduced by the particles चच or चचो, e.g. चची ज्ञायाय कञ्चसं देहि । चचो चची ज्ञाच-टमपि देहि; or चच ज्ञाचस्य शोभनं ग्रीकम् । चचो चच प्रभूतमपि स्वम्. (For the use which is made in such sentences of the pronominal bases च and एच see s. vv. इदम् and एतद्, and of मा, मे, नी, नस्, त्वा, ते, वाम्, वस् see s. vv. अस्माद् and युष्मद्.) E. अनु and आदिश.

अन्वाधान Tatpur. n. (-नम्) Putting fuel (scil. to the sacrificial fire); e.g. धारवार्धत्वात्तोमेऽग्न्यन्वाधानं न विद्यते; or वैगुणादिध्मावर्हिर्न साधयेदग्न्यन्वाधानं च यदि देवतार्चनम्; or with the ellipsis of चधि, e.g. प्रातरभिद्योषे उते पश्चादपिमुत्तुत्वान्वाधानं क्रियते. E. अनु and आधान.

अन्वाधि Tatpur. m. (-धिः) ¹ (In Law.) Property which is handed over by the person who has received it as a loan, to another, for the purpose of returning it to its lawful owner. The same as अन्वाहित q. v. ² A second deposit or pledge.

³ Mental anxiety subsequent to (an act). E. अनु and आधि.

अन्वाधेय Tatpur. n. (-यम्) (In Law.) An item of a married woman's property; see स्त्रीधन. It is defined by Kātyāyana as property 'which is received by a woman, after marriage, from the family of her husband or from her own relatives' (i. e. from her maternal uncle &c., according to Viśhṇu, or from the relatives of her parents, as the author of the Dāyabhāga interprets the latter word). [आत्मायनः । विवाहात्परतो यनु सख्यं भर्तृकुलान्प्रिया । अन्वाधेयं तदुक्तं तु सख्यं वन्धुकुलान्तथा ॥ 'विष्णुवचने च वन्धुपदं मातुलान्तमि-प्रायम्' or 'भर्तृकुलात् । अमुरकुलादिः । वन्धुकुलात् । पितृमा-तृकुलात्. — The reading in the printed edd. of the second portion of the Mitākshara 'सख्यं पितृकुलान्तथा' would there-fore require पितृ to be taken in the sense of 'पितरः parents' not in that of 'father'; but the given reading seems pre-ferable as it occurs in several Mss. (E. I. H.) of this work, in Kullūka on Manu 9. 195 (with the v. l. वन्धुकुले तथा), in two passages of the Dāyabhāga (pp. 116 and 149) with the com-ment quoted, and in the Dāyakramas. p. 17, where the comm. is: वन्धुकुलादित्थं वन्धुपदेन मातापितृभोरपक्षचयम्. In the Vivādachintāmañi p. 139 the latter half of the verse reads thus: अन्वाधेयं तु तन्मोक्तं यद्वत् सख्युक्तान्तथा.] Bhṛigu defines this property as 'whatever is received with pleasure by a woman, after the marriage ceremony, from her husband and her parents' [अर्थं सख्यं तु यत्किंचित्संस्कारात्मीतितः स्त्रिया । भर्तुः पित्रोः सकाशादा (or भर्तुः सकाशात्पितृभोर्वा) अन्वाधेयं तु तन्मनुः]; when the Dāyabhāga and Dāyakramas. in quoting this passage supply after 'her husband': 'and from those re-lated to her through her husband, i. e. father-in-law &c.' and after 'her parents': 'and from those related to her through her parents, i. e. grandparents &c.', so as to effectuate a con-cordance between Kātyāyana and Bhṛigu. [Dāyabh. माता-पितृदारेण संबन्धिनां पित्रोश्च सकाशाच्चनु विवाहात्परतो स-ख्यम् । तथा भर्तुः सकाशात्भर्तृकुलाच्च अमुरादितो यद्वत् धनं तदन्वाधेयम्; Dāyakr. भर्तृदारेण संबन्धिनां अमुरादीनां मा-तापितृदारेण संबन्धिनां मातामहपितामहादीनां च सकाशात् &c.] E. अनु (after, scil. marriage) and आधेय; scil. स्त्रीधन q. v.

अन्वाधेयक n. (-कम्) The same as the preceding. E. अन्वा-धेय, taddh. aff. कन्.

अन्वान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (ved.) Being in

- the intestines, visceral (as worms). E. अनु and आन्त्र; or probably an irregul. deriv. of अन्त्र (अनु and अन्त्र), taddh. aff. अन्त्र, with Viddhi in the latter part of the compound.
- अन्वाद्यतन** Tatpur. m. f. n. (-नः-ना-नम्) Latitudinal. E. अनु and आद्यतन.
- अन्वाद्यत** Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹ Gone after, following; e. g. (scil. आदित्ये) तस्मिन्निमानि सर्वाणि भूतान्-न्वाद्यतानि; (Śankara: अनुमतान्वादित्यमुपजीवयन्.) ² Obtained in conformity with; e. g. अग्नीषोमघोरेव रूपमन्वाद्यते (scil. अनुषी; Sáy. = अनुमते). E. यत् with आ and अनु, kṛit aff. त्त.
- अन्वाद्यात्वा** f. pl. (-त्वाः) (In the liturgical literature.) Such divinities as are invited by the word अन्वाद्यात or अनुवि-र्वाप, to partake of an offering; different from the अनुवा-क्यावत्; divinities which are invited by means of an अनु-वाक्या q. v. E. अन्वाद्यात, taddh. aff. यत्; scil. देवता.
- अन्वारब्ध** Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) Touched; e. g. आश्विनं नृकृत्वा अन्वारब्धे वा (scil. यजमाने); or प्रोचसीरभर्तु-रादन्ते ऽर्चं प्रोचिष्यन्नन्वारब्धे यजमान आध्वरिक् &c. Comp. अन्वारब्ध. E. रम् with आ and अनु, kṛit aff. त्त.
- अन्वारम्भ** Tatpur. m. f. n. (-म्भः-म्भा-म्भम्) To be touched. Comp. अन्वारम्भ. E. रम् with आ and अनु, kṛitya aff. यत्.
- अन्वारम्भ** Tatpur. m. (-म्भः) Touching; esp. the touching a person who institutes a sacrifice on the part of the officiating priest, in order to make him participate in the meritorious consequences of the religious act. E. रम् with आ and अनु, kṛit aff. चञ् and āgama गुम्.
- अन्वारम्भ** Tatpur. n. (-म्भम्) Touching; e. g. दर्भान्वारम्भे-योत्तिष्ठत पितर इति प्रीतः (= सुप्रीतमनाः) विसर्जनं कुर्यात्. E. रम् with आ and अनु, kṛit aff. कृट् and āgama गुम्.
- अन्वारम्भशीघ्रा** Tatpur. f. (-या) An initiatory oblation which takes place when a person performs the Darśapūrnāmāsa sacrifice for the first time. Comp. आरम्भशीघ्रा. E. रम् with आ and अनु, kṛitya aff. अग्नीषर्, āgama गुम्; scil. इष्टि.
- अन्वारोहण** Tatpur. n. (-णम्) Mounting the funeral pile after, or with, the body of the husband, self-immolation of a widow on the funeral pile; e. g. अन्वारोहणे तु पुत्रः स्वपि-त्रैव मातुः सापिण्ड्यं कुर्यात्. Comp. अनुवसन and अनुरोहण. E. अनु and आरोहण.
- अन्वारोहणीय** m. f. n. (-यः-या-यम्) Being the object of, or belonging to, the अन्वारोहण q. v. Comp. अनुरोहणीय. E. अन्वारोहण, taddh. aff. ह्.
- अन्वासन** Tatpur. I. n. (-नम्) ¹ Worship, service. ² Sorrow, repentance. E. आस् with अनु, kṛit aff. कृट्.
- II. n. (-नम्) ¹ Taking a seat after another (has sat down); महोषं वा महाश्वं वा ओषिद्याद्योपवस्येत् । सत्क्रियान्वासनं स्वादुभोजनं सुनृतं वचः [in which passage — Yājñav. I. 109 — the reading सत्क्रियान्वासनं seems preferable to the reading सत्क्रियां चासनं, since the Mitākshara explains: तस्मिन्नुपविष्टे पश्चादुपवेशनमन्वासनम्, considering in the latter half of the Śloka the words as nominatives (with an ellipsis कर्तव्या &c.) सत्क्रिया । अन्वासनं &c.]. ² A manufactory, a place where artisans work ('कर्मशाला च कारुषामन्वासन-मुदाहृतम् Haláyudha; liter. 'a by-shop'). E. अनु and आसन.
- III. m. n. (-नः-नम्) An oily enema. E. A contraction of अनुवासन q. v.

- अन्वाहमान** Tatpur. m. f. n. (-नः-ना-नम्) Served, attended by; e. g. ततः प्रविशन्ति कान्वाहितपरिवर्तनी मन्त्रिणा वेदहस्तिनान्वाह-मानो राजा. E. आस् with अनु, kṛit aff. आनश्च and āgama गुम्.
- अन्वाहार्य** Tatpur. 1. m. (-र्यः) Rice which is given as a present to the priests upon certain sacrificial occasions, as at the performance of the Darśapūrnāmāsa; (presents there-fore of a garment or of a calf are not an अन्वाहार्यः) the sacrificial acts must be, moreover, such as are connected with the ritual of the Yajurveda ('अन्वाहार्यद्विषाधर्तु-वेदे'). Comp. अन्वाहार्यपचन.
2. n. (-र्यम्) The monthly Śrāddha or funeral repast in honour of the Manes, held on the day of the new moon; it should consist of meat of an excellent quality and is so called, because it is partaken after the presentation of a pinda to the Manes (comp. पिष्टान्वाहार्यक); according to this definition of Manu, it would be the same as the पार्वण q. v. — others, as quoted by Bharatamalla on the Amarak. s. v., define it as the monthly Śrāddha at the end of the year, when the presentation of the pinda has not taken place ('चक्रतसपिण्डीकरणस्य चत्वारान्ते प्रतिमासं चक्रार्थं तथान्वाहार्यमिति चेचित्'). According to the Gṛīhyasūtra of Gobhila (as quoted by Rādhākāntadeva) it would be ^a the Śrāddha which is the preparatory act to any religious ceremony, ^b the second Śrāddha performed on the day of the new moon, and ^c the same as अन्वाहार्य m., but in the more general sense of a present given at the end of any sacrificial act: 'चक्रार्थं कर्मशालादौ या चान्ते द्विषा भ-वेत् । अमावास्यां द्वितीयं यदन्वाहार्यं विदुर्मुखाः । इति नो-भिसनुग्रहम्'. — See also अनुहार्य and the following. E. अनु and आहार्य, 1. scil. चीदन, 2. scil. मास.
- अन्वाहार्यक** n. (-कम्) The same as the preceding. E. अन्वा-हार्य, taddh. aff. कन्.
- अन्वाहार्यद्विषा** Karmadh. f. (-या) The present called अन्वाहार्य q. v. E. अन्वाहार्य and द्विषा.
- अन्वाहार्यपचन** Tatpur. m. (-नः) The sacrificial fire in the southern part of the Vēdi, which serves for cooking the present of rice called अन्वाहार्य q. v. ('अन्वाहार्य चीदनः । तस्य पाकहेतुर्भविष्यति'; Sāyaṇa) — hence its name — and which is collected daily, as the destruction of enemies is supposed to be the result of the frequent repetition of this act. E. अन्वाहार्य and पचन; scil. अग्नि.
- अन्वाहित** Tatpur. n. (-तम्) (In Law.) The same as अन्वाधि 1.; e. g. याचितान्वाहितन्यासनिषेधादिव्ययं विधिः (where the word अन्वाहित is thus explained by the Mitākshara: यदे-कस्य हस्ते निहितं द्रव्यं तेनाप्यनु पश्चादप्यस्य हस्ते स्वामिने दे-हीति निहितं तदन्वाहितम्). E. अनु and आहित.
- अन्वित** Tatpur. m. f. n. (-तः-ता-तम्) ¹ Following, pursuing. ² Followed by, connected, possessed of, endowed with. ³ Logi- cally connected, as in construction or sense. ⁴ Acquired (mentally), understood, become clear; e. g. यद्यत्साधु च चित्ते स्थातिरयते तत्तदन्वया । तथापि तस्मात् सावकं रेखया किंचिदन्वितम् (where — Śākuntala VI. v. 146 — अन्वित does neither mean 'imitated, rendered' nor 'possessed'). Also अन्वीत; comp. अनुवत. E. इ with अनु, kṛit aff. त्त.
- अन्विताये** Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) ¹ Having a sense or bearing which results from the context; e. g. in Pāṇini

III. 1. 40. the word संघट् is not to be supplied like ङ, चत् and नू because the rule has not such a bearing: संघटिषु न नृ-
 ङते । अनन्वितार्थत्वात्. ¹ Having an obvious or clear sense;
 e. g. चक्षुष्यपदवापि निगुडार्थं तत्वाकुलम् । व्याख्यानम-
 सारं च नोत्तरं ब्रूयते नृधि: 'a reply (in court) which is con-
 fused &c. is not considered as a reply'; comm. चक्षुष्यप-
 दवापि अनन्वितार्थपदवाप्तमिति. E. अन्वित and अर्थ.
 अन्विति Tatpur. f. (-ति:) (ved.) Food; 'because it is the
 concomitant of body'; comp. अनुपह् and अनुया. E. इ with
 अनु, kṛit aff. तिङ्.
 अन्विष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Sought. Comp. अन्वे-
 दित. E. इष्ट (cl. 4) with अनु, kṛit aff. ण्.
 अन्विष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Searching; e. g. मुन-
 मनामन्तमवलोकेतस्ततो ऽन्विष्यन् &c. Comp. the following.
 E. इष्ट (cl. 4) with अनु, kṛit aff. ण्तु.
 अन्विष्यमाद्य Tatpur. m. f. n. (-द्य:-द्या-द्यम्) ¹ Searching; e. g.
 मुनमन्विष्यमाद्य: &c. ² Sought; e. g. in a Mīm. Vārttika of
 Kumāṛila: चक्षुष्यमाद्यपि प्रसिद्धिर्न भविष्यति. E. इष्ट
 ('cl. 4, ² pass.) with अनु, kṛit aff. णानच् and āgama मुक्.
 अन्वीष्य Tatpur. n. (-यम्) Searching, investigating. E.
 ईष्ट with अनु, kṛit aff. ण्तु.
 अन्वीषा Tatpur. f. (-षा) Searching, investigating. E. अनु
 and ईषा, or ईष्ट with अनु, kṛit aff. ण्.
 अन्वीत Tatpur. m. f. n. (-त:-ता-तम्) The same as अन्वित
 (Jatādhara and the Bhūripayoga). E. ई with अनु, kṛit aff. ण्.
 अन्वीप Tatpur. m. f. n. (-प:-पा-पम्) Friendly, favourable.
 Comp. आन्वीपिक. (Not to be confounded with अनुप q. v.) E.
 अनु and अप् (changed to ईष्ट), samās. aff. ण्. See the Preface.
 अन्वीयमान Tatpur. m. f. n. (-य:-या-यम्) Followed, accompa-
 nied; e. g. अन्वीयमानः स तु यद्वर्षदिर्भुञ्जं नदन्निर्व्वदत्तुभि-
 रवम्. E. इ, in the pass., with अनु, kṛit aff. णानच्, āgama मुक्.
 अन्वयम् Avyayibh. According to each verse, verse for verse.
 E. अनु and णच्, samās. aff. ण्.
 अन्वेति Tatpur. ind. (ved.) ¹ The same as अन्वेतुम् 'to follow'
 (i. e. = infin. act. of इ with अनु). ² The same as अन्वेतवम्
 'to be followed' (i. e. = infin. pass.). E. इ with अनु, kṛit aff.
 त्वि (i. e. an obsolete dative of an obsolete noun अन्वेतु).
 अन्वेय Tatpur. m. (-य:) Searching. E. इष्ट (cl. 4) with अनु,
 kṛit aff. णच्.
 अन्वेयक Tatpur. m. f. n. (-क:-विका-कम्) One who searches;
 e. g. तेज्ज्वलेयकेषु मध्ये को ऽन्वेयकजनः ऊचे. E. इष्ट
 (cl. 4) with अनु, kṛit aff. ण्तु.
 अन्वेय्य Tatpur. 1. n. (-यम्) Searching; e. g. पशूनामन्वेय-
 यम्; घातकान्वेययम्; सीताया अन्वेययस्य कुशलः. E. इष्ट
 (cl. 4) with अनु, kṛit aff. ण्तु.
 2. f. (-या) ¹ Going after, following; e. g. पारम्पर्यतो
 ऽन्वेयया वीजादुरक्त. ² Searching; e. g. ब्राह्मणान्वेयया.
³ Investigation, inquiry (according to several comm. on the
 Amarak. s. v.: तर्कादिना यथाबोधितधर्माद्यन्वेयया). E. इष्ट
 (cl. 4) with अनु, kṛit aff. ण्तु.
 अन्वेययीय Tatpur. m. f. n. (-य:-या-यम्) The same as अन्वे-
 य्य; e. g. अतः परमपरितुष्टतायर्विना न प्रमाणात्परमन्वेय-
 यीयम्. E. इष्ट (cl. 4) with अनु, kṛitya aff. णीयत्.
 अन्वेयमाद्य Tatpur. m. f. n. (-द्य:-द्या-द्यम्) Searching; e. g. सो
 ऽन्वेयमाद्यः वीनेयः &c. E. इष्ट (cl. 1) with अनु, kṛit aff.
 णानच्, āgama मुक्.

अन्वेयित Tatpur. m. f. n. (-त:-ता-तम्) Sought. Comp. अन्विष्ट.
 E. इष्ट (cl. 4) in the caus., with अनु, kṛit aff. ण् and āgama इष्ट.
 अन्वेयिन् Tatpur. m. f. n. (-यी-यिषी-यि) Searching. E. इष्ट
 (cl. 4) with अनु, kṛit aff. यिनि.
 अन्वेष्टव्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्) ¹ To be searched.
² To be investigated. E. इष्ट (cl. 4) with अनु, kṛitya aff. तव्य.
 अन्वेष्टु Tatpur. m. f. n. (-ष्टा-ष्टी-ष्टु) A searcher. E. इष्ट (cl. 4)
 with अनु, kṛit aff. तृष्.
 अन्वेष्ट्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्) The same as अन्वेष्टव्य.
 E. इष्ट (cl. 4) with अनु, kṛitya aff. ण्तु.
 अप् f. (-प्; in the classical literature only used in the plural:
 -आपः-अपः-अग्निः-अश्वः-अपाम्-अप्यु) ¹ Water. — Ac-
 cording to the Hindu doctrine it is one of the five elements
 the several denominations of which are आकाश (æther),
 वायु (air), अग्नि (fire), अप् (water), पृथिवी (earth), (each
 of these being also replaced by synonymes, as आकाश
 by ओमन्, वायु by मरुत्, अग्नि by तेजस्, अप् by
 वारि, पृथिवी by चिति &c.; comp. under आकाश &c.); the
 place, however, which water holds in the Hindu cosmogony
 varies according to the doctrines. Thus the *Bṛihad-Āraṇ-
 yaka Upan.* represents it as the first material creation, it
 being produced by Death after the creation of Soul; but
 its character in this Upanishad is not yet that of an element
 in the later sense of the word; nor is it such an element in
 the *Āitareya-Upan.*, where the order of the primitive ma-
 terial creation is अक्षस् (the waters above the heavens),
 मरीचि (the sphere of sunbeams or atmosphere), मर (the
 sphere of death or earth) and अप् (the sphere of waters
 beneath the earth). — In the *Taittirya-Upan.* the order and
 successive origin of the elements is the same as in the *Ve-
 dānta*, viz. æther, in which originates air and thus suc-
 cessively fire, water, earth. But the *Vedānta* complicates
 this simple view by assuming a creation of subtle elements
 (see सूक्ष्मशरीर) æther &c., produced by Chaitanya or the
 worldly Brahman, whence arise through an intricate division
 and combination of the several parts of each, the material
 elements (see सूक्ष्मशरीर) æther &c.; this system holds more-
 over that each successive element becomes possessed of the
 qualities of each preceding one, i. e. the quality of æther
 being sound, air obtains the qualities of sound and touch,
 and in a similar progress, fire the qualities of sound, touch
 and form, water of sound, touch, form and savour, earth
 of sound, touch, form, savour and odour. — According to
 the *Sāṅkhya* the coarse elements also arise from subtle ele-
 ments, but the latter (तन्मात्र q. v.), produced by Ahankāra
 or the type of I, are the qualities sound, touch, form,
 savour and odour, æther proceeding from sound, air from
 touch, fire from form, water from savour and earth from
 odour. (Compare also Sūruta's mythological developement
 of the *Sāṅkhya-Yoga*: अक्षं महानादिकारः पञ्च तन्मात्राणि चे-
 त्त्वही प्रकृतयः शेषाः षोडश विकाराः । स्वः स्वरीषां विषयो ऽधि-
 भूतम् । स्वमन्धात्ममधिदैवतं च । अक्षं बुद्धिर्ज्ञा । अहंकारस्ते-
 जसः । मनसश्चक्रमाः । दिशः श्रोत्रम् । तपो वायुः । सूर्यश्च-
 कोः । रसनस्यापः । पृथिवी घ्राणम् । &c.) — The *Nyāya*
 systems, more especially the *Vaiśeṣika*, do not discuss the
 origin of these elements, the order of which they retain,

but attach themselves chiefly to the definition of their properties; accord. to the *Vaiśeṣika* the qualities of water are touch, number, quantity, individuality, conjunction, disjunction, greater or less comprehensiveness (extension), velocity, gravity, fluidity, colour, savour and viscosity. (For those of the other elements see s. vv. *आकाश* &c.) The cosmogony of *Manu* which is neither the pure *Sāṅkhya* nor the pure *Vedānta* doctrine (although Kullūka endeavours to explain his terms as if they were pure *Vedānta* terms), but a theory apparently prior to both and combining their views, imagines the coarse elements as proceeding from the subtle portions of the seven intellectual creations — *पुरुषाः* which are, according to Kullūka, *अहंकार*, *महत्* and the five subtle elements (?) — and endowed with the same qualities as assigned to them by the *Vedānta*. — According to the *Vishṇupurāṇa* 'elementary Egotism (the type of *I*, *अहंकार*) becoming productive as the rudiment of sound, produced from it æther, of which sound is the characteristic, investing it with its rudiment of sound; æther becoming productive, engendered the rudiment of touch; whence originated strong wind, the property of which is touch; and æther with the rudiment of sound, enveloped the rudiment of touch; then wind becoming productive, produced the rudiment of form (colour); whence fire proceeded of which form is the attribute, and the rudiment of touch enveloped the wind with the rudiment of colour; fire becoming productive produced the rudiment of savour, whence proceed all juices in which savour resides, and the rudiment of colour invested the juices with the rudiment of savour; the waters becoming productive engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property.' In a note to this passage (*Vishṇup.* p. 16) Professor Wilson observes that 'the successive series of rudiments and elements and their respectively engendering the rudiments and elements next in order occur in most of the *Purāṇas* in nearly the same words', that 'some of the *Purāṇas*, as the *Matsya*, *Vāyu*, *Linga*, *Bhāgavata* and *Mārkaṇḍeya* add a description of a participation of properties amongst the elements, which is rather *Vedānta* than *Sāṅkhya*' and mentions a passage of the *Moksha Dharma* (vv. 6778. 6779) of the *Māhābhārata* which is an exception, since its order of the elements is æther, water, fire, air, earth. [On the cosmogony of the chapter in which these latter verses occur, Arjunamīśra has the following gloss: *को ऽयं सर्गप्रकारः । न हि साक्षादिसर्गेष्वयं क्रमः । उच्यते । अथो ऽयं प्रकारः सर्गस्य । पीराणिकादिसंमतेषु &c.*; but he omits to say which *Purāṇas* give this anomalous order of the elements.] For the *Bhāgav. Pur. comp.* III. 26. 29. ff. and the two verses VII. 12. 25 and 30: *खे खानि वायी निःश्वासांस्तेजस्युष्माबामावाण । अप्सु सुक्सेष्मपूयानि चिती शेषं यथोद्भवम्* (scil. *व्यसेत*); and *अप्सु चितीमपी ज्योतिष्यदो वायी नभस्समुम् । कूटस्थे तच्च महति तदव्यक्ते ऽचरे च तत्* (this reverted order being that in which dissolution takes place). — In the *Vedas*, however, *अपां गर्भः*, 'the child of the waters' is an epithet of *Agni*, 'because he comes forth from amid the waters' or 'because he resides as lightning amidst the rain-waters' (according to

Mahādhara); comp. also *गर्भो अपसाम्* s. v. *अपस्*; from the same reason probably *Agni* is also called *अपां* or *अपो नपात्* 'the grandson of the waters', but, in *Sāyaṇa's* opinion, 'because trees grow through the agency of water and fire comes (through the friction of the wood) of trees. For the other explanations of these words see s. vv. *अपा-न्नपात्*, *अपान्नपु*; comp. also *अपोनपात्*, *अपोनपु*, *अपोन-ज्विच*, *अपोनज्वीच*, *अपान्नज्विच*, *अपान्नज्वीच*. — *अपां व्रतम्* is the liturgical name of the *Sāmav.* verses 2. 25. 26. (= II. 1. 1. 9.) and 2. 47-49. (= II. 1. 1. 18.); *अपां साम* of 1. 544. (= I. 6. 1. 4. 12.); *अपामीवम्* of 2. 502-504. (= II. 4. 2. 7.); *अपां निधिः* of 1. 151. (= I. 2. 2. 1. 7.); *अपां सर्पम्* of the *Āraṇyagāna* (of the *Sāmav.*) II. 7. (not in the *Sāmav.*). ²(ved.) The same as *अक्षरिच*. ³(In Astronomy.) The star *δ Virginis*. [Compounds the latter part of which is *अप्* assume the *samās. aff.* *अ*, e. g. *प्र* or *परा* and *अप्* form *प्राप*, *पराप*; but sometimes the word remains unchanged, if it is a *Bahuvr. comp.*, e. g. *स्वप्*, *बहुप्* (in which case the neuter plur. is *स्वामि*, *बहुमि*); if the first part of the compound is *अनु*, the grammarians assume that *अप्* becomes *अप* provided the meaning refers to a place, i. e. *अनूप* (comp. also *सुप*); if it is *दि*, *अक्षर* or a prepositional prefix not ending in *अ* or *आ*, that *अप्* becomes *ईप्*; comp. *दीप*, *अक्षरीप*, *नीप*, *वीप*, *अम्बीप*, *प्रतीप*, *समीप* (*समाप* being an exception); if the prepos. prefix ends in *अ* or *आ*, that *अप्* may change to *ईप्* or not; comp. *प्राप* or *प्रेप*, *पराप* or *परिप*. — (Another explanation of these compounds will be found in the Preface.))]. — Compare also *अप* and *अपस्*. E. *आप्*, un. aff. *क्षिप्* with the shortening of the initial vowel. For another etym. see the Preface.

I. *अप* ind. (see *निपात*, *उपसर्ग*, *नति*, *कर्मप्रवचनीय*) A particle implying the notion of 'away', in its literal and metaphorical acceptations; it is used either as a prefix to verbs (and in this capacity, in the *Vedas* also detached from the verb, very much in the same manner as German prepositions when connected with verbs), or as a separable preposition, or in the *Vedas* sometimes also adverbially. With nouns it may form *Tatpur.*, *Bahuvr.* and *Avyayibh.* compounds. [In many instances *अप* (q. v.) coincides in meaning with *अप* and in several also the prefix *आ* q. v.]

1. (as adverb in the *Vedas*) Away; e. g. *अप देवो अप हरो ऽव्यव्रतस्य सखिम्* (comm.: 'scil. *नष्टु*').

2. (as a prefix to verbs it implies the notion of) 'Away; e. g. with *नी* 'to lead away'; with *गम्* 'to go away'; with *हृ* 'to take away, to rob'. ² Deterioration; e. g. with *अ* 'to act improperly, to injure'; with *दिम्* 'to simulate'; with *बहृ* 'to blame'. ³ Negation, contradiction; e. g. with *अप्* 'to deny'; with *मन्* 'to behave the reverse of respectfully, to despise'; with *चि* 'to diminish'; if the base itself implies a negative notion, the prefix *अप* imparts to it frequently greater emphasis, e. g. with *हृन्*, *अप्*, *हृ*.

3. (as a separable preposition with a noun depending on it in the ablative) 'Away from; e. g. *यत्संप्रत्यप खोके-भ्यो खड्गायां वसतिर्भयात्*. ² Without; e. g. *अप हरेः संसारः*. ³ With the exception of; e. g. *अप चिर्गतेभ्यो वृष्टो देवः*.

4. (in composition with nouns) ^a in *Tatpur.* and *Bahuvr.*

compounds it implies the same meanings as the prefix to verbs, the notion of negation becoming in the Bāhuvr. that of privation; ^b in Avyayibh. compounds: ¹ Away from; comp. अपससवि and अपदिशम्, and the explan. of the comm. 'between'. ² Without; e. g. अपविष्णु संसारः. ³ With the exception of; e. g. अपविर्गते वृष्टो देवः. ⁴ Negation, contradiction; e. g. अपकामम्. [As upapada before स्था, अप has in a few derivations of this radical the influence of changing its initial स् into ष; see अपष्ट, अपष्टु, अपष्टुर, अपष्टुस्. — In the R̥gveda अप occurs in its protracted form अपा before वृधि, and in composition with such derivatives of वृ as retain the vowel ष of the radical, see अपावृत्ति.] E. unknown. See प and the Preface.

II. अप m. (-पः) A sea, an ocean. E. अप् taddh. aff. अप्. [Word and meaning are very doubtful; they are given on the authority of Rāyamukuta, who interprets the word अपगा in the Amarakosha: आपः सत्त्वचेति अर्शचायचि अपः समुद्रः तं गच्छतीति; comp. the E. of अपका. Comp. also अपवत्. — For beginners it is useful to observe that in compounds like मुष्काप, विमलाप &c., the latter part is not अप, but that such compounds are to be analyzed into मुष्क and अप, विमल and अप &c., the whole word receiving the samās. aff. च.]

अपःसंवर्त Tatpur. m. (-र्तः) (In Buddhist doctrine.) The destruction of the earth by water. 'A hundred thousand years previous to the destruction of the earth by water, a Deva appears to warn all the beings concerned of the event, as when it is destroyed by fire; a cloud forms at the same time in a Kela-laksha of Sakwalas and after raining for a short time disappears. After an immense interval another cloud appears, and the rain called Khārodaka begins to fall; at first in small drops, but gradually increasing in size until they are as large as a palm tree; this rain is so acrid that it dissolves entirely the earth and all things connected with it' (Spence Hardy, Manual of Buddhism p. 32). E. अपस् and संवर्त.

अपकर Tatpur. (?) m. (-रः) Probably the name of a place; see the following and आपकर. E. (?) कृ with अप, kṛit aff. अप्.

अपकरक m. f. n. (-रकः-रिका-रकम्) Born in अपकर. Compare आपकर. E. अपकर, taddh. aff. कन्.

अपकरण Tatpur. n. (-णम्) ¹ Acting improperly, doing wrong. ² Ill treating, offending. E. कृ with अप, kṛit aff. कृट्.

अपकर्तु Tatpur. m. f. n. (-र्त-र्त्त-र्तु) Injurious, offensive, inimical. E. कृ with अप, kṛit aff. कृच्.

अपकर्मेन् Tatpur. n. (-मे) I. ¹ Evil doing. ² (In Law.) Taking away; esp. in the combination दत्तस्थानपकर्मे or दत्तानपकर्मे 'not taking back again a thing given, non-resumption of a gift'. E. कृ with अप, un. aff. मनिन्.

II. Any impure or degrading act or rite. Comp. अपक्रिया. E. अप deter. and कर्मेन्.

अपकर्ष Tatpur. m. (-र्षः) ¹ Drawing down, pulling away (the converse of उत्कर्ष, drawing up); e. g. (in a comm. on four lines of a stanza:) अथ पादत्रये क्रमेण बन्धस्य गाढता । अनु-
येपादि त्यक्त्वा; also figuratively, taking off, diminishing, as in the following instance which combines both applications: यथा दण्डापकर्षे तत्संबन्धस्यापुष्पापकर्षः । तथा पु-
त्रसंक्रान्तधनस्य पत्नीगततयापकर्षे तत्संबन्धस्य कन्याधनावशिष्ट-
त्वविशेषस्यापकर्षः । ² Depreciation, deterioration, inferiority,

degraded condition; (in this sense also opposed to प्रकर्ष) e. g. the words of Manu कुविवाहिः कुलाव्यकुलतां याति are explained by Kullūka: आसुरादिविवाहिः प्रख्यात-
कुलाव्यपकर्षं गच्छति; or on the affixes of the comparative तरप् and ईयसुन् a Vārttika observes: तरवीयसुनोरेकद्र-
व्यस्योत्कर्षापकर्षयोरेपसंख्यानम्. ³ (In the Nyāya philosophy.) Denying or disputing away qualities which a thing possesses (विद्यमानधर्मापचयो ऽपकर्षः); comp. अपकर्षसम. ⁴ Super-
seding (as a rule); e. g. in the Vārtt. to Pān. III. 4. 102. न
वा वाक्यापकर्षात् where the last word is explained by Patanjali: वाक्यापकर्षावाप्तुः सीयुट् बाधियते, and by Kaiyāta: लिङ्: सीयुडितस्य वाक्यस्य यासुडिधिवान्ना-
पकर्षो बाध इत्यर्थः । ⁵ Anticipating something which oc-
curs later (as a religious act or a word of a sentence); in this sense it is met with frequently in writings on the
Mimāṃsā; e. g. दर्शपूर्णमासयोः पुरीडाशस्य कपालेषु स्थापि-
तस्वाच्छादनमाश्नातम् । भक्षणाभिवासयतीति । तत उर्ध्वं वे-
दिराश्नाता । तेनैव क्रमेण पौर्णमासीयानि प्रतिपद्यनुष्ठानं कृ-
तम् । दर्शयानि तु वेदेरपकर्ष आश्नातः । पूर्वेषुरमावास्यायां
वेदिं करोतीति । तच्च वेदेः पूर्वभाविनो ऽभिवासनान्तस्वाङ्ग-
समूहस्यापकर्षः कर्तव्यः &c. । For the ind. अपकर्षम् see under
अपकर्षम्. E. कृष्, with अप, kṛit aff. चञ्.

अपकर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) Detracting, de-
preciating, making inferior. E. कृष् with अप, kṛit aff. कृच्.

अपकर्षण Tatpur. 1. m. f. n. (-णः-णी-णम्) Drawing away
or down, removing.

2. n. (-णम्) ¹ Drawing away or down; e. g. तत्त्वपकर्षणे
पटसङ्गावानुपलब्धिवत्. ² Making inferior. ³ Superseding;
e. g. अभिव्याख्यापकर्षणमपवर्गः. E. कृष् with अप, kṛit aff. कृट्.
अपकर्षम् Tatpur. ind. In drawing away; e. g. घोरेण बलाप-
कर्षम् . . . गृह्णाते तौ (comm. बलापकर्षं बलादाकृष्य). E. कृष्
with अप, kṛit aff. कृच्.

अपकर्षसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.)
The sophism of the non-existence of qualities; viz. arguing,
that because two things have one quality not in common,
they will have none in common; e. g. sound and a jar being
both artificially produced are perishable; now the sophism
in question would consist in concluding: that because sound
has not the quality of shape, which belongs to jar, or because
a jar does not refer to the sense of hearing as sound does,
sound and jar are neither artificially produced nor perishable.
E. अपकर्ष and सम. (With respect to the gender of this word
and the ellipsis required to explain it, see the E. of अनित्यसम.)

अपकलङ्क Tatpur. m. (-ङ्कः) An indelible disgrace. E. अप
and कलङ्क.

अपकल्यण Bāhuvr. m. f. n. (-षः-षा-षम्) Sinless, faultless. E.
अप and कल्यण.

अपकाम (ved.) I. Tatpur. m. (-मः) Loss of what is agreeable
or dear; e. g. धनुः शरीरपकामं हनोति 'the bow deprives
(i. e. may deprive) the enemy of what is dear to him'.

II. Avyayibh. (-मम्) ¹ Unwillingly, contrary to desire.
² Without desire. E. अप and काम.

अपकार Tatpur. m. (-रः) 1. ¹ Hurt, injury. ² Disservice;
the reverse of उपकार; e. g. अपकारी ऽपुपकारायिव संवृत्तः.
E. कृ with अप, kṛit aff. चञ्.

2. A mean action. E. अप and कार.

अपकारक Tatpur. m. f. n. (-रक-रिका-रकम्) Doing wrong, injuring. E. कृ with अप, kṛit aff. कृत्.

अपकारनिर् Tatpur. f. (-नीः) Abusive or threatening speech. E. अपकार and निर्.

अपकारता f. (-ता) A bad or injurious act (a comm. = अप-कृत). E. अपकार, taddh. aff. तत्.

अपकारशब्द Tatpur. m. (-ब्दः) Abusive or threatening speech. E. अपकार and शब्द.

अपकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Doing wrong, injurious, offensive, mischievous. E. कृ with अप, kṛit aff. कृत्. (the affix implying habit in this word).

अपकीर्ति Tatpur. f. (-तिः) Ill fame, disgrace. E. अप and कीर्ति.

अपकुचि I. Tatpur. m. (-चिः) A miserable belly.
II. Bahuvr. m. f. n. (-चिः-चिः-चि) Having a miserable belly.
III. Avyayibh. (-चि) ¹ Without a belly (i. e. with a miserable belly). ² Except the belly (?). (This word is udātta on the last syllable; and the Kāśikā observes on this word as well as on the other formations of Pāṇ. VI. 2. 187. that they may be Tatpur., Bahuvr. and Avyayibh.) E. अप and कुचि.

अपकुल Bahuvr. m. (-कुलः) A proper name: a younger brother of the serpent-king Śeṣha. E. अप and कुल.

अपकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Done wrong, maliciously, offensively; e. g. किं मयापकृतं राज्ञः । अथवा निष्ठापकारिणो हि राजानः. ² Observed or practised as a degrading or impure act, as servile duties, funeral rites &c.
2. n. (-तम्) An evil action, offence, injury. E. कृ with अप, kṛit aff. कृत्.

अपकृति Tatpur. f. (-तिः) The same as अपकार. E. कृ with अप, kṛit aff. कृत्.

अपकृत Tatpur. n. (-तम्) An evil action, offence, injury. E. कृ with अप, kṛitya aff. कृत् and āgama तुच्.

अपकृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Drawn down or away. ² Inferior, low, degraded. ³ Anticipated (as a word or a religious act that occurs later); used in this sense by the writers on the Mimāṃsā (comp. अपकर्ष); e. g. राज्ञो यजमानस्त्राभिषेको माध्वन्दिनसवने सोमकाले ऽपकृष्यते । त-क्षिप्तपकृष्टे सति &c.
2. m. (-ष्टः) A crow. E. कृ with अप, kṛit aff. कृत्.

अपकृष्टजाति Bahuvr. m. f. n. (-तिः-तिः-ति) Of an inferior caste (opposed to सम, of the same caste, and ज्ञेयस्, of a higher caste); e. g. कर्मणापि समं कुर्यादभिषेकाधर्मविक्रमः । समो ऽपकृष्टजातिश्च द्वापदेवास्तु तच्छ्रेयः । Comp. हीनजाति. E. अपकृष्ट and जाति.

अपक्रीडणी Tatpur. f. (-नी) News, tidings, information. (? Bhūripayoga: = संदेशः) E. अप and क्रीडणी.

अपक्वि Tatpur. f. (-क्तिः) ¹ Immaturity. ² Indigestion. E. अ neg. and पक्वि.

अपक्रम Tatpur. m. (-मः) ¹ Going away. ² Flying. ³ (In Astronomy.) The declination. E. कृ with अप, kṛit aff. कृत्.

अपक्रमश्च Tatpur. n. (-श्चम्) ¹ Going away. ² Flying. E. कृ with अप, kṛit aff. कृत्.

अपक्रमिन् Tatpur. m. f. n. (-मी-मिषी-मि) ¹ One who goes away. ² One who flies. E. कृ with अप, taddh. aff. चिनि.

अपक्रामत् Tatpur. m. f. n. (-न्-नी-त्) Going away, (also with the intention of defrauding), absconding; comp. the remark s. v. अपासरत्. E. कृ with अप, kṛit aff. कृत्.

अपक्रिया Tatpur. f. (-या) 1. ¹ Injury, hurt, wickedness. ² Ac-
quitting (debts). E. कृ with अप, kṛit aff. कृत्.
2. Any impure act or rite. E. अप and क्रिया.

अपक्रोश Tatpur. m. (-शः) Reviling, abusing. E. कृ with अप, kṛit aff. कृत्.

अपकृत Tatpur. m. f. n. (-कृतः-कृता-कृतम्) ¹ Uncooked, raw; e. g. अन्नसहस्रमपकृतमुदासार्धम् 'the word "boiled rice" is used (Yājñav. I. 103.), to exclude uncooked (rice)'. ² Unbaked, not properly baked, as a pot; e. g. अपकृतकुशाविच मङ्ग-
भावी राजनिवाता मरुतं समानी. ³ Undigested. ⁴ Immature, unripe (as fruits, ulcers &c.); also used in a metaphorical sense; e. g. अपकृताश्च; or in the following instance where both applications occur: कर्तृवारी यथापक्ते मधुरः सन्त्यो ऽपि न । प्राप्यते ह्यात्मनि तथा नापकृतकरे ज्ञता. E. अ neg. and पकृ.

अपकृतकर Bahuvr. m. f. n. (-कः-का-कम्) With immature i. e. with undeveloped (thinking) faculties (as the soul); see the instance s. v. अपकृत. E. अपकृत and कर.

अपकृता f. (-ता) Immaturity &c.; see अपकृत. E. अपकृत, taddh. aff. तत्.

अपकृतजि Bahuvr. m. f. n. (-जिः-जिः-जि) Of immature in-
tellect. See the instance s. v. अपपाप. E. अपकृत and जि.

अपक्रमधु Karmadh. n. (-धु) Honey in its natural state; (given against मुख q. v., affections of the bowels, diseases of the 'vital airs', of bile and blood, against burning heat and consumption). E. अपकृत and धु.

अपक्राशिन् Tatpur. m. f. n. (-शी-शिषी-शि) Eating raw food; e. g. नृधमेनविह्वानामुपूष्यश्च च चातकः । अपक्राशी दिवं तिष्ठेद्भी काशो मादताशनः । E. अपकृत and आशिन्.

अपच Bahuvr. m. f. n. (-चः-चा-चम्) ¹ Wingless. ² Adverse, opposed to. E. अ priv. and पच.

अपचित I. Tatpur. m. f. n. (-तः-ता-तम्) Waned away; in the Bhā-
gavata Purāṇa: एवंविधेरहोरात्रैः काशनतोपचयितः । अपचि-
तमिवास्त्रापि परमायुर्वयःश्रुतम् (comm. अपचितमवशीयमिवे-
ति लोकोक्तिः । नतप्रायमितिर्भावः). E. चि with अप, kṛit aff. कृत्.
II. Bahuvr. m. (-तः) A proper name. See आपचिति. E. अप and चित.

अपचेपश्च Tatpur. n. (-श्चम्) A various reading of अपचेपश्च q. v.; the latter being probably the more correct [in the Ka-
nāda Sūtra (E. I. H. Ms. No. 232) अपचेपश्चमपचेपश्चमाकुञ्चनं
प्रसारणं नमनमिति कर्मादि; the Upaśkāra of Śaṅkara has
अपचेपश्च]. E. चिप् with अप, kṛit aff. कृत्.

अपन Tatpur. 1. m. f. n. (-नः-ना-नम्) Going away.
2. f. (-ना) ¹ A river. ² The name of a Tīrtha or holy place. Also आपना. E. नम् with अप, kṛit aff. कृत्. (In the
femin. the literal meaning is probably 'going or flowing
downwards'; yet a comm. on the Amarak. analyzes अपना
into अप and ना, 'going into the ocean'; comp. II. अप.)

अपनत Tatpur. m. f. n. (-तः-ता-तम्) Gone off, passed away; literally and metaphorically. E. नम् with अप, kṛit aff. कृत्.

अपनतवाधि Bahuvr. m. f. n. (-धिः-धिः-धि) One who has recovered from a disease. E. अपनत and वाधि.

अपनम Tatpur. m. (-मः) Going off, passing away, departure; literally and metaphorically. E. नम् with अप, kṛit aff. कृत्.

अपनमन Tatpur. n. (-नम्) Going away, departure. E. नम् with अप, kṛit aff. कृत्.

अपनर Tatpur. m. (-रः) One who blames, who says what

is disagreeable; (comm. ब्राह्मणो ऽ भिनरः अभिमुखा-
तीलभिनरः । अभिष्टीतीलर्षः । वृषो ऽ पनरः वृषः
मुद्रः । अपमुखाति विषमनिष्ठं भावत इत्यपनरः). E. वृ with
अप, kṛit aff. अप्.

अपनर्जित Bahuvr. m. f. n. (-तः-ता-तम्) Free from the noise
of thunder (as a cloud). E. अप and नर्जित.

अपनरम् Bahuvr. m. (-रम्) (ved.) ¹ One who is deficient in
boldness or energy, one whose manliness is not developed.

² A next oldest but one (= एकमर्भाभरितः). E. अप and नरम्.

अपनारम् Tatpur. ind. Having lifted up; the same as अपनो-
रम् q. v. and used either by way of repetition, to express
the frequent occurrence of the act, or as the latter part of
a compound, to convey the idea of haste; e. g. अपनारम्-
पनारम् or अपनोरम्पनोरम्, 'having frequently lifted up';
अपनारम् (or अपनोरम्) युध्मन्ते or अपनारम् (or अपनो-
रम्) युध्मन्ते 'they fight having lifted up in haste their
swords'. ('स्वरथा अपनारम् युध्मन्ते इत्यर्थः'). E. नृ with
अप, kṛit aff. वमुच्, with आ substituted for the guṇa ओ.

अपनोपुर Bahuvr. m. f. n. (-रः-रा-रम्) Deprived of its gates
(as a town). E. अप and नोपुर.

अपनोरम् Tatpur. ind. = अपनारम् q. v. E. नृ with अप,
kṛit aff. वमुच्.

अपनोह Tatpur. m. (-हः) (ved.) Concealing, hiding. E. नृ
with अप, kṛit aff. वच्.

अपचन Tatpur. m. (-नः) Any limb or member of the body,
as hands, feet &c. (but not the whole body, as the *Kāṭhikā*
explicitly observes on Pāṇ. III. 3. 81.: अपचनो ऽ द्वावचवि-
न्देन्नो न सर्वः । किं तर्हि पाणिः पादश्चाभिधीयते; hence also
the commentators on the *Amarak.* explain the word either
इक्ष्वाकवचन or इक्ष्वापादवचन or इक्ष्वापादवचन &c. Yet
Bharatasena on the *Bhāṭṭik.* 7. 82. not merely renders अप-
चायनम् = मनोहरशरीरां (स्त्रियम्), (equally so the *Vaija-
yanti* and *Kāṭhikā*; the *Bhāṭṭichandrikā* = सुन्दर-
वचनम्), but quotes the opinion of another: अपचनं
ऽ भेदवचनो देहः, according to which अपचन would there-
fore mean 'body' in general; this interpretation, however,
seems to be incorrect on account of the negative bearing of
the preposition अप; comp. अह्वयन and the words of the
Bhḍg. Pur. देहसु सर्वसंघातः). E. हन् with अप, kṛit aff. वच्.

अपचात Tatpur. m. (-तः) ¹ Warding off, averting, prevent-
ing; e. g. दुःखमाधात्मिकमाधिनीतिकमाधिदैविकं च । वि-
नामिहताः प्राणिनस्तदपचाताय प्रयतन्ते. ² Any evil accident
occasioning death. E. हन् with अप, kṛit aff. वच्.

अपचातक Tatpur. m. f. n. (-तकः-तिका-तकम्) Warding off,
averting, preventing. E. हन् with अप, kṛit aff. वच्.

अपचातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Murderous, killing.
E. हन् with अप, kṛit aff. वच्.

अपच Tatpur. m. (-चः) ¹ A man who, from his mode of liv-
ing, does not cook for himself; see the following; e. g.
अपचः परित्रावकः; or अपचो दीक्षितः; or a householder in
a state of destitution: 'नृहृदयधर्मवृत्तो यो ददातिपरिचरितः ।
अपिभिर्धर्मतत्त्वैरपचः स प्रकीर्तितः'; eating the food of
such a man, entails on the receiver the penance of the
Chāndrāyana 'अपचश्च न भुक्त्वा द्विजसाम्राज्यं चरेत्'.
² One who cannot cook. ³ A bad cook. ⁴ Different from
one who cooks. (In the second and third meaning the word

is udātta on the last syllable; in the other meanings it is
udātta on the first syllable.) E. च neg. or deter. and पच्.

अपचमान Tatpur. m. (-नः) A man whose mode of life does
not allow him to cook for himself; *Kullūka* names as such
the religious student, the religious mendicant, heretics and
such like people ('अपचमाना ब्राह्मचारिपरित्रावकाः पाच-
कादयः'); he observes however that the 'heretics &c.' are
included in the definition by *Medhātithi* and *Govindarāja* who
impart this bearing to अपचमान in Manu 4. 32, while ac-
cording to his own opinion the word would rather refer in
this passage to the स्नातक or initiated householder than to
the 'heretic &c.'. — Comp. अपच. E. च neg. and पचमान.

अपचय Tatpur. m. (-यः) Decrease, decline, deterioration,
loss; e. g. परिमाणापचये ऽ स्वशब्दः; used in opposition
to उपचय; e. g. प्रियशिरस्त्वावप्राप्तिरुपचयापचयो हि भेदे;
or प्रतिपक्षं शरीररूपचयापचयदर्शनाज्ञानात्मकः; or in op-
position to वृद्धि; e. g. या शब्दसमूहज्ञानपरिग्रहसंज्ञावृ-
द्धापचयवर्धसमासानुवन्धानां चक्षुष्यपचाराद्वृद्धिः; also in op-
position to उदय; e. g. in the passage चित्तवृद्धिचयी
मुनीन्द्राणाम् the word वृद्धिचयी is explained उदयापचयी.

² (In Astrology.) The collective name of eight *bhāvas* or
planetary mansions, which are called severally तनु, धन,
सुहृद्, सुत, जाया, मृत्यु, धर्म, अपच (the remaining four, viz.
सहज, रिपु, कर्मन् and चक्ष being called उपचय). E. चि
with अप, kṛit aff. वच्.

अपचरित Tatpur. l. m. f. n. (-तः-ता-तम्) Gone away, absent, de-
ceased; e. g. सन्नेषु प्रवृत्तः पुत्रो ब्रह्मा वेदचक्षमधीतवान् । त-
स्मिन्नुते तादृशस्वाभावान्स्वशास्त्राभावाधी प्रतिनिधापितः ।
तेन च प्रयोनः प्रकान्तः । तस्मिन् अपचरिते पुनः पुत्रान्तरा-
न्वेषणां &c. — E. चर् with अप, kṛit aff. वच्.

2. n. (-तम्) Bad conduct, sinful deed. E. अप and चरित.

अपचायित Tatpur. m. f. n. (-तः-ता-तम्) Honoured, respected;
e. g. अपचायितो ऽ जेन नृपः. — Also अपचित. E. चाच्
with अप, kṛit aff. वच्.

अपचार Tatpur. m. (-रः) 1. ¹ Departure, death; e. g. सिंहचोपच
कान्तकापचारं निर्भय &c. ² Absence, want; e. g. अन्तरा-
शब्दो ऽ वृष्टापचारः; or सुतग्रीवपचारे निवारप्रियमादिकं
किंचिद्भूतं प्रतिनिधातव्यम्. ³ A failure, a deficiency; e. g.
नापचारमममन्त्राधिक्रियाः सर्वमप सप्तपादि साधनम् ।
(comm. अपचारं लोपविपरीतादिदोषम्). E. चर् with अप,
kṛit aff. वच्.

2. ¹ Improper conduct; e. g. तचापचते होतुरपचारात्.

² Unwholesome or improper regimen. E. अप and चार.

अपचारिन् Tatpur. m. f. n. (-री-रिची-रि) ¹ Acting improper-
ly, behaving wickedly. ² Observing an unwholesome or im-
proper regimen. E. चर् with अप, kṛit aff. वच्.

अपचिकीर्षा Tatpur. f. (-षा) The desire of inflicting an injury;
of doing harm; e. g. नापिदिदुममेति संप्रहृष्टदिपुं नरम् ।
किं मुमुक्षुवशात् द्विवो नापचिकीर्षा ॥. E. क्, in the de-
sider., with अप, kṛit aff. वच्.

अपचित Tatpur. m. f. n. (-तः-ता-तम्) I. ¹ Diminished, de-
creased, lessened; e. g. एकशरीरपरिमावृत्तिव स्नात । नोप-
चितापचितशरीरान्तरप्राप्तिः ॥; or उपचितापचितमुत्सवं हि
सति भेदव्यवहारे समुक्ते ब्रह्मकुपयन्ति न निर्मुक्ते परस्मिन्म-
क्षि ॥; or अपचितमपि नार्थं ज्ञातत्वादस्यं निरिपर एव
नामः प्राज्ञसारं विभर्ति; or in an algebr. instance ज्ञाना-

नमेकापचितानिमाङ्गघातः समाङ्गिष मितिप्रभेदाः. E. चि with अप, kṛit aff. क्त.

II. Honoured, respected. See अपचायित. E. चाय् with अप, kṛit aff. क्त, with an irregular change of चाय् to चि. अपचिति Tatpur. f. (-तिः) I. ¹ Loss, destruction. ² Expiation (of sin); e. g. in the Bhāgav. Purāṇa: न चेदिहैवापचितिं यथाहसः कृतस्य कुर्यान्नउत्तिपासिभिः । ध्रुवं स वै प्रेत्य नर-कानुपति; (comm. अपचिति = प्रायश्चित्तम्). ³ Expense. E. चि with अप, kṛit aff. क्त.

II. ¹ Honour, respect; e. g. उत्तङ्गस्य प्रियं कर्तुमात्मनश्च महत्प्रियम् । भवतां चैव सर्वेषां गच्छाम्यपचितिं पितुः ।; (in the verse of the Mahābhār. कार्यकालं हि मन्वे ऽहं विधिदृष्टस्य कर्मणः । तन्नृणापचितिं रावन्पितुस्तस्य महात्मनः, Nīlakaṇṭha explains अपचितिम् = आनुत्तम, freedom from obligation, but Arjunamīśra: पूजाम्). ² A proper name: a daughter of Marichi (accord. to the Vāyu and Linga Purāṇas). E. चाय् with अप, kṛit aff. क्त, with an irregular change of चाय् to चि. अपची Tatpur. f. (-ची) (In Medicine.) A disease consisting in 'a number of tumors some of which are of the size of an Amalaka-stone and others like spawn, which cause itching, but otherwise little pain, burst, suppurate and disappear when others come again'. E. accord. to Sūśruta अप and ची, i. e. 'a bad gathering'; for he writes '(अन्वि-भिः) अजन्मवर्णैरपचीयमानं चयप्रकर्षादपचीं वदन्ति'; an etym. 'अ and पच' would not merely be at variance with its femin. form. in ई, but with the nature of the disease itself, since the tumors so called attain maturity; for they burst and suppurate: 'कण्डूयुतासे ऽस्य रजः प्रभिन्नाः स्रवन्ति गच्छन्ति भवन्ति चान्ते'.

अपचेतु Tatpur. m. (-ता) A spendthrift. E. चि with अप, kṛit aff. तुच्. अपच्छाय I. Bahuvr. m. f. n. (-यः-या-यम्) ¹ Shadowless, as a deity or a celestial being. ² Without lustre or brightness.

II. Tatpur. f. (-या) An unlucky shadow, a phantom. E. अप and छाया.

अपच्छेद् Tatpur. m. (-दः) Cutting off, interrupting; used in the liturgical writings of the interruption of a procession of priests, caused by the inadvertence of one or several amongst them; thus, it being the rule that at the first Savana of the Jyotishoma the priests must proceed one after the order 'in the black-ant fashion' (पिपीलिकावत्पङ्काकारेण), the one who comes after holding his preceder by the hem of his garment, an interruption caused by the dropping of the hem, on the part of one priest would be an एककर्तृको ऽपच्छेदः, on the part of the Udgātrī would be an उद्गात्र-पच्छेदः or उद्गात्रपच्छेदः, on that of the Udgātrī and Pratihartṛī उद्गात्रप्रतिहर्तृकतापच्छेदौ. E. छिद् with अप, kṛit aff. चञ्. अपच्छेदन Tatpur. n. (-नम्) The same as the preceding. E. छिद् with अप, kṛit aff. क्त.

अपच्यव Tatpur. m. (-वः) (ved.) Coming out, egress (accord- ing to Sāyaṇa; but probably 'moving down', with reference to the action of the pestle used to express the Soma juice); opposed to उपच्यव q. v. E. च्यु with अप, kṛit aff. चप्.

अपच्युत Tatpur. m. f. n. (-तः-ता-तम्) Fallen off, perished, destroyed. E. च्यु with अप, kṛit aff. क्त.

अपजग्ध Tatpur. m. (-जः; according to Bhoja f. -ज्या) A proper name: the ancestor (or according to Bhoja, the an-

cestress) of the tribe called अपजग्धाः or आपजग्धयः (from आपजग्धि). E. जद् with अप, kṛit aff. क्त, with the ādeśa जच् (accord. to the Ganaratnamahodadhi).

अपजय्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) (ved.) Possible to be defeated, to be made unvictorious. See अनपजय्य. E. जि with अप, kṛitya aff. यत्.

अपजात Tatpur. m. (-तः) A son inferior in qualities to his parents: मानुजमुखा जातस्त्वनुजातः पितुः समः । अतिजा-तो ऽधिकसखादपजातो ऽधमाधमः. E. अप and जात.

अपजानान Tatpur. m. f. n. (-जः-जा-जम्) Dissembling, con- cealing; e. g. आत्मानमपजानानः शत्रुमात्रो ऽनयद्दिनम् । E. ज्ञा with अप, kṛit aff. ज्ञानच्.

अपजिघांसु Tatpur. m. f. n. (-सुः-सुः-सु) Desirous of warding off, of averting, of preventing. E. हन् in the desider., with अप, kṛit aff. उ.

अपजिहीर्षु Tatpur. m. f. n. (-र्षुः-र्षुः-र्षु) Desirous of taking away. E. ह् in the desider., with अप, kṛit aff. उ.

अपञ्चीकृत Tatpur. n. pl. (-तानि) (In the Vedānta philosophy.) The five subtle elements-(सूक्ष्मभूत or सूक्ष्माङ्ग), ether, air, fire, water and earth (in which originate but) which are 'not yet become the five' gross elements or सूक्ष्मभूत q. v. Also called तन्मात्र q. v. E. च neg. and पञ्चीकृत.

अपटोचेप Tatpur. m. (-पः) Probably a wrong reading for अपटीचेप q. v.

अपटान्तर Tatpur. m. f. n. (-रः-रा-रम्) Adjoining, contiguous. Comp. अपदान्तर. E. च neg. and पट-अन्तर lit. 'having no interval caused by a screen'.

अपटी Tatpur. f. (-टी) A screen or wall of cloth, especially the Kānāt or screen surrounding a tent. Also पटी. E. च expl. and पटी.

अपटीचेप Tatpur. m. (-पः) Literally: tossing up the curtain; the instrum. अपटीचेपेण is used in theatrical language, to indicate the precipitate entrance on the stage. E. अपटी and चेप.

अपटु m. f. n. (-टुः-टुः or -ट्टी-ट्टु) I. Tatpur. ¹ Not clever, awkward, uncouth. ² Diseased, sick. [The abstract noun of the Tatpur. is अपटुता or अपटुत्व.] E. च neg. and पटु. II. Bahuvr. Without clever people. [The abstract noun of the Bahuvr. is आपटव.] E. च priv. and पटु.

अपटुता f. (-ता) or अपटुत्व n. (-त्वम्) ¹ Uncleverness, awk- wardness. ² Sickness, diseased condition. E. अपटु I., taddh. aff. तल् or त्व.

अपठ Tatpur. m. (-ठः) ¹ One who does not read. ² One who cannot read. ³ A bad reader. ⁴ Different from one who reads. (In the second and third meaning the word is udātta on the last syllable; in the two other meanings it is udātta on the first syllable.) E. च neg. or deter. and पठ.

अपठित Tatpur. m. f. n. (-तः-ता-तम्) Unlearned, ignorant, foolish. E. च neg. and पठित.

अपस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Not to be sold, im- proper for sale. (Articles, for instance, a Brāhmaṇa is not permitted to sell, under the penalty of various penances, are, according to Hārīta: molasses, sesamum, flowers, roots, fruits, boiled rice — the penalty being the Somāyana —; red dye (lakṣhā), sea-salt, honey, flesh, sesamum-oil, milk, curdled milk, buttermilk (takra), clarified butter,

scents, hides, cloth — the penalty being the *Chndrdryana* —; wool, hair, a horse (*kesarin*), land, a cow, a house, stones, weapons, eatable flesh, tendons, bones, horns, nails, shells — the penalty being the *Taptakrichchhra* —; asafœtida, bdellium (*guggula*), yellow orpiment, red arsenic, collyrium, red chalk, medicinal and other salt (*kshdra* and *lavana*), precious stones, pearls, corals, bambu staves, wickerwork and earthen ware or what is appropriate for ornamental gardens, ponds, wells and lotus tanks — the penalty in the latter case consisting in three daily ablutions, sleeping on the ground, eating only once on the evening of every second day, and muttering ten thousand charms, all this during a whole year. See also *Manu* 10. 88 ff. — An idol, if it is carried about by a person for the sake of getting a living but not for the purpose of sale, is expressed by the same name as the divinity without an additional affix, e. g. वासुदेव, विष्णु, स्कन्द; but if it is offered for sale, it takes the affix कन्, e. g. वासुदेवक.) E. च neg. and पक्ष.

अपतन्त्रक Tatpur. (?) m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a peculiar kind of spasmodic contraction of the body (tetanus?); described in the following manner: 'if the vital air is deranged and rises from its situation, it produces pain in the chest, head and temples, convulses and bends the body; the patient is motionless, his eyes shut and fixed, he moans, he does not breathe or breathes with difficulty and has no consciousness; he feels well when the chest becomes free, otherwise he faints away'. E. तन्त्रि (तन्त्र, denom. aff. शिच्), with अप, kṛit aff. खुल् (?).

अपतर्पण Tatpur. n. (-णम्) Fasting (in sickness &c.). E. तृप् with अप, kṛit aff. खुट्.

अपतानक Tatpur. m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a spasmodic contraction of the body; described thus: 'if the vital air, much affected with phlegm, stops in the tubular vessels, it causes the patient to fall down at intervals'. E. तन्, in the caus., with अप, kṛit aff. खुल्.

अपतानकिन् m. f. n. (-की-किनी-कि) Affected with the disease अपतानक q. v. E. अपतानक, taddh. aff. इनि.

अपति I. Tatpur. m. (-तिः) ¹ Not a master. ² Not a husband. E. च neg. and पति.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) ¹ Without a master. ² Without a husband. E. च priv. and पति. [The declension of this word is like that of other nouns in इ; comp. s. v. पति.]

अपतिव Bahuvr. m. f. n. (-कः-का-कम्) ¹ Without a master. ² Without a husband. E. च priv. and पति, samās. aff. कप्.

अपतिघ्नी Tatpur. f. (-घ्नी) A wife who does not kill her husband. E. च neg. and पतिघ्नी.

अपतिता f. (-ता) or अपतित्व n. (-त्वम्) ¹ The not being a master. ² The not being a husband. ³ The not having a master. ⁴ The not having a husband. [Comp. a pun on this word and अपतिता s. v. अपहृति.] E. अपति, taddh. aff. तल् or त्व.

अपतिपुत्र Bahuvr. m. f. n. (-चः-चा-चम्) Deprived of husband and children. E. च priv. and पति-पुत्र (Dwandwa).

अपतीर्थ Tatpur. m. n. (-र्थः-र्थम्) A bad place of pilgrimage; comp. आपतीर्थ. E. अप and तीर्थ.

अपत्नीक Bahuvr. m. f. n. (-कः-का-कम्) Without a wife. E. च priv. and पत्नी, samās. aff. कप्.

अपत्य Tatpur. n. (-त्वम्) Offspring in general, whether male or female ('अपत्याभिधाने स्त्रीपुंलिङ्गसामसिद्धिर्नपुंसकत्वात्'); whether sons or the later generations of a Gotra ('पुत्रपर्यायो ऽपत्यशब्दः। पौत्रप्रभृती तु नौष इति भावः'; or 'अपत्यं पौत्रप्रभृतिगोचरमिति सूचकारेण सामानाधिकरन्धेन निर्देशः कृतः'); e. g. अत्रिक्पुत्रोहितापत्यभार्यादाससनाभिभिः। विवाद् वर्जयित्वा तु सर्वोक्तोक्तान्येभ्यः; but sometimes the word means only 'the children' ('अपत्याधिकारादप्यत्र लौकिकं गोचं गृह्यते। अपत्यमात्रं न तु पौत्रप्रभृतेव' as the *Kāśikā* observes on *Pāṇi*. IV. 2. 89). — Compare गोत्र, वृद्ध and युवन्. [In the passage of the *Amarak*. 'स्त्रीपुंसयोरपत्यानाः' i. e. 'patronymics are masculines and feminines', अपत्य implies 'a patronymical affix'; comm.: 'अपत्यार्थे विहिता ये ऽसादयस्यदन्ताः'.] E. According to the native etym. च neg. and पत्य (पत्, kṛitya aff. चत्) 'the family being preserved by them from decay'; it has been proposed to derive this word from अप, taddh. aff. त्वप्, which E. is plausible from a grammatical point of view; but the native E. is countenanced by the words अपात् and नमु qq. vv. which convey a notion similar to that of अपत्य.

अपत्यजीव Tatpur. m. (-जः) The name of a plant, *Nagelia putrajiva*; the same as पुत्रजीव q. v. E. अपत्य and जीव.

अपत्यद Tatpur. 1. m. f. n. (-दः-दा-दम्) Giving progeny.

2. f. (-दा) The name of several plants; the same as पुत्रदा or गर्भदात्री qq. vv. E. अपत्य and द.

अपत्यपथ Tatpur. m. (-पः) The vulva; e. g. स (scil. गर्भो) यदा विगुणानि सप्रपीडितो ऽपत्यपथमनेकधा प्रतिपद्यते तदा संख्या हीयते. E. अपत्य and पथिन्, samās. aff. च.

अपत्यप्रत्यय Tatpur. m. (-यः) (In Grammar.) A patronymic affix. E. अपत्य and प्रत्यय.

अपत्यवत् m. f. n. (-वान्-वती-वत्) Having children. E. अपत्य, taddh. aff. मतुप्.

अपत्यशत्रु Bahuvr. m. (-शुः) A crab (liter. 'having his children for enemies; the crab being believed to perish on producing young'). E. अपत्य and शत्रु.

अपत्यसाच् Tatpur. m. f. n. (-ञ्-ञ-ञ) (ved.) Accompanied with progeny. E. अपत्य and साच् (सच्, kṛit aff. शिच्).

अपत्यसिद्धिस्त Tatpur. m. (-त्) The name of a plant, *Nagelia putrajiva*; see पुत्रजीव. E. अपत्य-सिद्धि and स्त.

अपच Bahuvr. 1. m. f. n. (-चः-चा-चम्) Leafless.

2. f. (-चा) The name of a plant: *Capparis Aphylla*. E. च priv. and पच.

अपचपण Tatpur. n. (-णम्) The being bashful or ashamed. E. चप् with अप, kṛit aff. खुट्.

अपचपा Tatpur. f. (-पा) Abashment, bashfulness ('as of a woman at the sight of her father-in-law or of somebody else'). E. चप् with अप, kṛit aff. खट्.

अपचपिण्णु Tatpur. m. f. n. (-ण्णुः-ण्णुः-ण्णु) Bashful. E. चप् with अप, kṛit aff. हण्णुच्.

अपचवक्षिका Karmadh. f. (-का) The name of a plant; the same as महिषवल्ली or लघुसोमवल्ली. E. अपच and वक्षिका.

अपचस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Afraid of; with a noun in the abl.; e. g. तरङ्गादपचस्तः; it may form a Tatpur. with such a noun, but the instances of such compounds are few,

according to Pāṇini, e.g. तरङ्गापयसः 'afraid of a wave'; but भोजनापयसः (not भोजनापयसः) 'afraid of food'.

E. चत् with अप, kṛit aff. त्त.

अपचाय Tatpur. 1. m. f. n. (-च-या-यम्) To be ashamed of.

2. n. (-यम्) (In Buddhist doctrine.) One of the 108

धर्माक्षौक्यसुख q. v., probably: bashfulness; it leads to dispassion for the exterior world. E. अप with अप, kṛitya aff. यत्.

अपचिर्गतम् Avyayibh. Except in Trigarta. E. अप and चिर्गत.

अपच I. Tatpur. n. (-यम्) ¹ Absence of a road. ² A bad or

wrong road, literally and metaphorically; e.g. यः काकि-

नीमप्यपचप्रपन्नां समुदरेन्निष्कसहस्रगुह्यम् । कदापि कोटिष्व-

पि मुक्तहस्तं राजसिंहं न जहाति लक्ष्मीः ॥ or मा भूवन्नप-

चहराखवेन्द्रियाद्याः. — ³ The vulva (comp. अवाच्यदेश).

Comp. अपचिन्. E. च neg. or deter. and पचिन्, samās. aff. च.

II. Bahuvr. 1. m. f. n. (-च-चा-यम्) ¹ Roadless. ² Hav-

ing bad roads.

2. f. (-चा) The name of several plants: ^a = पञ्चक,

^b Dry ginger, ^c Terminalia chebula, ^d Saccharum sponta-

neum, ^e ग्रियङ्गु (Sureswara: अपचा पञ्चके मुख्यां पञ्चानि-

चुप्रियङ्गु). E. च priv. or deter. and पचिन्, samās. aff. च.

अपचहर Tatpur. m. f. n. (-र-रा-रम्) Carrying off or lead-

ing to bad roads (lit. or metaph.); comp. the instance s. v.

अपच. E. अपच and हर.

अपचिन् Tatpur. m. (-न्चा) ¹ Absence of a road. ² A bad or

wrong road; comp. अपच; e.g. श्रीघ्रायमाणिः ककुभो ऽ नृ-

बनिर्बनैरपचानमुपेत्य सुप्तेः । शोकादभूषिरपि भूषकासांचकार

नगेन्द्राद्यभिन्नेः ॥. E. च neg. or deter. and पचिन्.

अपच Tatpur. m. f. n. (-च-या-यम्) ¹ Unwholesome, contra-

indicated, unfit as food or drink in particular complaints;

e.g. आपातरमणीयानां संयोगानां प्रियैः सह । अपचानामि-

वाज्ञानां परित्यागो हि दास्यः । ² Unsuitable, inconsistent,

obnoxious; e.g. सर्वस्व जायते मानः स्तुतिस्तत्र प्रमाद्यति ।

बुद्धी भजति चापचं नरो येन विनश्यति. ³ Bad, evil, un-

lucky; e.g. अपचमायती लोभादामनस्कगुजीविनः । प्रियं मृ-

योति यसेभ्यसमुच्छन्ति न संपदः ॥. E. च neg. and पच.

अपचभुज Tatpur. m. f. n. (-क्-क्-क्) Eating unwholesome

things. E. अपच and भुज.

अपचनिमित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Produced by

unwholesome diet (as a disease, opposed to सहज or a dis-

ease which is hereditary). E. अपच and निमित्त.

अपद् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going on a road

which does not exist or which is unknown. [In the passage

in which this word occurs, Śatap. XIV. 8. 15. 10., it is an

epithet of मायसी, which for mystical reasons has been

called previously एकपदी 'one-footed', द्विपदी 'two-footed',

त्रिपदी 'three-footed' and चतुष्पदी 'four-footed'; Dwindē-

ganga on the Śatapathabr. explains अपद् 'because a पद् i. e.

by what she may be known does not exist' — पयसे ज्ञा-

यसे येन तत्पदं न विद्यते यस्याः सा त्वमपदसि —; but ac-

ording to this gloss अपद् would be a Bahuvr., while its

accent — the udātta on the first syllable — assigns it to

the class of Tatpur. compounds. The interpretation of Śan-

kara on the same passage in the Bṛihadār. seems therefore

preferable: अविद्यमानं पदं येन पयसे सा त्वमपदसि 'thou

art अपद् because thou goest on a road which does not

exist or which is unknown'. — In no case can the word

mean 'footless', for its form would then be अपदी and its

accent the udātta on the penultima. — Bahuvr. forms

like अपदे, अपदी &c. belong to the base अपाद् q. v., not

to a base अपद्.] E. च neg. and पद् (with an ellipsis of पद्).

अपद् I. Tatpur. n. (-दम्) ¹ No-place. ² A place which can-

not be stepped or dwelt upon, a bad place. ³ (In Grammar.)

A word which is not a पद् (q. v.) or an inflected word;

e.g. सनतियहस्यमपदत्वात्. E. च neg. or deter. and पद्.

II. Bahuvr. 1. m. f. n. (-दः-दा-दम्) ¹ Footless. ² With-

out a place, without a shelter; e.g. पदापदा परिभ्रमन्नेन

चापदापदा (comm. अपदा चचाचा चक्षाना वा दमयन्ती &c.).

³ Unsteady, fickle; e.g. अपदमा (comm. अक्षिरक्षणीका).

2. m. (-दः) A reptile.

3. n. (-दम्) (ved.) The æther (according to Sāyana

and Mahidhara; the accent of the word in the latter sense

is irregular, viz. the udātta on the second syllable). E. च

priv. and पद्.

अपदचिह्नम् Bahuvr. and Avyayibh. On the left side ('अप-

गता दक्षिणा यच्च तत्'). Comp. अपसव. E. अप and दक्षिणः.

अपदम् Bahuvr. m. f. n. (-मः-मा-मम्) I. Of unsteady fortune,

of transitory luck. E. अपद and मा.

II. Without self-control. E. अप and दम्.

अपदरहा Tatpur. f. (-हा) The name of a parasitical plant

(Epidendron Tesseloides Roxb.). E. च neg. and पद्-रह.

अपदरोहिणी Tatpur. f. (-नी) The same as the preceding.

E. च neg. and पद्-रोहिन्.

अपदवापद् Bahuvr. m. f. n. (-त्-त्-त्) Free from the calamity

of fire (as a forest). E. अप and दव-आपद्.

अपदश Bahuvr. m. f. n. (-शः-शा-शम्) Far from ten. Comp.

उपदश. E. अप and दशन्, samās. aff. उच्च.

अपदान Tatpur. n. (-नम्) ¹ Pure or faultless behaviour

(= मुञ्चं चरितम् Subhūti). ² Accomplished, excellent work

(= वृत्तं प्रशस्तं कर्म Rāyamukūta; = निर्दुष्टं कर्म Bharata-

malla; = निष्पन्नं कर्म or सोत्कर्षं कर्म Ramāndātha &c.). A

various reading of अवदान. E. ई with अप, kṛit aff. चद्.

अपदान्तर Tatpur. m. f. n. (-रः-रा-रम्) Contiguous, near,

close together; e.g. अपदान्तरं च परितः चित्तिचित्तमपत-

न्मुतधमितहेमनेमयः. Comp. अपटान्तर. E. च neg. and

पद्-अन्तर, lit. 'having not (even) the interval of a foot'

(comm. नास्ति पदस्यान्तरमवकाशो यस्मिन्).

अपदार्थ Tatpur. m. (-र्थः) Nonentity. E. च neg. and पदार्थ.

अपदिशम् Avyayibh. Between two regions of the compass

(as south-east &c.). [The Siddhāntakaum. appears to assume

also a neuter अपदिश (-शम्) 'intermediate space of the

compass', since it explains अपदिशम् as representing the

value of the instrum. or locative of अपदिश viz. 'अपदिशम् ।

अपदिशेन । अपदिशम् । अपदिशे'; but the comm. on the

Amarak. I. 1. 2. 7. take the words 'क्षीवाक्षयम्' mentioned

there, expressly as meaning 'Avyayibh.' and as imparting

moreover to अप in अपदिशम् the meaning 'in the middle of'.

Swāmin explains अपदिशम् as representing the value of a

case of दिम् (comp. Pāṇ. II. 1. 6), but Bhanūjid. refutes

him in contending that the word could not imply then the

notion of 'in the middle of': 'दिशोरिदमपदिशं विभक्त्यर्थे

ऽ अयिभाव इति स्वामी । तन्न । संबन्धमात्रस्य विभक्त्यर्थस्य ऽ पि

मध्यस्थ तदर्थाभावात्'. — It seems unnecessary, however,

to create a new meaning of अप on account of this compound, as अपदिशम् could well signify literally 'away from one region and another' i. e. between both. For a similar interpretation of अप comp. अपसलवि.] E. अप and दिन्, samās. aff. टच्, or अप and दिशा.

अपदिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Adduced as a reason; e. g. यस्मात्प्रकरणविज्ञा स निर्णयार्थमपदिष्टः प्रकरणसमः; or काशाखयापदिष्टः काशातीतः (scil. हेत्वाभासः); or अनुमानं काशाखयापदिष्टम्. E. दिन् with अप, kṛit aff. ण्.

अपदी Bahuvr. see s. v. अपाद्.

अपदेवता Tatpur. f. (-ता) An evil spirit, a goblin. E. अप and देवता.

अपदेश Tatpur. m. (-श्चः) ¹Stating, adducing, as a reason &c.; e. g. in the *Nyāya S.* हेत्वपदेशात्प्रतिज्ञायाः पुनर्वचनं निवमनम् (comm. अपदेशः कथनम्); or नोत्पत्तिकारणानपदेशात् (comm. अनपदेशादकथनात्). ²An argument, a reason; e. g. in the *Nyāya S.* उपलब्धमाने चागुपलब्धेरसत्त्वादनपदेशः (comm. हेतुरनपदेशो ऽसाधकः); or in the *Kaṇḍa Sūtras*: अर्थात्तरं अर्थात्तरस्यानपदेशः; or अप्रसिद्धो ऽनपदेशो ऽसंदिग्धो वानपदेशः. — In the terminology of the *Vaiśeṣika* philosophy अपदेश is the second of the five parts of a syllogism; the same as the हेतु of the *Nyāya*; compare the instance s. v. अनुसन्धान. — *Sūtrata* defines and exemplifies it thus: अनेन कारयेनेत्यपदेशः । यथापदिशते मधुरेण ज्ञेयमभिवर्धत इति. ³A pretence, a pretext, a feint (this is the more usual meaning in which the word occurs). ⁴Disguise; also metaphorically; e. g. विकारापदेशोपदेशात्संशयः (where the विकार refers to the change of vowels into semivowels). ⁵A butt, a mark; e. g. स्वसापदेशः. ⁶Name, reputation; e. g. यं स्वपदेशं कमितः स्वजनो ऽयं प्रायः अनपदेशं &c. (comm. अपदेशो नाम । तादृशं शोभनाखं यं &c.). ⁷Place, quarter; e. g. तत्प्रापदेशो यतिः. (For beginners it is useful to notice that words like राजपुत्रापदेशिन् are not to be analyzed into राजपुत्र and अपदेशिन्, but into राजपुत्र-अपदेश, when the whole compound receives the taddh. aff. इनि.) E. दिन् with अप, kṛit aff. चञ्.

अपदेश Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) To be stated, to be mentioned. E. दिन् with अप, kṛitya aff. खत्.

अपदोष Bahuvr. m. f. n. (-वः-वा-वम्) Faultless, blameless. E. अप and दोष.

अपद्रव Tatpur. n. (-वम्) Any bad substance. E. अप and द्रव.

अपद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door; comp. अद्वार. E. अप and द्वार.

अपधा Tatpur. f. (-धा) (ved.) Confinement, detention. E. धा with अप, kṛit aff. कङ्.

अपधारक Bahuvr. (?) m. (-यः) The name of a king and of a country; also the name of the descendants of the king (with elision of the tadrāja-affix अज्). E. अप and धारय (?).

अपधूम Bahuvr. m. f. n. (-मः-मा-मम्) Free from smoke. E. अप and धूम.

अपध्वंस Tatpur. m. (-सः) Degradation, disgraceful conduct. (*Mitākshara* = अभिचार). E. ध्वंस with अप, kṛit aff. च.

अपध्वंसक Tatpur. m. (-जः) The offspring of a father inferior in caste to that of the mother, as a Sūta, the son of a Kshatriya man and a Brāhmaṇī woman &c.; the same as प्रतिशोमक q. v. Such men have not the rights of the twice-

born, but the duties of a Śūdra; they do not receive the investiture with the sacred string and must follow occupations which are held in disrespect by the three first castes. Comp. अनन्तरज. E. अपध्वंस and क.

अपध्वंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Causing to perish, destroying. E. ध्वंस, in the caus., with अप, kṛit aff. इनि.

अपध्वंस्य Tatpur. m. f. n. (-सः-सा-सम्) ¹Reviled, blamed.

²Imperfectly pounded (according to some: pounded). [*Rāyam. Kshirasw. Rāmān. असम्यक्पूर्य*; *Sārasund. पूर्यकृत*; *Bharatam. दत्तचन्दनादिपूर्य*; *Padārthakaum. चित्तसुधापूर्य* जेखादी; *Nilak. चित्तसुधादिपूर्य* जेखादी; *Bhānūjid. चित्तसुधादिपूर्य*; *Viśva अवपूर्य*त.] ³Abandoned. — A various reading of अपध्वंस्य. E. ध्वंस with अप, kṛit aff. ण्.

अपध्वान Tatpur. m. f. n. (-नः-ना-नम्) Sounding badly. E. अप and ध्वान्.

अपनय I. Tatpur. m. (-यः) Removing, taking away. E. नी with अप, kṛit aff. चञ्.

II. 1. Tatpur. m. (-यः) Bad conduct, bad policy.

2. Bahuvr. m. f. n. (-यः-या-यम्) Ill behaved, misconducted. E. अप and नय.

अपनयन Tatpur. n. (-नम्) ¹Removing, taking away; e. g. पञ्चप्रतिषेधे प्रतिज्ञातार्थस्थापनयनं प्रतिज्ञासंन्यासः. ²Acquittance of a debt or obligation. E. नी with अप, kṛit aff. कृट्.

अपनस Bahuvr. m. f. n. (-सः-सा-सम्) Noseless; e. g. असिं कौशेयमुषन्व चकारापनसं मुखम्. E. अप and नस् (ādeśa of नासिका), samās. aff. चञ्.

अपनामन् I. Tatpur. n. (-म) A bad or offensive name.

II. Bahuvr. m. f. n. (-मा-मा-म) Having a bad or offensive name.

III. Avyayibh. (-म) Without a name (?). (Comp. the remark s. v. अपकुचि.) E. अप and नामन्.

अपनिद्र Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) Sleepless; lit. and fig. E. अप and निद्र.

अपनिर्वाण Tatpur. m. f. n. (-णः-णा-णम्) Not set (as the day). The correctness of the word is doubtful. E. अप and निर्वाण.

अपनिहित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away. E. धा with नि and अप, kṛit aff. ण्.

अपनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹Removed, taken away. ²Paid, discharged. E. नी with अप, kṛit aff. ण्.

अपनुत्ति Tatpur. f. (-त्तिः) Removing, taking away. E. नृद् with अप, kṛit aff. तिङ्.

अपनुद Tatpur. m. f. n. (-दः-दा-दम्) Who or what removes; only in composition with शोक i. e. शोकापनुद; on which word a *Vārttika* (*Pān. III. 2. 5.*) observes that it does not merely convey the negative notion 'removing pain' but the positive idea 'affording joy', for the word which would express the negative meaning 'removing pain' is, according to *Patanjali* and his comm. शोकापनोद. (*Patanj. शोकापनुदः पुनो जातः . . . यस्य शोकमपनुदति शोकापनोदः* . . . *Kaīy. यः संसारानिखतोद्भावनादिना शोकमेव निवर्तयति न तु सुखमुत्पादयति स शोकापनोदः* . . . *Siddhāntak. यस्य संसारसारतोपदेशेन शोकमपनुदति स शोकापनोदः* . . .) In this sense therefore are to be understood passages like: पौरा निवर्तध्वमिति खगदीप्तातस्व शोकापनुदा भवेत; or शर्मदं मावृतिं दूतं विषमस्वः कपिद्विपम् । शोकापनुदमवयं प्रायुक्क कपिकुञ्जरः . . . E. नृद् with अप, kṛit aff. क.

- अपनुनुतु** Tatpur. m. f. n. (-त्सुः-त्सुः-त्सु) Desirous of removing. E. नुद्, in the desider., with अप, kṛit aff. उ.
- अपनेतु** Tatpur. m. f. n. (-ता-ची-तु) Removing, taking away. E. नी with अप, kṛit aff. तुच्.
- अपनोद** 1. m. (-दः) Removal, taking away, destroying.
2. m. f. n. (-दः-दा-दम्) Removing &c.; see शोकापनोद and the remark s. v. अपनुद्. E. नुद् with अप, kṛit aff. चञ्.
- अपनोदन** 1. m. f. n. (-नः-नी-नम्) Removing, taking away.
2. n. (-नम्) Removal &c. E. नुद् with अप, kṛit aff. च्चुट्.
- अपन्नगृह** Bahuvr. m. f. n. (-हः-हा-हम्) Whose house has not fallen, whose house is imperishable; a vaidik epithet of Agni. E. अ neg. and पन्न-गृह.
- अपपाठ** Tatpur. m. (-ठः) ¹Reading incorrectly. ²A false reading, an erroneous lection; e. g. काशिकायां तु पञ्चरात्रीति क्वाचित्कः पाठः । अपपाठः स इति हरदत्तः. E. अप and पाठ.
- अपपात्र** Bahuvr. m. f. n. (-त्रः-वा-त्रम्) Deprived of vessels. According to *Manu*, Chāndālas and Śvapachas — the lowest tribes who are not permitted to reside within the precincts of a Brāhmanic community — must be deprived also of vessels, since no vessel used by them, as Kullūka observes, is capable of purification. E. अप and पात्र.
- अपपात्रित** m. (-तः) A person with whom his kindred will not eat or drink from a common vessel, one who has lost caste through some great offence and thereby is incapacitated from inheritance; (*Raghunandana*: शङ्कापक्षज्जी । अपपात्रितस्तु रिक्त्वपिण्डोदकाणि निवर्तन इति । अपपात्रितो ऽत्सुत्कटदोषेण चातिभिर्भिन्नोदकीकृतः पितृधनासनधिकारीत्वर्थः). E. अपपात्रि (अपपात्र, denom. aff. शिच्), kṛit aff. त्त.
- अपपादत्र** Bahuvr. m. f. n. (-त्रः-वा-त्रम्) Shoeless. E. अप and पादत्र.
- अपपान** Tatpur. n. (-नम्) A bad beverage. E. अप and पान.
- अपपारिक** m. (-कः) Probably a false reading for अपपरिक q. v.
- अपपित्त** Tatpur. n. (-त्तम्) (ved.) Going away from, severance. E. आप् with अप, kṛit aff. त्वन्; (in analogy with the etym. of सपित्त as given by *Sāyana*; but *Benfey* — s. v. प्रपित्त in his Glossary to the Sāmaveda — is probably more correct in referring this and similar formations to a radical अप् (comp. the E. of अप्न). The compound is irregular on account of the short vowel of the second syllable and belongs, in this respect, to the class of कर्कशु, शकशु, सीमन्त &c.).
- अपपुत** I. Tatpur. m. du. (-तौ) Bad buttocks.
II. Bahuvr. m. f. n. (-तः-ता-तम्) Having bad buttocks.
III. Avyayibh. (-तम्) Except the buttocks (?). See the remark s. v. अपकुचि. E. अप and पूत.
- अपप्रजाता** Tatpur. f. (-ता) A woman who has miscarried. E. अप and प्रजाता.
- अपप्रदान** Tatpur. n. (-नम्) A bribe. E. अप and प्रदान.
- अपप्रोषित** Tatpur. n. (-तम्) (ved.) A defect arising from departure (as in the case of a sacrificer); अनपप्रोषित, the absence of such a defect. E. अप and प्रोषित lit. 'departure, being अप i. e. a defect'.
- अपवर्हिस्** Bahuvr. m. f. n. (-र्हिः-र्हिः-र्हिः) Without the Barhis or the fourth Prayāja (q. v.). E. अप and वर्हिस्.
- अपवाङ्म** m. (-मः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), a stiff arm; defined thus: 'if air is (deranged) in the shoulder-part and dries the ligaments

- of the shoulder and its vessels, it produces the disease अपवाङ्म'. Also अववाङ्म. E. अप-वाङ्म, taddh. aff. कञ्.
- अपमय** Bahuvr. m. f. n. (-यः-वा-यम्) Fearless. E. अप and मय.
- अपमरशी** Tatpur. f. (-शी) According to the *Taittiriya Brāhmaṇa*, the last Nakṣatra or lunar mansion, presided over by Yama; the same as मरशी q. v. E. भू with अप, kṛit aff. च्चुट्.
- अपमर्तु** Tatpur. m. f. n. (-र्ता-ची-र्तु) (ved.) Removing, taking away, destroying (as sin). E. भू (= ह) with अप, kṛit aff. तुच्.
- अपमी** Bahuvr. m. f. n. (-मीः-मीः-भि) Fearless. E. अप and मी.
- अपभृति** Tatpur. f. (-तिः) (ved.) (Probably) Defeat, humiliation. E. भू with अप, kṛit aff. क्तिञ्.
- अपथंश** Tatpur. m. (-शः) 1. ¹Falling down. ²Incorrect language; whether the form of the word be at variance with the rules of Sanskrit grammar, or its sense not a Sanskrit one; e. g. *Kumārila* in his *Mīmāṃsā Vārttika*: यथा साधुगुरुपस्तात्ममादाशक्तिवेद्यपि । आयते वाचकधामिसधैव वेद्यभाषिते । शब्दापथंशवदेव नीलधाम्नादिप्रयोजननिमित्ता चर्चापथंशा मयन्ति; or the same: देशभाषापथंशपदानि हि विमुक्तिमूचिष्ठानि न शक्यन्ते विवेक्तुम्. ³The name of the lowest class of the Prākṛit dialects; according to some the same as the Paisācī dialect, according to others different from the latter and inferior to it; the division of the Prākṛit dialect being either: the *Bhāṣā* (comprising the Prākṛit proper or the Māhārāṣṭri, the Śaurasēni, Māgadhī, Ardhamāgadhī and the southern dialects), the *Vibhāṣā* (comprising the Śākāri, Chāndālī, Śābarī, Ābhīri, Drāvidī and Odri) and the *Apabhraṇṣa* or *Paisācī* (comprising the provincial dialects as the Gurjarāṭī, Kārnāṭī &c.); or the *Prākṛit proper*, the *Śaurasēni*, the *Māgadhī* (with the Ardhamāgadhī and the other dialects named before), the *Paisācī*, and the *Apabhraṇṣa*, the latter then being especially appropriated to the language of the Ābhīra and contiguous peoples and excluded from poetry where the other dialects may occur. See *Lassen's Institutiones Linguae Prācriticae*, and compare the following remark of *Bharatasena* on a verse of the *Bhāṭikārya* where several words are Sanskrit as well as Prākṛit: काव्यं संस्कृतप्राकृतापथंशभेदात्रिविधम् । प्राकृतो ऽपि संस्कृतभवः संस्कृतसमो देशी चैव भेदविधः । अप देशिसंस्कृतभवयोः प्राकृतयोरपथंशस्तथासाधुशब्दत्वेनाधर्मजनकत्वात् । उपक्रान्ते संस्कृते वन्धे समावेशासंभवाच्च । महाकविर्भर्तृहरिरसामर्थं बोधयच्छब्दसमायाः प्राकृतभाषायाः संस्कृतवन्धे समावेश इत्ययति &c. According to several comm. on the *Amarak.* the word may be written also अपथंस; but this reading is rejected as wrong by *Bāyamukūta*: इत्यो ऽपीत्येके । तदसत् । तस्य भस्य अपःपतने । इत्यस्य चञि रूपं न दृश्यत इति भाष्यादावुक्तत्वात्. — E. भञ् with अप, kṛit aff. चञ्.
2. A bad fall. E. अप and थंश (भञ्, kṛit aff. चञ्).
- अपथष्ट** Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Fallen off, esp. figuratively: corrupted (as the dialect अपथंश); e. g. अपथष्टः शब्दो ऽपथष्टः. E. भञ् with अप, kṛit aff. त्त.
- अपम** 1. m. f. n. (-मः-मा-मम्) (ved.) Last. Comp. अवम and अपर.
2. m. (-मः) (In Astronomy.) The ecliptic. The same as क्रांति q. v.; e. g. इदानीं क्रांतिवेचासाह । चेचाणि वन्धे ऽपमसंभवाणि &c. Comp. परमापम, परापम and the ff. E. Probably अप, taddh. aff. म. Comp. अपर.

अपमचेच Tatpur. n. (-चम्) (In Astronomy.) A figure described by the ecliptic. The same as क्रांतिचेच. E. अपम and चेच.

अपमज्जा Tatpur. f. (-ज्जा) (In Astronomy.) The sine of the ecliptic. The same as क्रांतिज्जा. E. अपम and ज्जा.

अपमखल Tatpur. n. (-खम्) (In Astronomy.) The ecliptic. Also अपममखल. E. अप and मखल.

अपमन्वु Bahuvr. m.f.n. (-न्वु:-न्वु:-न्वु) Without grief &c. (see मन्वु); e.g. अपमन्वुसतो वाक् पौलस्त्यो राममुक्तवान्. E. अप and मन्वु.

अपमखल Tatpur. n. (-खम्) (In Astronomy.) The ecliptic. Also अपमखल; the same as क्रांतिमखल. E. अपम and मखल.

अपमर्ष Bahuvr. (?) n. (-र्षम्) (?); विष्णोरपमर्षम् is the ritual name of each of the two lines of which consists the Sāmaveda verse 1. 51a. (= I. 6. 1.3.a.) E. अपम and ष.

अपमर्द Tatpur. m. (-र्दः) Dirt. E. मूढ with अप, kṛit aff. घञ्.

अपमर्श Tatpur. m. (-र्शः) Contact, touch. (The correctness of the word seems doubtful.) E. मून् with अप, kṛit aff. घञ्.

अपमवृत्त Tatpur. n. (-त्तम्) (In Astronomy.) The ecliptic. Also अपवृत्त; the same as क्रांतिवृत्त. E. अपम and वृत्त.

अपमान Tatpur. m. n. (-जः-जम्) Disrespect, contempt; e.g. अधिचेपापमानादेः प्रयुक्तस्य परेयं यत् । प्रास्तावये ऽयसहजं तत्तेजः समुदाहृतम्; or निष्ठाचेपापमानादेरमर्षो ऽभिनिविष्टता. — Comp. अवमान. [Among the Koshas the Śābdaratnāvalī assigns to the word the neuter gender: अपमानं परिभवस्तिरस्कारस्तिरस्त्रिया; the Dvirūpakosha of Puruṣottama the masc. gender: अपमानो ऽवमानस्य विमोहे ऽपि द्विरूपता.] E. मन् with अप, kṛit aff. घञ्.

अपमानित Tatpur. m.f.n. (-तः-ता-तम्) Despised, disrespected; e.g. कुलकुलभीतापमानिताख्यारो भेषा भवन्ति. — Comp. अवमानित. E. मन्, in the caus., with अप, kṛit aff. क्त.

अपमानिन् Tatpur. m. f. n. (-नी-निनी-नि) Despising, disregarding. E. मन् with अप, kṛit aff. शिणि.

अपमान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) Disreputable, dishonourable. E. मन् with अप, kṛitya aff. क्त.

अपमार्ग Tatpur. m. (-र्गः) A by-road, a side-way. E. अप and मार्ग.

अपमार्जन 1. m. f. n. (-जः-जी-जम्) Cleaning, cleansing; e.g. कांक्षापमार्जन (a substance used to clean copper with).

2. n. (-जम्) Cleaning, cleansing. E. मूक् with अप, kṛit aff. कृट्, with Vṛiddhi instead of Guṇa.

अपमार्जनीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made a cleaner, become a cleaner; (comp. the explanation of अपमृष्ट 2). E. अपमार्जन with taddh. aff. क्तिव and क्त.

अपमित्त Tatpur. n. (-त्तम्) (ved.) Probably the same as अपमित्तक i. e. a debt: अपमित्तमप्रतीतं यदस्ति यमस्य येन वक्षिणा चरामि । इदं तदपे अनुयो भवामि &c. E. मे with अप, kṛitya aff. कप्. [अपमित्त as base of अपमित्तक, is the gerund. (अप) of मे with अप.]

अपमित्तक n. (-कम्) A debt (thus explained by Haldyudha: अपमित्तकमुद्धार ऋणं &c.). E. अपमित्त, taddh. aff. कन्.

अपमुख I. Bahuvr. m. f. n. (-खः-खा-खम्) ¹ Having a bad or plain face or mouth. ² Having the face averted.

II. Avyayibh. (-खम्) ¹ Except the face or mouth. ² Without a face or mouth. [The word is udātta on the last syllable. Beginners may notice that the meaning I. 1. follows from Pāṇi. VI. 2. 177. which rule is given as an exception to VI. 2. 18a, the meaning I. 2. from VI. 2. 18a. which rule is

given as an exception to the word ध्रुव of VI. 2. 177 — 'averted' not being the constant condition of a face — and the meanings II. 1. 2. also from VI. 2. 18a. which is, then, an exception to VI. 2. 18a; comp. Patanjali to VI. 2. 18a. किमर्थमिदमुच्यते । न उपसर्गात्स्वाङ्गमित्येव सिद्धम् । अमेर्मुखमपा-

द्याधुवार्धम् (Vārtt. 1.) । अधुवार्धो ऽयमारब्धः । अवर्जनीयार्धो वा (Vārtt. 2.) । अववावर्जनीहेरिति वर्तेते । अवर्जनीयार्धो ऽयमारब्धः ॥ Kāśikā: अवधीभावो ऽयम् प्रयोजयति । तथापि परिग्रह्यपापा वर्ज्यमानाहोरात्रावयवेष्टितुक्तम् ॥] E. अप and मुख.

अपमूर्धन् Bahuvr. m.f.n. (-र्धा-र्धा-र्ध) Headless. E. अप and मूर्धन्.

अपमृत्यु Tatpur. m. (-त्युः) ¹ Sudden death, death caused by some casualty, as by animals, lightning &c., not by sickness or decay. ² A minor death: a term applied to a desperate sickness, an alarming danger, to any awful accident or perilous circumstance, from which, contrary to expectation, the subject recovers or escapes (Molesw.). E. अप and मृत्यु.

अपमृष्ट Tatpur. m.f.n. (-तः-ता-तम्) Obscure, unintelligible; e.g. अपमृष्टितं वाक्यमाह (= अविसृष्टमित्यर्थः). E. मृष् with अप, kṛit aff. क्त and āgama इट्.

अपमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Cleaned. ² Having cleaned (ved.); e.g. अपमृष्टः शङ्खः (comm.: अपमृष्ट आभिचारिकं ययुः । शङ्खनामको ऽसुरपुरोहितः मुक्तपुत्रो ऽपमृष्टः । अपमार्जनीकृतः). E. मूक् with अप, kṛit aff. क्त.

अपयशस् Tatpur. n. (-शः) Disgrace, infamy. E. अप and यशस्.

अपयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing infamy, bringing disgrace. E. अपयशस् and कर (कृ, kṛit aff. ड).

अपयात Tatpur. m. f. n. (-तः-ता-तम्) Gone off, fled. E. या with अप, kṛit aff. क्त.

अपयान Tatpur. n. (-जम्) Retreat, flight. E. या with अप, kṛit aff. कृट्.

अपर I. 1. m.f.n. (is सर्वनामन् q. v. — except as the latter part of Dvandwa and Bahuvr. compounds in general, as the latter part of Tatpur. the former part of which has the sense of an instrum., optionally as the latter part of Bahuvr. which have the sense of a region of the compass and as the latter part of a Dvandwa in the nom. plur. m., optionally too in general in the abl. and loc. sing. m. and n., and in the nom. plur. m. — sing. nom. -रः-रा-रम्, abl. -रस्यात् or -रात् -रस्याः -रस्यात् or -रात्, dat. -रस्यै -रस्यै -रस्यै, gen. -रस्य -रस्याः -रस्य, loc. -रस्यिन् or -रे -रस्याम् -रस्यिन् or -रे; plur. nom. -रे or -राः -राः -राणि, gen. -रेभ्यम् -राभ्यम् -रेभ्यम्). The converse of पूर्व. ¹ Distant, remote; e.g. स विश्वाचीरभिषष्टे घृताचीर-नारा पूर्वमपरं च केतुम् (comm.: पूर्वमिमं लोकमपरममुं लोकं च); अपरं कुलम्, the opposite shore (opposed to पूर्वं कुलम् the nearer i. e. this side of the shore). ² Posterior, following, later; e.g. प्राकृमुहूर्तात्प्रभाते ऽहं भविष्यामि ध्रुवं सुखी । आगामिनि ततः कावे यो द्वितीयः खलो ऽपरः । तत्र केतुं नमिष्यामि विद्वेशं सहायम् । अपरा संधा, the evening-twilight (opposed to पूर्वा संधा, the morning-twilight). In this sense the word may be the first part of Karmadh. compounds, e.g. अपरपञ्च q. v. — अपरम् is used adv. in the sense 'further, moreover' to connect different sentences; for its sense 'in future' see I. 3. 2 and compare अपरी. Comp. also पूर्वापर. ³ Last, behind, in space and time; e.g. कीर्तितस्त्रिभिर्धस्त्रिव (viz. संद्योः) आद्यो ऽन्तरकर्मजः । तद्योभयक्रियाजयो भवेत्संद्योः ऽपरः ॥ In this sense it

may form with a noun depending on it in the genitive a Tatpur. (not a Karmadh.) compound of which it is the former part; e. g. अपरकाय, the hind part of the body (= अपरं कायस्); अपररात्र, the last part of the night; अपराह्ण, the last part of the day qq.vv.; if the latter part of such a compound is a name of a season and a derivative is formed of it by means of a taddh. aff. which has a अ, इ or ऊ as anubandha, the first syllable of this latter part receives Vřiddhi, not that of अपर; thus from अपरवर्षा, the last part of the rainy season, comes अपरवार्षिक (taddh. aff. ठक्); from अपरहेमन्त comes अपरहेमन्त (taddh. aff. ञक्); from अपरनिदाघ, अपरनिदाघ (taddh. aff. ञक्) &c. qq. vv. ⁴ Western (opp. to पूर्व eastern); in this sense it may be the first part of Karmadh. compounds, ^a if the compound expresses a conventional term (e. g. a proper name); e. g. अपरपुष्कामशमी, अपरपाणिनीय qq.vv.; such compounds have the udatta accent on the third syllable, if the latter part is the name of a village, a country, a legend, or the word चानराट, or if it implies the meaning pupil, being itself a derivative of the name of a teacher; if the latter part of such a compound is the name of a country — except मद्र — or that of a village or town of an eastern country and a derivative is formed of it by means of a taddh. aff. which has a अ, इ or ऊ as anubandha, the first syllable of this latter part receives Vřiddhi, not that of अपर, e. g. अपरपाञ्चासक (from अपरपाञ्चास, taddh. aff. वृक्) — but अपरमद्र (from अपरमद्र, taddh. aff. ञक्) —, अपरपुष्कामशम (from अपरपुष्कामशमी, taddh. aff. ञक्), अपरकार्ष्णमुत्तिक (from अपरकार्ष्णमुत्तिका, taddh. aff. ञक्) qq. vv. &c.; such derivatives have the udatta accent on the third syllable; ^b if a derivative is to be made of such a compound by means of a taddh. aff.; e. g. अपर and शाखा become अपरशाखा, the western hall, for the sake of deriving अपरशाख; or ^c if such a compound is to become the former part of a compound; e. g. if अपर and शाखा are to form a Bahuvr. with मित्र (अपरशाखामित्र); otherwise अपर (western) is not allowed to form a Karmadh. with another noun. — The instrum. अपरेण q. v. (which however is considered by Pāṇ. as a deriv. of अपर by means of a taddh. aff. एण्) governs in the sense 'western of' and with the implied sense 'not far, near' the accus. or genit., e. g. अपरेण ग्रामम् or ग्रामस्य; it is used then in the sense of the nom., viz. 'the western region which is near', or in that of the locat., viz. 'in the near west'. [The notion 'western' — as has been observed already by Wilson — is derived from the meaning 'behind', as that of पूर्व 'eastern' from its meaning 'before'; comp. Vishnup. p. 219, note 7.] Comp. अवर्. ⁵ Other (in general), different, opposed; used in this sense in the same manner as अन्य; e. g. मातरं भ्रातरं ज्येष्ठं कनिष्ठमपरानपि। परित्वजेत को न्यक् &c.; also with a noun in the abl. (like other synonyms of अन्य), 'different from'; e. g. यज्ञाभासापरो जामी यत्सुखाभापरं सुखम्। यत्सुखान्नापारं ज्ञानं तद्वत्सुखवधारयेत्; comp. also III. When it occurs as opposed to 'the one' (the one ... the other) the correlative term is अपर or एक, अन्य, किञ्चित्, किञ्चन; e. g. of two: चातुर्भीतिकमित्वेके। एकभीतिकमित्वपरि; or शाखिनः केचिदध्वधुर्नमाङ्गरपरिः सुधी; of three: संवेदः

सहसाः केचिद्वसनाः केचिदाटिपुः। संयामवन्तो वतिवन्नि-
नदानपरेऽमुचन्; of four: केचिन्निन्दुर्नृपमप्रशान्तं विपु-
कुम्भुः केचन सासमुक्षीः। ऊषुसवान्ने भरतस्य मावां धिक्के-
यीमित्वपरो जनाद्; of five: अन्ये लखद्विपुः शैलान्मुहा-
स्वने नक्षेपत। केचिदासिषत सख्या भवाम्केचिदधुर्बिपुः। उ-
दतारिपुरयोधिं वानराः सेतुनापरे॥ &c.; (these combina-
tions of the correlative terms vary according to the authors,
but the last term is usually अपर). Sometimes अपर is also
opposed to स्व 'own', when it assumes the sense of 'foreign,
not belonging to one's self', e. g. समीहितं तस्य नाचेतस्ते
न चापरे (comm.: स्ते चात्मीयाः अपरे परकीयाः). —
In this sense (⁵) the word may form Karmadh. compounds
of which it is the first part; e. g. अपरपुष्प, अपराध्यापक q. v.
[In the Vedas the feminine occurs also in the form अपरी
with the udatta on the last syllable, although अपर is other-
wise udatta on the first syllable; e. g. उतापरीभ्यो मधवा
वि जिम्बे; the present edition of Pāṇ. IV. 1. 30. notices this
fact, but represents अपरी as udatta on the first syllable;
a Ms. of the Kāśikā (E. I. H. 2440) reads in this Sūtra in-
stead of अपरी the word अवरी, but the instance alleged in
this Ms. is rather of doubtful correctness: 'अवरी क्वा म-
धवा वि जिम्बे। अवरेति भाषायाम्'. Comp. Řigv. I. 32. 12.
Patanjali gives no comment on this word, nor his com-
mentators.

2. m. (-रः) The hind foot of an elephant (scil. पादः).

3. n. f. ¹ (-रम् -रा) The hind quarter of an elephant.

² (-रम् -री) (ved.) Future time. [It may be doubtful
whether the word is not a masc. instead of a neuter in this
sense, since it occurs only in an oblique case, when the
dative अपराय is explained by Śāyana with the ellipsis of
कासः = अपरस्मिन्काले 'in future', and the accus., which
is also used adverbially: 'in future', with the same ellipsis
(= अपरस्मिन्काले) or with that of दिन (= अपरस्मिन्दिने).
In the femin. the ellipsis is a word meaning night, as रात्रि.
In either gender the word is udatta on the last syllable; see
the remark under I. 1. 5.] Comp. अपरज.

4. f. (-रा) ¹ The hind quarter of an elephant. ² The
womb. ³ Suppressed menstruation in pregnancy. 'The west;
comp. अवरा. — E. Probably अप, taddh. aff. र. Comp. अपम.

II. Tatpur. m. f. n. (-रः -रा -रम्) The reverse of पर (superior,
in its literal and figur. acceptations) and always contrasted
with it: ¹ Inferior, subordinate; e. g. हे विवे वेदितव्ये इति ह
का ब्रह्मविदो वदन्ति परा विवापरा च। तथापरा अन्वेदो य-
जुर्वेदो सामवेदोऽथर्ववेदः शिवा कस्यो चाकरं निवर्तं कस्यो
ज्योतिषमिति। अत्र परा यथा तद्वरमधिगम्यते (Śaṅkara:
परा च परमात्मविद्या। अपरा च धर्माधर्मसाधनतत्त्ववि-
द्या); comp. with this definition of the 'superior and in-
ferior wisdom' in the Mūṇḍaka Upan., the definition given
in the Vishnup. p. 494, where Wilson observes (note 9):
'the first (परा) is knowledge of Parabrahman, of spirit
abstractly considered, perfect knowledge derived from ab-
straction, the second (अपरा) is knowledge of Śābda-
brahman, of spirit as described and taught in the Vedas or
their supplementary branches'. In the same manner परं
and अपरं ब्रह्म (of the Prāśnopan.) are the 'superior and
inferior' i. e. the transcendental and the mundane Brahman,

the one indefinable and incomprehensible, the other the reverse. — In a passage of the *Śvetāśv. Upan.* ब्रह्म अपरात्परं नापरमस्ति किञ्चित्, Śāṅkara explains अपरम् = अव्यत्, but it is more probable that the words mean: 'than which there is nothing superior nor inferior' and merely express the incomparability of Brahman. ¹ In the *Vaiśeṣika* philosophy the two correlative terms पर and अपर (superior and subordinate) express the notion of ^a absolute (पर) and relative (अपर), when applied to the notion of सामान्य or generality (*Bhāṣya*. सामान्यं द्विविधं प्रोक्तं परं चापरमेव च), absolute generality belonging to the notion 'to be' or 'existence' in general as including the notion of substance, quality and action (द्रव्यादिभिरवृत्तिषु सत्ता परत-
योच्यते), and relative generality to the notion 'genus' (पर-
भिन्ना च या जातिः शेषापरतयोच्यते); the notion 'genus' again as including substances, qualities and actions being absolute or relative (see the meaning b.) (द्रव्यत्वादिकजातिषु परापरतयोच्यते); ^b more comprehensive (पर) and less comprehensive (अपर), when applied to a substance (see द्रव्य); thus earth, water, fire, wind and the organ of thinking have amongst other qualities also that of comprehending more or less matter (चित्तिर्वत् तत्रा तेवः पवनो मन एव च । परापरत्वमूर्तत्वक्रियावेनाश्रया जमी; or परापरत्वसंज्ञायाः पक्ष वेनश्च मानसे); the eye seizes objects which amongst others have the quality of being more or less comprehensive (विमानसंयोनपरापरत्वलेहद्रव्यपरिमाणयुक्तम् नृकाति चतुः); परापरत्व is therefore one of the material qualities (रूपं रसं स्पर्शनं च परत्वमपरत्वम् । इवो नुबलं लेहश्च वेनो मूर्तनुवा जमी); ^c more remote and less remote, when applied ^{aa} to the notion of space: i. e. far and near (दूरत्वमतिकूलं च दैर्घ्यं परत्वमपरत्वं बोध्यम्; or यथा पाटलिपुत्रात्काशी-
मपेक्ष प्रयागः परः । पाटलिपुत्रात्कुश्वाचमपेक्ष प्रयागो ऽपर इति), farness implying the idea of a more, and nearness that of a less extended area in contact with the sun (परत्वं — scil. दैर्घ्यं — सूर्यसंयोनभूयस्त्वज्ञानतो भवेत् । अपरत्वं तदव्यत्युचितः ज्ञादितीरितम्); ^{bb} to the notion of time: i. e. old and young (*Praśastapāda*: एकस्य द्रष्टुर्गुणमवधिं ज्ञत्वा ज्वरिरे विप्रकष्टवृत्तिरूप्यते तत्सामपेक्ष परेव कासप्र-
देशेन संयोनोनात्परत्वस्योत्पत्तिरिति । ज्वरिं चावधिं ज्ञत्वा ज्व-
नि संनिष्ठवृत्तिरूप्यते तत्सामपेक्षापरेव कासप्रदेशेन संयो-
नादपरत्वस्योत्पत्तिरिति), old age implying the notion of prior, young age that of posterior existence with regard to the revolutions of the sun, i. e. the former implying the notion of more and the latter of fewer such revolutions (*Bhāṣya*. दिवाकरपरिखण्डपूर्वोत्पन्नत्ववृत्तिः । परत्वमपरत्वं — scil. काशिकं — तु तदनन्तरवृत्तिः; comm.: यस्य सूर्यपरिखण्डा-
पेक्षया यस्य सूर्यपरिखण्डो ऽधिकः स ज्येष्ठः । यस्य नूनः स कनिष्ठः); time is thus the cause of understanding the notion of greater and lesser periods (कासः परापरत्वधीहेतुः). Comp. also ज्येष्ठावृत्तिः. E. अ neg. and पर.

III. Bahuvr. m. f. n. (-रः-रा-रम्) Than which there is nothing superior; supreme, absolute (for the formation comp. अनुत्तर, अनुत्तम); e. g. उभौ (scil. प्रकृतिपुरुषौ) ज-
घनादी । उभावप्यनन्तो । उभावप्यसिद्धौ । उभावपि निर्वी । उभावप्यपरी । उभौ च सर्वमताविति (comp. for the mean-
ing of अपर in this passage from *Sūtrata* the following

from *Gaurapāda's* comm. on the verse 10 of the *Sāṅkhya-kārikā*: तच्चान्नितं व्यक्तम् (the discrete principle) चान्नितम-
व्यक्तम् (the indiscrete principle or Prakṛiti) । चकार्यत्वात् । न हि प्रधानात्किञ्चिदस्ति परं यस्य प्रधानं कार्यं ज्ञातम् । अपर
is used in this sense perhaps also in the instance p. 166, col. 1, l. 51. 52. E. अ priv. and पर.

अपरकान्यकुब्ज I. Karmadh. m. (-जः) The western part of Kānyakubja. E. अपर (see I. 1. 4.) and कान्यकुब्ज.

II. m. f. n. (-जः-जी-जम्) Being in, belonging to the western part of Kānyakubja. E. अपरकान्यकुब्ज, taddh. aff. जङ्; (for the irregularity of this deriv. and its accent see अपर I. 1. 4.).

अपरकाय Tatpur. m. (-जः) The hind part of the body. (Not Karmadh., see अपर I. 1. 3.) E. अपर and काय.

अपरकार्णमुत्तिक m. f. n. (-जः-जी-जम्) Being in, belonging to the western part of Kṛishnāmṛttikā (a village in an eastern part of India). E. अपरकान्यकुब्ज, taddh. aff. जङ्; (for the irregul. of this deriv. and its accent see अपर I. 1. 4.).

अपरकाय Karmadh. m. (-जः) A later time; e. g. आदाय स्वपितीतुपसंख्यानमपूर्वकावत्वात् । न वा स्वप्नस्यापरकावत्वात्. E. अपर and काय.

अपरकाशकृत Karmadh. m. pl. (-जः) The pupils of Kaśakṛitana which live in the west. E. अपर (see I. 1. 4.) and काशकृत.

अपरकाशि Karmadh. m. pl. (-जः) The name of a people or country. E. अपर (see I. 1. 4.) and काशि.

अपरकुम्भ Karmadh. m. pl. (-जः) The name of a people or country. E. अपर (see I. 1. 4.) and कुम्भ.

अपरकान्यमुत्तिक Karmadh. f. (-जा) The western part of Kṛishnāmṛttikā, a village in the eastern part of India. (Comp. अपरकान्यमुत्तिक.) E. अपर (see I. 1. 4.) and कान्यमुत्तिक.

अपरक Tatpur. m. f. n. (-जः-जी-जम्) Discoloured. E. अपर and रक्त.

अपरगोदान Karmadh. n. (?) (-जम्) (In Buddhistic cosmo-
gony.) One of the four dwīpas or continents which are in each of the innumerable earths, and the inhabitants of which have faces of the same shape as the continent in which they are born; the Aparagodāna is in shape like a round mirror and 7000 Yojanas in extent, on the west of the Mahāmeru which is in the centre of the earth and from its base to its summit 168,000 Yojanas in height; in this continent merit cannot be obtained. (Spence Hardy, *Manual of Buddhism* pp. 4. 449.) E. अपर and गोदान.

अपरचीन Karmadh. m. pl. (-जाः) The western Chīnas. E. अपर (see I. 1. 4.) and चीन.

अपरज Tatpur. m. (-जः) (ved.) The fire that is to destroy the world; lit. 'born in future i. e. at the period of the destruction of the world'; opposed to पूर्वज or Hiraṇyagarbha who is born at the beginning of the world. (According to *Maṭṭhara*: अपरसिन्धवे प्रसवे काशप्रिखण्डे जातो ऽपरजः.) E. अपर and ज.

अपरजन Karmadh. m. (-जः) A man living in the west. (The correctness of the word in this sense seems doubtful; comp. अपर I. 1. 4. and अपरपुरुष.) E. अपर and जन.

अपरता f. (-ता) The same as अपरत्व q. v. E. अपर, taddh. aff. तज्.

अपरतास Tatpur. n. (?) (-जम् ?) The western Tāla, the name of a country. (अपरतासञ्ज explained: तदाकदेशञ्ज.) E. अपर (see I. 1. 4.) and तास.

अपरपुरुष Karmadh. m. (-पुः) ¹ A man who comes after, later (as by birth &c.). ² Another man. (The word has no

अपरग्राह m. f. n. (-इ-दी-इम) Being in, born or produced in, sown in, having endured, studied during, referring to &c., the latter part or end of autumn or the sultry season. (For the irregularity of this derivative see s. v. अपर I. 1. ३)

अपरशास्त्रमित्र Bahuvr. m. f. n. (-य-वा-चम) One who likes the western part of a house or hall. (This word is mentioned as an instance to the remark s. v. अपर I. 1. 4.; अपर-शास्त्रा being as the former part of the Bahuvr. a Karmadh., it has the accent on the last syllable and the Bahuvr. therefore the accent on the syllable वा; an independent compound अपरशास्त्रा 'the western part of a house' is not admissible.) For the position of मित्र comp. *Pāṇi*. II. 2. 35. v. 2. E. अपरशास्त्रा and मित्र.

अपरश्व See अवरश्व.

अपरसक Tatpur. n. (-कचम) (ved.) The part over the thigh (according to *Sāyaṇa*). [The gender of this word is neuter — comp. *Pāṇi*. V. 4. 98. —, not masc., as might be inferred from the present publication of so called 'Extracts' from *Sāyaṇa*'s comm. on the *Śatapathabr.*, in the passage III. 8. 2. 27; for although the Ms. 657 of the E. I. H. is very incorrect, it does not read सकचो, as has been alleged, but some other mutilated form intended probably for सकचो; it runs literally thus: ऊर्वोऽपरि भूतो उद्धितावपवो (sic) साक्षो । (the अक्ष representing in this Ms. the value of अक्ष and the १-० that of चो).] E. अपर (see I. 1. 3.) and सक्चि, samās. aff. टच्.

अपरसम Bahuvr. and Aavyayibh. In the following year. (A various and probably more correct reading of the *Kāśikā* (Ms. 2440. E. I. H.) and of the *Gaṇaratnamahodadhi*, instead of अपरसम in the *Gaṇa* to *Pāṇi*. II. 1. 17.; explained by the *Gaṇar.*: अपरा समा यच काले.) E. अपर and समा.

अपरस्पर Dwandwa m. f. n. (-र-रा-रम) Continued, uninterrupted. [According to *Pāṇini* this word expresses uninterrupted continuation referring to a verbal action; accord. to *Rāyamukula* and other comm. on the *Amarak.* it may refer to the agent in the gender and number required, and to the verbal action in the neuter accus. sing.; the instance of the *Kāśikā* to *Pāṇi*. VI. 1. 144., 'अपरस्परः सार्धा गच्छन्ति' would be in conformity with the former part of *Rāyam*'s explanation which runs thus: तस्मा वह्नादिक्रियायास्तेषां वा क्रियावतां परापराणां सातले प्रकर्षेण गम्यमाने ऽपरस्परः स्तुः (*Amarak.* III. 3. 1.) । तच्च । अपरे च परे चेति द्वन्द्वसमासः । अपरस्परः । क्रियासातल इति निपातनात् (*Pāṇi*. VI. 1. 144.) । यदा क्रियावतां विशेषणं तदा यत्तेषां लिङ्गं तदेवापरस्परशब्दश्चापि । यथा । अपरस्परः सार्धा गच्छन्ति । अपरस्परः स्त्रियः । अपरस्परानि कुशानि । वज्रत्वमन्त्रम् । यदा तु क्रियाविशेषणं नपुंसकवचनं च । यथा । अपरस्परं गच्छन्तीति । एकमविच्छेदेन क्रियायाः क्रियावतामविच्छेदश्च ।] Comp. अपरपर and अपरापर. The word being a Dwandwa, its latter part is not सर्वनामन् q. v. except optionally in the nom. plur. m., and its declension like that of other nouns in च. E. अपर and पर, with āgama सुट्.

अपरस्परसंभूत Tatpur. m. f. n. (-त-ता-तम) Produced by or in an uninterrupted series. (The verse of the *Bhagavadgītā* (16. 8.) where this word occurs: 'असत्यमप्रतिष्ठं ते जगदाङ्ग-रणीश्वरम् । अपरस्परसंभूतं किमन्यत्कामहेतुकम् ।' is to be rendered, in my opinion, thus: 'they (the men of demoniac nature) affirm that the world is devoid of truth, of stability and without a Lord (a creator): but does there exist anything else, that is produced by (or in) an uninterrupted series, and yet is the effect of arbitrariness?'; the uninterrupted series being that of causes and effects according to the Sāṅkhya-

Yoga doctrine of the successive development of the world.)

E. अपरस्पर and संभूत.

अपरस्वस्तिक Karmadh. n. (-कम) The west point of the horizon. Comp. पश्चात्स्वस्तिक. E. अपर (see I. 1. 4.) and स्वस्तिक.

अपरहेमन्त Tatpur. m. n. (-न्तः-न्तम) The latter part or end of the cold season or winter. E. अपर (see I. 1. 3.) and हेमन्त.

अपरहेमन् m. f. n. (-न्तः-न्ती-न्म) Being in, born or produced in, sown in, having endured or studied in, referring to &c., the latter part or end of the cold season or winter. (For the irregularity of this derivative see s. v. अपर I. 1. 3.) E. अपरहेमन्त, taddh. aff. चञ्, with elision of त्.

अपरान I. Tatpur. m. (-न्तः) Dislike, enmity; e.g. अपरानसमीर-येरितकमशीर्षाकुसमुत्सततिः. E. रञ्ज् with अप, krit aff. चञ्.

II. Bahuvr. m. f. n. (-न्तः-न्ता-न्म) Without red, discoloured; e.g. अद्वयतरपरानस्य प्रसवं प्रेषितं न पुनरपरानस्य । हस्ति-रपरानस्य स्त्रीलिङ्गस्य सवेपथुरपरानस्य. E. अप and रान.

अपराधि Karmadh. m. du. (-धी) The western (गार्हपत्य) and the southern (दक्षिणाधि) fire (of a sacrificial ground). E. अपर and अधि.

अपराध Tatpur. m. f. n. (-ङ्-ची-ङ्) Not turned away, encountering, facing. अपराध used as adv., in front of; e.g. अक्षिर्भिक्षत्परागतः सरोरुहात्परागतः । मुखं मुदापरागतस्य दीपमापरागतः. E. च neg. and पराध्.

अपराधुख Tatpur. m. f. n. (-खः-खा or -खी-खम) Encountering, facing; e.g. य आहवेषु बध्नन्ते भूम्यर्थमपराधुखाः । अकू-टीराधुधिर्यान्ति ते स्वर्गं योगिनो यथा. E. च neg. and पराधु-ख; or Bahuvr. अपराध् and मुख.

अपराजित Tatpur. 1. m. f. n. (-तः-ता-तम) Unconquered, unsurpassed, invincible; e.g. in the *Bhāgav. Pur.* को वा हह ते ऽपराजितो ऽपराजितया मायया &c.

2. m. (-तः) ¹A name of Viṣṇu. ²A name of Śiva. ³One of the eleven Rudras (q. v.). ⁴A poisonous insect, 'the sting of which produces swelling, itching, heaviness, and the wound becoming black'. ⁵The seventh lunar day or tithi in the month Bhādra. ⁶m. pl. (-ताः) One of the five divisions of the Jaina divinities called अणुत्तर q. v.

3. f. (-ता) ¹A name of Durgā. ²A name of the town of Brahman. ³The north-east quarter (ruled by Śiva). ⁴The name of a metre regulated by number and quantity, a species of the metre called Śakwari; it consists of a stanza of four lines with the following fourteen syllables in each line: ॐ ॐ ॐ ॐ — | ॐ ॐ ॐ ॐ —. ⁵The name of several plants: ^a Clitoria ternatea; a species of a creeper with two varieties, the one with white, the other with blue flowers (the white variety described thus: सताविशेषः श्वेतापराजिता । अक्ष पुष्पं योन्वाकारं भवति); गिरिकर्षी and similar Bahuvr. the first part of which means 'mountain', as well as अश्व-खुरी and similar Bahuvr. the first part of which means 'horse', are synonymes of it; comp. अद्रिकर्षी, नगकर्षी; this plant is 'cooling, acid, removes diseases arising from bile, diseases of the eye and calms disorders of the three temperamental elements of the body (air, bile and phlegm)':

'गिरिकर्षी हिमा तिक्ता पित्तोपद्रवनाशिनी । चतुष्टयविषदो-षघ्नी त्रिदोषशमनी च सा'. (The word is used especially as the name of this plant.) ^b Aeschynomene sesban; compare अयनी. ^c Marsilla quadrifolia (अश्वनपर्णी). ^d Nyctanthes

arbor-tristis (शेफाली). ^a Mimosa suma or a variety of it (शमी; शमीभेद; सधुशमी). ^l = शङ्खिनी. ^s A variety of हनुषा, or a large species of the shrub called in Mahrat. शेरणी (हनुषाभेद). ^h Crotonaria juncea, a plant from which a kind of hemp is obtained (Mahrat. तान). ^l The white निर्गुण्डी (श्वेतनिर्गुण्डी; perhaps the same as d.). ^{k.l} The white or blue Alethris hyacinthoides (नोकर्णी). ^m = ब्राह्मी. ⁿ Trophis aspera (Mahrat. शेवरी). ^o Achyranthes aspera (प्रत्यक्षपर्णी). ^p Anthericum tuberosum (द्रवनी). ^q A particular esculent vegetable (called in Mahrat. फांज). ^r A species of the shrub शेरणी (Mahrat. सधुशेरणी). ^s A large, white species of the tree called in Mahrat. किन्ही (Mahrat. घोरश्वेतकिन्ही).

4. n. (-तम्) The palace of Brahman. E. अ neg. and पराजित. अपराजिष्णु Tatpur. m. f. n. (-जुः-जुः-जु) Undeclared, unconquered, invincible. E. अ neg. and पराजिष्णु.

अपराजिय Tatpur. m. f. n. (-यः-या-यम्) Unconquerable, invincible. E. अ neg. and पराजिय.

अपराजल Tatpur. m. (-लः) The extremity of the border of a cloth, veil, shawl &c., the hem. E. अपर (see I. 1. 3.) and अजल.

अपराद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Sinned, committed as an offence; e. g. कश्चिन्मया नापराद्धम्. ² Sinning, criminal, guilty; e. g. नाहमपराद्धः पवि सिंहान्तरेण वसावृतः. E. राध् with अप, kṛit aff. ऋ.

अपराद्धपृथक् Bahuvr. m. (-त्कः) An unskilful archer, one whose arrows miss the aim (comm.: commit an offence as it were). Comp. अपराद्धे. E. अपराद्ध and पृथक्.

अपराद्धि Tatpur. f. (-द्धिः) A sin, an offence. E. राध् with अप, kṛit aff. ऋ.

अपराद्धु Tatpur. m. f. n. (-द्धा-द्धी-द्धु) Committing an offence, an offender; e. g. अप्रसन्नमपराद्धरि पत्नी कोपदीप्तमुररीकृतधिर्यम् । बालितं नु शमितं नु बधूनां द्रावितं नु हृदयं मधुवारीः । E. राध् with अप, kṛit aff. ऋ.

अपराद्धे Bahuvr. m. (-धुः) The same as अपराद्धपृथक्. E. अपराद्ध and ह्यु.

अपराध Tatpur. m. (-धः) Offence, transgression, fault; e. g. रोगशोकपरितापबन्धनव्यसनानि च । आत्मापराधवृत्तस्य फलाश्वेतानि देहिनाम्; विध्यपराधः, an offence against a precept, दीक्षापराधः against the दीक्षा. (In the South of India this word is also used in the sense of punishment of offence, fine, penalty.) E. राध् with अप, kṛit aff. ऋ.

अपराधभञ्जन Tatpur. m. (-नः) A name of Śiva in his quality of destroyer or remover of sins; अपराधभञ्जनस्तोत्र is the name of a hymn, ascribed to Śankara, in praise of Śiva. E. अपराध and भञ्जन.

अपराधय Tatpur. (?) m. (-यः) Probably another reading of अपधारय; it is also read अपिराधय. E. doubtful.

अपराधिता f. (-ता) or अपराधित्व n. (-त्वम्) Criminality, guiltiness. E. अपराधिन्, taddh. aff. तल् or त्व.

अपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Criminal, guilty, offending; e. g. चमा शची च मित्रे च यतीनामेव भूषणम् । अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम्; comp. also the instance s. v. अपहसित. E. राध् with अप, kṛit aff. ऋ.

अपराध्यापक Karmadh. m. (-कः) ¹ A teacher who comes after, later &c. ² Another teacher. (See the remark under अपर-पुरष.) E. अपर and अध्यापक.

अपराण Karmadh. m. (-नः) The western extremity, the western border, the western sea-shore; e. g. सो ऽपराणेषु तीर्थानि पुष्कान्वायतनानि च । तानि सर्वानि गत्वा स प्रभास-मुपजग्मिवान् (Arjunam. अपराणेषु = समुद्रसमीपेषु पश्चिमेषु; Nilak. = पश्चिमसमुद्रतीरेषु); or अपराणादहं कृष्ण संप्रती-हामतः (Rāmānanda: अपराणात् = पश्चिमसमुद्रतीरात्). — The plur. अपराणाः is the name of the country or the inhabitants of the western borders. — Wilson (Vishnup. p. 189, n. 60) renders अपराणाः 'the people not beyond the borders', as opposed to पराणाः 'the people beyond the borders' (i. e. of परा and अन्त); but as पर when opposed to अपर assumes meanings corresponding with those of पूर्व (see s. v. अपर II.), पराणाः, as contradistinguished from अपराणाः, may mean perhaps 'the people of the eastern borders' when अपराणाः would retain the sense given before. See the following. — ² Last term, completion, e. g. in the Yoga-Sūtra: चक्षुप्रतियोगी परिणामो ऽपराणनिर्वाहः क्रमः 'maturity (or change) is the reverse of what is but a moment; by the completion (of maturity) the order (of the moments) becomes comprehensible'. ³ Death. See the Yoga term अपराणान्तज्ञान and comp. पूर्वाण्त and पराण्त. E. अपर and अन्त.

अपराणक 1. m. pl. (-काः) The same as अपराणाः q. v. Comp. also ओणापराणक.

2. n. (-कम्) A sacred song, the singing of which is, according to Yājñavalkya, conducive to final liberation; comp. also as similar songs उल्लोष, मद्रक, प्रकरी, शीवे-यक, सरोविन्दु, उत्तर (these are called गीतक); आसारित, वर्धमानक (these are called महागीतक); and those which have arisen from the former, viz. अरुणाचा, पाणिका, द-चविहिता and ब्रह्मगीतिका (these are called गीतिका).

3. f. (-तिका) The name of a metre regulated by quantity, a variety of the Vaitaliya q. v.; it consists of a stanza of four lines with sixteen mātrās in each line, the special conditions of each verse being similar to those of the Vaitaliya, q. v. E. अपराण, taddh. aff. कन्.

अपराणज्ञान Tatpur. n. (-ज्ञानम्) (In the Yoga philosophy.) Foreknowledge of death; one of the perfections of a Yogin: सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपराणज्ञानमरिष्टेभ्यो वा i. e. 'action (the consequence of which is preservation of life) is either deliberate or not; from the highest degree of meditation on it results the prescience of death, or also from ominous symptoms (such as one perceives in himself, when one loses the powers of hearing, seeing &c. — आध्यात्मिक —, or from apparitions of ghosts, Manes &c. — आधिभौतिक —, or from divine visions as that of the paradise, of the Siddhas &c. — आधिदैविक qq. vv.). E. अपराण and ज्ञान.

अपरापतनी Tatpur. f. (-नी) (In Medicine.) A woman from whom the secundines have not been removed; e. g. अद्याप-रापतन्यानाहाध्मानौ कुर्वते. E. अ neg. and परापतनी.

अपरापर Dvandwa m. f. n. pl. (-राः or -रे-राः-राणि) One and another, another and another, various; e. g. स्फटिके ऽपराप-रोत्यन्ते: चणिकलाद्यातीनामहेतुः. — The word being a Dwan-
dwa, अपर q. v. is not सर्वनामन् q. v., except optionally in the nom. plur. m., but declined like other nouns in अ. — See अपरपर and comp. अपरस्पर. E. अपर and अपर.

अपरापरः Bahuvr. m. (-ः) (ved.) A man without lineage, without progeny. E. अप priv. and परापरः.

अपरापहाया Tatpur. f. (-या) [This word and the similar word **पूर्वापहाया** are mentioned in a *Gaṇa* to *Pāṇ.* IV. 1. 4. on account of the irregular formation of the feminine in **आ**, for the affix of **अपहान** being टित् (i. e. ऋट्) — *Kāśikā*: टित्प्रातनात् — the word ought to end in ई (ङीप्). In accordance with this view *Mādhava* explains both words in the *Dhātuvṛtti* **पूर्वापरांश्च जहाति** — in adopting apparently the reading **परापहाया** mentioned also by the *Gaṇaratnam.* i. e.] One (fem.) who or which leaves those who or which are behind &c. (see **अपर**). [But the *Gaṇaratnam.* proposes some other queer meanings, viz. **अपहीयते ऽनयासां वा** (comp. *Pāṇ.* III. 3. 117.) । **अपहाया** । **पूर्वसापहाया** **पूर्वापहाया** (comp. *Pāṇ.* II. 2. 8. v. 1.) । **अप** सखासात्प्रगोवाच ङी कस्यान्न भवतीति वेदने वचनानर्थाप्रसङ्गः । यद्वा । **पूर्वसापहान**वेति **पूर्वापहानः** । स्त्री चेत्यपूर्वापहाया । यत्वं निपातनादिषु । टित्प्रातनादीविधौ प्राप्त आपरे यत्वं विधीयते । ते हि षोडाशु गतावित्वसिङ्ग-तनिष्ठातकारणकारे पूर्वमपहानमस्या इति वानाच्छादाज्जाति-रित्वादिना (sic? compare *Pāṇ.* II. 2. 36. v. 1., IV. 1. 52. v. 5., VI. 2. 170.) ङीमाप्तिर्वाच्यत इत्याहुः । एवमपरापहाया । केचित्तु परापहायेति पठन्ति, i. e. ^a Tatpur. fem. by which (whom) or in which (whom) something or some one subsequent is left (i. e. similar to *Mādhava*'s explanation); but the *Gaṇar.* doubts of this meaning. ^b Karmadh. fem. A subsequent woman (?) who is abandoned; with a corresp. masc. ending in a dental ण. ^c Bahuvr. fem. from which or whom something subsequent has gone away; when **अपहान** is the past partic. of **हा** 'to go' with **अप**. All these explanations are probably only etymological and refer to some conventional sense of the word which is not stated by the commentators of *Pāṇini.*] *Bhoja* and the *Kāśikā* give the reading **अपरापहायया**. E. **अपर** and **अपहान**.

अपरामृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not touched, not affected; e. g. **क्षेत्रकर्मविपाकाश्रयैरपरामृष्टः** **पुद्गलविशेष ईश्वरः** 'the Lord (of the Yoga-phil.) is a kind of Spirit which is unaffected by the pains (viz. **अविद्या**, **अज्ञिता**, **रान**, **द्वेष** and **अभिनिवेश**), by action and its results, as well as by plans'. E. अप neg. and परामृष्ट.

अपरायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not dependant, self-willed. E. अप neg. and परायत्त.

अपराक Karmadh. m. (-कः) A proper name: that of the oldest commentator of *Yājñavalkya*'s law book. E. **अपर** and **अक**.

अपराकषञ्जिका Tatpur. f. (-का) The title of the commentary of *Aparārka* (q. v.); quoted e. g. in the *Dattakamīmāṃsā* p. 25. E. **अपराक** and **अञ्जिका**.

अपराध Karmadh. n. (-धम्) The second half. Comp. उत्तरार्ध. E. **अपर** and **अर्ध**.

अपरावर्तिन् Tatpur. m. f. n. (-र्ति-र्तिनी-र्ति) ¹Not reverting (as a gift), permanent. ²Extreme (as a misfortune). E. अप neg. and परावर्तिन्.

अपरावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not retreated, not turned back. (An incorrect reading instead of **अपरायत्त** in the Calc. ed. of *Hemach. an.* 4. 92.) E. अप neg. and परावृत्त.

अपराह Tatpur. m. n. (-हः-हम्) The last part of the day; before sunset, e. g. **अथ यदूर्ध्वमपराह्णात्प्रागस्मयत्स उप-**

ह्वः &c.; the fourth part of the day or three *Muhūrtas* (= six *Dāṇḍas*), if the day is divided into five equal parts, (*Mitākshara*: **अपराह्णस्य पञ्चधाविभक्तिं दिने चतुर्थो भागस्त्रि-मुहूर्तः**). — Besides the last definition *Rādhākāntadeva* alleges the following from *vaidik* and law texts: the last portion of the day, if the latter is divided into two halves; or the third portion of the day, if it is divided into three parts, i. e. the last ten *Dāṇḍas*, if the division is into thirty *Dāṇḍas*. — [The neuter gender of the word is given on the only authority of the *Gaṇa* to *Pāṇ.* II. 4. 31. and on that of the *Gaṇaratnam.*, where it is also mentioned amongst the **अर्धर्थादि**; but the *Sūtra* of *Pāṇ.* II. 4. 29. would be an explicit authority against the correctness of the neuter gender of this word, at least at *Pāṇini*'s period; comp. also the instances to V. 4. 88. and VIII. 4. 7.; and it may be observed, too, that the restriction, as regards the *Dwigu* compounds the latter part of which is **राशि**, as **द्विराशम्**, **त्रिराशम्** (II. 4. 29. v. 1.), belongs to a *Vārttika* which neither occurs in the *Mahābhāṣya* nor in the *Kāśikā*; comp. also the masc. forms **द्विराशः**, **त्रिराशः**, *Kāśikā* to *Pāṇ.* V. 4. 87.] E. **अपर** (see I. 1. 3.) and **अह**, a substitute of **अहन्** (or as the *Kāśikā* explains: of **अह**, i. e. **अपर** and **अहन्**, *samāsānta* aff. टच्), with the change of ण् to ह.

अपराह्णक m. (-कः) The meaning of this word is a conventional one (perhaps a proper name), not stated by the comm. of *Pāṇini*; it must be observed, however, that its sense is not the purely etymological sense 'born or produced in the last part of the day' — see **अपराह्ण** —, for the latter is expressed by **अपराह्णतन**, **अपराह्णितन** or **आपराह्णिक**. Words of a similar formation and also in a conventional sense only are **पूर्वाह्णक**, **आर्द्रक**, **मूलक**, **प्रदोषक**, **अवस्तरक**, qq. vv. E. **अपराह्ण**, *taddh.* aff. वृज्.

अपराह्णकृत Tatpur. m. f. n. (-तः-ता-तम्) Done in the last part of the day — see **अपराह्ण** —. E. **अपराह्ण** and कृत.

अपराह्णतन m. f. n. (-नः-नी-नम्) ¹The same as **अपराह्णितन** q. v.

²Having endured, come over, i. e. studied during, the last part of the day, as a pupil &c. (see **अपराह्ण**). For the last meaning which is the counterinstance to the identity in meaning of **अपराह्णतन** and **अपराह्णितन** comp. the explanation given s. v.

पूर्वाह्णतन. E. **अपराह्ण**, *taddh.* aff. वृज् or वृज्, *āgama* तुट्.

अपराह्णितन m. f. n. (-नः-नी-तम्) Being in, born in, produced in &c. the last part of the day (see **अपराह्ण**). Also

अपराह्णतन 1. (The difference between these two formations is this, that in **अपराह्णितन** the base of the word must retain its *locative* sense, while **अपराह्णतन** (q. v.) may have a meaning in which the base represents another case as, for instance, the meaning 2. which results from *Pāṇ.* IV. 3. 52. Comp. **पूर्वाह्णितन** and **पूर्वाह्णतन**.) E. **अपराह्ण**, the *locat.* of **अपराह्ण**, *taddh.* aff. वृज् or वृज्, *āgama* तुट्.

अपरिक्रम Bahuvr. m. f. n. (-मः-मा-मम्) Not capable to move (comm. = **संचाराक्षम**). Comp. **अपरिक्रमः**. E. अप neg. and परिक्रम.

अपरिक्रामम् Tatpur. ind. Not moving, without moving. E. अप neg. and परिक्रामम् (क्रम with परि, *kṛit* aff. यमुच्).

अपरिमणय Tatpur. n. (-नम्) An incomplete enumeration (e. g. of words in a rule). E. अप and परिमणय.

अपरिचयित Tatpur. m. f. n. (-तः-ता-तम्) Not completely enumerated (as words in a rule). E. अ neg. and परिचयित.

अपरिगण्य Tatpur. m. f. n. (-गः-गा-गम्) Incalculable; e. g. (Brahman speaks to Vishnu in the *Bhāgav. Pur.*) अपरिगण्येऽपरिगण्यभावे महानुभावाय नमो नमस्ते. E. अ neg. and परिगण्य.

अपरिग्रह Tatpur. m. (-हः) ¹ Non-encompassing, non-comprehension; e. g. in the *Vedānta Sūtra*: अपरिग्रहाच्चात्मनमपेक्षा. ² Non-acceptance. In the latter sense this word has assumed a special bearing in the *Yoga* philosophy and in such passages of the *Upan.* and other writings (compare e. g. *Wilson's Vishnup.* p. 288 n. 2), as refer to the doctrine of this philosophy; it means there: *renouncing every thing that can afford enjoyment*, as a commentator observes, from the perception of the defects that inhere in mundane objects, as they must be acquired, preserved, as they perish, produce affection and cause the infliction of injury (*Bhojadeva*: अपरिग्रहो भोगसाधनानामस्वीकरणम्; another: विषयायामर्जनरचययसङ्ग्रहिसादोषदर्शनादस्वीकरणमपरिग्रहः); it is in the *Yoga* phil. the last of the five categories of the term यम q. v., the latter being one of the eight Angas or constituent parts of the *Yoga* (see योगाङ्ग). Renunciation however must be understood there in its widest sense, also as indifference to one's own body, since the soul's assuming a body is also परिग्रह or covetousness, for body is the instrument of enjoyment and passion is connected with it; and only the Yogin who is firm in the renunciation in this widest sense, obtains a knowledge of the condition of former and subsequent existences: अपरिग्रहक्षयेऽनन्यकथनासंबोधः (*Bhojadeva*: न केवमं भोगसाधनपरिग्रह एव परिग्रहः । किंतु चापदात्मनः शरीरग्रहोऽपि परिग्रहः । भोगसाधनत्वाच्छरीरस्य तस्मिन्सति रागादुपवन्नात् । वहिर्मुखायामिव प्रवृत्तौ न तात्त्विकज्ञानप्रादुर्भावः । यदा पुनः शरीरादिपरिग्रहेरपेक्षया माध्यस्थ्यमात्मन्यते तदा मध्यस्थस्य रागादित्यागात्सम्यग्ज्ञानहेतुर्भवत्येव पूर्वापरव्यवसंबोधः). (*Jayamangala* in his comm. on *Bhāṭik.* 1. 15. calls the fifth यम, contrary to the *Yoga S.*, अकल्प, equally so *Harihara*; but *Vidyāvinodāchārya* names it correctly in his comm. अपरिग्रहः) — The comm. on the *Sāṅkhya* phil., while retaining the definition of यम as given by Patanjali, have made यम one of the four categories of धर्म (q. v.), righteousness, धर्म being in the *Sāṅkhya* one of the four categories of बुद्धि (q. v.), intellect, when it is सात्त्विक or under the influence of the quality of goodness. E. अ neg. and परिग्रह.

अपरिचयिन् Tatpur. m. f. n. (-यी-यिनी-यि) Without acquaintance, misanthropic. E. अ neg. and परिचयिन्.

अपरिचित Tatpur. m. f. n. (-तः-ता-तम्) One unknown, a stranger; e. g. in the comm. of *Mallinātha* on the *Kīrātārj.* 3. 2. and 3. 21. where असंयुत is explained by अपरिचित. E. अ neg. and परिचित.

अपरिच्छद् Bahuvr. m. f. n. (-दः-दा-दम्) Without property, poor. E. अ priv. and परिच्छद्.

अपरिच्छन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncovered, unclothed. Comp. the following. E. अ neg. and परिच्छन्न.

अपरिच्छादित Tatpur. m. f. n. (-तः-ता-तम्) Uncovered, unclothed. Comp. the preceding. E. अ neg. and परिच्छादित.

अपरिच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Continuous, connected without interval. E. अ neg. and परिच्छिन्न.

अपरिच्छेद Tatpur. m. (-दः) ¹ Continuance. ² Not separating one thing from another, want of discrimination; e. g. उच्चादृष्ट्यापरिच्छेदश्चेतनाचेतनेष्वपि. E. अ neg. and परिच्छेद.

अपरिज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Not known, not recognized. E. अ neg. and परिज्ञात.

अपरिज्वानि Tatpur. f. (-निः) Literally: Not growing old, not decaying; इष्टापूर्तेष्वापरिज्वानिः is the name of two āhutis or oblations with fire. E. अ neg. and परिज्वानि.

अपरिवयन Tatpur. n. (-नम्) Not marrying, celibacy. E. अ neg. and परिवयन.

अपरिवाम Tatpur. m. (-मः) Not changing, not suffering alteration, immutableness; e. g. सदाज्ञाताचित्तवृत्तव्यसंभोः पुष्ट्यापारिवामात्. E. अ neg. and परिवाम.

अपरिवामित्व n. (-त्वम्) The same as अपरिवाम; e. g. पुष्ट्यापारिवामित्वम्. E. अपरिवामिन्, taddh. aff. त्व.

अपरिवामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Unchanging, not suffering alteration, immutable; e. g. कार्यलहानि यदि परिवामी तदा प्रकृतिः । यदि वापरिवामी भोक्ता तदा पुष्टयः; or पुष्टयश्चेदगुणोऽपरिवामी कथमस्य मोक्षः; or अपरिवामिनी हि भोक्तृशक्तिः. E. अ neg. and परिवामिन्.

अपरिवीता Tatpur. f. (-ता) An unmarried woman. E. अ neg. and परिवीत.

अपरितोष Bahuvr. m. f. n. (-षः-षा-षम्) Not satisfied, not accomplished. E. अ priv. and परितोष.

अपरिपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) Not quite mature. E. अ neg. and परिपक्व.

अपरिपन्विन् m. f. n. (-न्वी-न्विनी-न्वि) I. Tatpur. Not antagonistic, not opposing; e. g. तदस्मिन्प्रयोजने मिथसखी मेऽपरिपन्विनी भवतु. E. अ neg. and परिपन्विन्.

II. Bahuvr. Without an opponent, unopposed; e. g. प्राप्तमात्रं येन भुक्तं स्वीकृत्यापरिपन्विनः । तस्य तत्सिद्धिमाप्नोति हानिरोपेक्षया तच्चा. E. अ priv. and परिपन्विन्.

अपरिपर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Probably: not going tortuously, straight (as a way). E. अ neg. and परिपर.

अपरिपाहि Tatpur. f. (-हिः) No protection; only used in phrases implying a curse, as अपरिपाहिके भूयात् 'may there be no protection to thee'. — A various reading of अपरिपाहि. E. अ neg. and परिपाहि (पा with परि, kṛit aff. चिन्).

अपरिमाण I. Tatpur. n. (-मम्) The not being limited or restricted, unrestrictedness; e. g. अपरिमाणे शिष्टस्य संज्ञाप्रतिषेधसङ्कृतित्वात्; or अर्थवांसु नेकत्वादभासः स्नादनर्थको यथा भोजनमेकस्मिन्नर्थेष्वापरिमाणत्वात्प्रधाने च क्रियार्थत्वादनियमः स्नात्. E. अ neg. and परिमाण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Immeasurable, immense. E. अ priv. and परिमाण.

अपरिमित Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, unlimited. E. अ neg. and परिमित.

अपरिमेय Tatpur. m. f. n. (-यः-या-यम्) Unmeasurable, ilimitable, unbounded; e. g. अपरिमेयाश्चर्यमाचार्यकं भववत्ताः. E. अ neg. and परिमेय.

अपरिस्नान Tatpur. l. m. f. n. (-नः-ना-नम्) Not faded, not withered.

2. m. (-नः) A flower tree, the red variety of Globe amaranth (*Gomphrena globosa*). See रक्तास्नान; Mahrat. रक्तकोरांटा. E. अ neg. and परिस्नान.

अपरियासि Tatpur. f. (-सि) Not walking about, not moving; used only in negative phrases implying an imprecation; e. g. अपरियासि भूयात्. 'mayst thou not be capable to move'. Comp. अपरिपाणि. E. अ and परिपाणि (या with परि, kṛit aff. ञनि).

अपरिवाच Tatpur. m. f. n. (-चः-वा-चम्) Not to be reprimanded; e. g. परिहार्यो राजा बध्नावध्नादपराधविचार्यवापरिवाचवापरिहार्यः. E. अ neg. and परिवाच.

अपरिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not surrounded, free from (e. g. impurities). E. अ neg. and परिविष्ट.

अपरिवृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not surrounded. ² Open, uninclosed (as a corn field &c.). Comp. अनावृत. The *Rigv. Prātiśākhya* notices that this word occurs in the *Rigveda* in the form अपरीवृत. E. अ neg. and परीवृत.

अपरिशेष Bahuvr. m. f. n. (-षः-षा-षम्) Without a remainder, complete, absolute; e. g. एवं तत्त्वाभासान्नासि न मे नाहमित्यपरिशेषः ज्ञानम्. E. अ priv. and परिशेष.

अपरिष्कार I. Tatpur. m. (-रः) ¹ Coarseness, want of polish or finish, moral or physical. ² Uncleanliness, impurity. E. अ neg. and परिष्कार.

II. Bahuvr. m. (-रः-रा-रम्) The same as अपरिष्कृत. E. अ priv. and परिष्कार.

अपरिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Coarse, rude, unadorned morally or physically. ² Unclean, impure. E. अ neg. and परिष्कृत.

अपरिसङ्ख्यान Tatpur. n. (-न्म) Innumerableness, infinity; e. g. अपरिसङ्ख्यानं कृतिविषयः. E. अ neg. and परिसङ्ख्यान.

अपरिसमाप्तिः Bahuvr. m. f. n. (-क्तः-क्ता-क्तम्) Endless, never finishing. E. अ priv. and परिसमाप्ति, samās. aff. कप्.

अपरिस्फन्द Bahuvr. m. f. n. (-न्दः-न्दा-न्दम्) Motionless, unable to move, अपरिस्फन्दम् used adverbially; e. g. मेघनादः परिस्फन्दपरिस्फन्दनामाचरिम् । अवभादपरिस्फन्दं ब्रह्मपाशेन विस्फुरन् (comm. अपरिस्फन्दं निश्चयं यथा स्वात्तया i. e. so as to become motionless or unable to move). Comp. अपरिक्लम. E. अ priv. and परिस्फन्द.

अपरिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अपरिहार्य. E. अ neg. and परिहरणीय.

अपरिहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) ¹ Not to be abandoned. ² Not to be taken off. ³ Not to be avoided, inevitable; e. g. जातस्य हि ध्रुवो मधुर्धुवं जगन्मृतस्य च । तस्मादपरिहार्यं ऽर्थं न त्वं शोषितुमर्हसि. ⁴ Not to be treated with irreverence or disrespect; comp. the instance s. v. अपरिवाच. E. अ neg. and परिहार्य.

अपरिकृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹ Going straightforward. ² Unhurt, unaffected. E. अ neg. and परिकृत.

अपरी (-री) See अपर I. 3.

अपरीक्षित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not deliberated, inconsidered, foolish (= अविचारित); comp. the following article. ² Untried; e. g. अवहास्ता भविष्यन्ति ब्राह्मणाः सर्वराजसु । कर्मक्षत्रियसंसिद्धे चापसादपरीक्षिते (viz. when Arjuna proposed to string the bow at Draupadi's self-choice of a husband and was persuaded not to attempt the trial). ³ Not sufficiently or not clearly established; e. g. अपरीक्षिताभ्युपगमात्तद्विशेषपरीक्षयमभ्युपगमसिद्धान्तः (comm. अपरीक्षितस्य साक्षादनुचितस्य &c.). See अभ्युपगमसिद्धान्त. E. अ neg. and परीक्षित.

अपरीक्षितकारिन् Tatpur. m. f. n. (-री-रिन्-रि) Acting

inconsiderately, foolish; e. g. अपरीक्षितकारिणा नृहीतां स्वमनासेवितवृद्धपक्षितेन चातुमसं घटस्य राजन् (comm. अपरी = अविचारितकरणीयेन). E. अपरीक्षित and कारिन्.

अपरीत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Not surrounded &c.; the reverse of परीत. ² Not impeded, unobstructed (ved.). ³ Not attained, difficult of approach (ved.).

2. m. pl. (-ताः) The name of a country or people; a various reading of अपराताः q. v. E. अ neg. and परीत.

अपरीवृत Tatpur. (ved.) The same as अपरिवृत q. v., with अपरी instead of अपरि.

अपराध Tatpur. m. f. n. (-धः-धा-धम्) Not harsh (physically and morally), not in the habit of censuring, mild; e. g. a king should be: अदीर्घसूयः कृतिमानुद्गोऽपराधस्य (comm. अपराधः परदोषाकीर्तनः). E. अ neg. and पराध.

अपराधकेश Bahuvr. m. f. n. (-शः-शा-शम्) Whose hairs are soft; (one of the eighty secondary marks or अनुबन्धन q. v. which characterize a great man, according to the Buddhists). E. अपराध and केश.

अपरूप I. Tatpur. n. (-पम्) Monstrosity, deformity.

II. Bahuvr. m. f. n. (-पः-पा-पम्) ¹ Monstrous, deformed, ugly. ² Strange, uncommon, odd, comical (?). E. अप and रूप.

अपरेण ind. ¹ The western region which is not far, e. g. अपरेण रमणीयम् 'the beautiful western region which is not far'. ² In the west which is not far, e. g. अपरेण वसति; also with a noun in the accus. or genitive, e. g. अपरेण यामम् or यामस्य. E. See अपर of which it is the instrum. (but according to Pāṇi. अपर, taddh. aff. एणप्).

अपरेतरा Tatpur. f. (-रा) The east. E. अपरा and इतरा; liter. 'the region opposite to the west'.

अपरिद्युत् ind. On the following day. E. अपर, taddh. aff. एद्युत्; but more probably a Karmadh. of अपरे (obsol. loc. of अपर) and द्युत् (obsol. genitive of दिव्). Comp. अनेद्युत् and see the Preface.

अपरेषुकामशमी Karmadh. f. (-मी) The western part of Ishukāmaśamī, a village in the eastern part of India. E. अपर (see I. 1. 4.) and इषुकामशमी.

अपरेषुकामशम m. f. n. (-मः-मी-मम्) Being in, born in, belonging to &c. the western part of the village Ishukāmaśamī; (for the irregularity of this derivative and its accent see अपर I. 1. 4.). F. अपरेषुकामशमी, taddh. aff. अक्ष्.

अपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) ¹ Not distant, not remote; e. g. in the *Sūtra* of Pāṇini III. 2. 119. and the *Kār.* 2. to III. 2. 118, where the past which is not remote is opposed to the past which is remote (as treated III. 2. 115 ff.). ² Perceptible, clear; e. g. in the *Sāṅkhya Sūtras*: युक्तितो ऽपि न बाध्यते दिङ्मदवदपरोक्षादृते (scil. बन्धः or the bondage of the soul; comm. = साक्षात्कारं विना); or नानुमेयत्वमेव क्रियाया नेदिष्ठस्य तत्तद्वतोरेवापरोक्षप्रतीतिः (comm. प्रत्यक्षेणापि प्रतीतिरस्ति &c.); अपरोक्षम् also used adverbially. ³ Absolute, not qualified; as epithet of Brahman (neuter) in the *Bṛihadāraṇyaka Upan.*, where the ablative अपरोक्षात् is used absolutely in the sense of the nomin. अपरोक्षम् viz. यत्साक्षादपरोक्षाद्ब्रह्म (*Śāṅkara*: यद्ब्रह्म साक्षादवहितं केनचित् । द्रष्टुमपरोक्षादमीशं न श्रोत्रब्रह्मादिवत् ।; *Anandajñāna*: मुख्यमेव द्रष्टुमवहितस्वरूपं ब्रह्म । तथा च द्रष्टुमीनसिद्धत्वाभावात्स्वतो ऽपरोक्षमित्यर्थः । श्रोत्रं ब्रह्म मनो

प्रज्ञेत्वादि यथा नीलं न तथा नीलम् ।). E. च neg. and परीच.

अपरोक्षज्ञान Tatpur. n. (-ज्ञम्) The knowledge of what is not transcendental. Comp. परोक्षज्ञान. E. अपरोक्ष and ज्ञान.

अपरोक्षि denom. parasm. (-चयति) To make visible or perceptible; e. g. पीत्यसद्वन्मनुषि इहा तस्मान्मुचिभावमपरोक्ष-यामास. E. अपरोक्ष, denom. aff. चिच्.

अपरोक्ष Tatpur. m. (-क्षः) Prohibition, a prohibiting injunction; the same as प्रतिषेध q. v.; e. g. in the *Mīmāṃsā Sūtra* प्रागपरोक्षाव्यवदासः. E. हृच् with अप, kṛit aff. चञ्.

अपरोक्षित Tatpur. m. f. n. (-तः-ता-तम्) Thrown off, shot off; e. g. यच्च पतत्त्वक्षणां दृष्टिर्निश्चिताः पतन्ति तच्च शराः । तत्रापरोक्षितशरी धावत्वासां पुरः करो मन्त्रे. (Comp. अनुमान 2.) E. हृच्, in the caus., with अप, kṛit aff. क्त.

अपरोक्षित. A various reading of अवरोहित q. v. (in the *Gaṇa* to *Pāṇ.* IV. 2. 90.).

अपर्ण I. Bahuvr. 1. m. f. n. (-र्णः-र्णा-र्णम्) Leafless.

2. f. (-र्णा) A name of Umā, as a daughter of Himavat and Menā, so called because she did not even eat a leaf during her performance of religious austerities, while her sisters एकपर्णा and एकपाटला partook at least, the one of one leaf and the other of one Pāṭalā flower. E. च priv. and पर्ण.

II. Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) Free from debt or obligation; e. g. तत्रापर्णाय तत्स्वययाज्ञिमी तपस्वपर्णायतत । तुक्षितसुपर्णाय तत्स्वस्वागमनाय सनुपर्णाय ततः । E. अप and ऋण्.

अपर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) Out of season, unseasonable. E. अप and ऋण्.

अपर्णीक Tatpur. m. (-कः) Fire. (According to the E. I. H. Ms. 217 of *Jatādhara*; the reading अपपारिकः given by *Rādhākāntadeva*, on the same authority, s. v. अपि seems to be less correct.) E. च compar. and पर्णीक; lit. 'like a sun'.

अपर्ये denom. par. (-येति) To become other (?). [According to a *Gaṇa* to *Pāṇini* III. 1. 27.; but the word is omitted in the *Kāśikā* and *Gaṇaratnam*. and its meaning is not stated.] E. अपर, denom. aff. यच्.

अपर्यन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Unlimited, unbounded. E. च priv. and पर्यन्त.

अपर्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹Incomplete, insufficient (&c. the reverse of पर्याप्त); e. g. अद्याप्रकर्षितं तद्व्यक्तं वृक्षये ऽपपर्याप्तं तदा सामकं इत्यापि बन्धं समेताधर्मः &c. ²Unable, incompetent; e. g. अपर्याप्तं तदस्माकं बलं भीष्माभिरचितम् । E. च neg. and पर्याप्त.

अपर्याय Tatpur. m. (-यः) Want of order or method. E. च neg. and पर्याय.

अपर्यायविधान Tatpur. n. (-नम्) A precept given, a rite enjoined, without regard to the order in which it is to be observed amongst other precepts or rites; e. g. in the *Mīmāṃsā Sūtra*: विधेस्त्वेकमुत्तिखादपर्यायविधानात् (*Sābara* on the latter word: सामान्यङ्गानि न पर्यायेण विधीयन्ते । कदाचित्समिधो यजति कदाचित्तनूनपातमिति ।). E. च neg. and पर्याय-विधान.

अपर्यावर्तित Tatpur. m. f. n. (-तः-ता-तम्) Not reversed, not subverted, not destroyed; comp. the following. E. च neg. and पर्यावर्तित.

अपर्यासित Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding; e. g. परिरपर्यासितवीर्यसंपदां पराभवो ऽयुस्तच्च एव मानिनाम् (comm. परैः शत्रुभिरपर्यासितापवीवर्तिता वीर्यसंपदेर्वा तेषां &c.). E. च neg. and पर्यासित.

अपर्वक Bahuvr. m. f. n. (-र्वकः-र्विका-र्वकम्) Without a joint. E. च priv. and पर्वन्, samās. aff. कप्.

अपर्वदण्ड Bahuvr. (? or Tatpur.) m. (-ण्डः) A variety of the *Saccharum śara*, a sort of grass; comp. रामवाण and रामशर. E. अपर्वन् and दण्ड.

अपर्वन् I. Tatpur. n. (-र्व) A day which is not marked in the calendar as a पर्वन् q. v., which is not a holy day, not the day of the full and change of the moon, not the 8th and 14th of each half month &c. (*Sāyana* explains it however by पौर्णमासी or day of the full moon, when च would seem to be an expletive.) E. च neg. and पर्वन्.

II. Bahuvr. m. f. n. (-र्वी-र्वी-र्व) Without a joint. Comp. अपर्वक. E. च priv. and पर्व.

अपल I. n. (-लम्) A pin or bolt. E. ?

II. Bahuvr. m. f. n. (-लः-ला-लम्) Without flesh &c. E. च priv. and पल.

अपलपन Tatpur. n. (-नम्) Denying. Comp. अपलाप. E. लप् with अप, kṛit aff. कृट्.

अपलपित Tatpur. m. f. n. (-तः-ता-तम्) Denied, concealed, disowned; e. g. यो हि शशमाचो भूत्वा क्षितयेन कचमास्त्रा लोके नापलपितः स्थात्. E. लप् with अप, kṛit aff. क्त.

अपलपनीय Tatpur. m. f. n. (-यः-या-यम्) To be denied, to be disowned; e. g. योगसिद्धयो (comm. अविमादिसिद्धयो) ऽप्योषधादिसिद्धिवन्नापलपनीयाः. E. लप् with अप, kṛitya aff. ञनीयर्.

अपलषण Tatpur. n. (-णम्) Cessation of desire or covetousness; comp. अपलापिन्. E. लप् with अप, kṛit aff. कृट्.

अपलाङ्गल I. Tatpur. n. (-लम्) A bad or defective plough.

II. Bahuvr. m. f. n. (-लः-ला-लम्) ¹Having a defective plough. ²Without a plough.

III. Aavyayibh. (-लम्) ¹Without a plough. ²Except a plough. (The word is udātta on the last syllable; comp. the remark s. v. अपकुक्षि.) E. अप and लाङ्गल.

अपलाप I. Tatpur. m. (-पः) ¹Denial, abnegation; e. g. मुत्वा सिद्धस्य नापलापस्तत्प्रत्ययवाधात्; or न धर्मापलापः प्रकृति-कार्यवैचित्र्यात्. ²Concealing. ³Love, affection; (this meaning, given in some Koshas, arises perhaps from: self-denial, self-abnegation, scil. in favour of another). E. लप् with अप, kṛit aff. चञ्.

II. m. (-पः) (In Medicine.) 'The upper part of the sides under the shoulder' (*Suśruta*: अंसकूटयोरधस्तात्पार्श्वपरि-भागयोरपलापी नाम), of half a finger's dimension (*Bhāvaprakāśa*: अर्धोङ्गुली), considered as one of the vital parts of the trunk, the wounding of which 'causes death after the blood has passed into the state of pus'. E. unknown; perhaps related in etym., although not in meaning, to पलाप.

अपलापदण्ड Tatpur. m. (-ण्डः) (In Law.) The fine inflicted on a defendant for denying a charge on which he gets convicted; it consists in payment of the whole value of the object of litigation to the king, after the claimant has received his due. (*Mitākshara*: प्रत्यर्ची तदा दद्यात्तर्क

प्रकृतमर्चिने रात्रे च तत्सममपसापदस्यम्). E. अपसाप and दस्य.

अपसापयमान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Defeating. ² Deceiving; e. g. अपसापयमानस्य शत्रुसंस्त्रामव्यतिः (Jayamang. अपसापयमानस्य नकुर्वतः; Bharatas. = वसयमानस्य). Comp. the following. E. ली, in the caus., with अप, kṛit aff. शा-
नच्, āgama मुच्.

अपसापिन् Tatpur. m. f. n. (-पी-पिनी-पि) I. Denying, concealing. E. लप् with अप, kṛit aff. णिनि.

II. Deceiving, cheating; e. g. साधारणसापसापी 'one who cheats another out of their common property, viz. by appropriating it to himself alone'; (in Yājñav. 2. 238: *Mitāksh.* = साधारणद्रव्यस्य वसकः. Stenzler in his valuable edition of Yājñ. renders these words, 'one who conceals public property'; but the meaning 'वसक' of the comm. does not permit the word to be derived in this sense from अपसाप- — comp. अपसापयमान and the meanings of ली in the caus., *Pāñ.* I. 3. 70. —; moreover the *Vivādashint.* which quotes the passage from Yājñ., p. 98, explains the foregoing words p. 99: अन्वसाधारणधनमसाधारणीकृत्य युक्त्य, connecting them logically with the offence named 2. 237, the latter part of which verse the *Vivādash.* quotes: 'एवामपतितानां च ज्ञानी च शतदस्यभाक्', introducing however in the explanation the word अन्वसाधारणी which does not seem justified by this reading). E. ली, in the caus., with अप, kṛit aff. णिनि.

अपसास Tatpur. m. (-सः) The name of a Nāga or dragon converted by Śākya Muni to his doctrine. E. probably अ neg. and पस-जास, lit. 'not addicted to flesh'.

अपसाश Bahuvr. m. f. n. (-शः-शा-शम्) Leafless. E. अ priv. and पसाश.

अपसाष Tatpur. m. (-षः) The same as अपसाषण. E. लष् with अप, kṛit aff. ञच्.

अपसाधिका Tatpur. f. (-का) Thirst. (The more correct reading of this word is probably अपसासिका q. v., for comp. the meaning of अपसाषण, अपसाष, अपसाधिन्.) E. लष्, in the caus., with अप, kṛit aff. खुल्.

अपसाधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Free from desires, not covetous; e. g. in the *Bhāṭik.* प्रसापिनो भविष्यन्ति कदा ज्ञेते ऽपसाधिः । प्रसापिनो विद्युक्ताणां हिंसकाः पापदुर्दराः (Jayamang. अपसाधिनो भविष्यन्ति । अपसाधणशीलाः अपनत-
कामा इत्यर्थः; Bharatam. and Kalāpapr. = अपेतकामाः; Vi-
dyāvin. = अपनतकामाः; Harihara: लष कामी । अपशब्दो ऽपनतार्थः). E. लष् with अप, kṛit aff. धिगुल्.

अपसाधुक् Tatpur. m. f. n. (-कः-का-कम्) Probably the same as अपसाधिन्. E. लष् with अप, kṛit aff. उक्ञच्.

अपसासिका Tatpur. f. (-का) Thirst; comp. the remark s. v. अपसाधिका. E. लस् in the caus. (comp. रस् cl. 10), kṛit aff. खुल्.

अपसुपम् Tatpur. ind. (ved.) The same as अपसोमुम् 'to cut off'. (Mentioned as an instance to *Pāñ.* III. 4. 12.; the Ms. E. I. H. 2440 of the *Kāśikā* reads however अवसुपं नाशकृत् । अव-
सोमुमित्यर्थः.) E. लुप् with अप, kṛit aff. कमुल् (the anu-
bandha ङ् indicating the absence of Vṛiddhi).

अपसूजनकृत Tatpur. m. f. n. (-तः-ता-तम्) Not cleaned with alkaline substances (as the garment of a man who is initiated for a sacrifice). — The present edition of the *Śatapathabr.* where the word occurs (III. 1. 2. 19.), gives it in the shape

of अपसूजनकृत, but although it may be difficult sometimes to distinguish a च् from a प् in Devanāg. Mss., the form अपसू* is doubtless the correct one, since the reading of the radical पसू* (wherefrom पसूजन = शोधनद्रव्यम् Mādhava) is safe through its occurring also in Bengālī writing. — E. अ neg. and पसूजन-कृत.

अपवत् Tatpur. m. (-त्ता) One who repels or defeats (as enemies; ved. *Sdyāna*: अपवत्ता = अपवदिता or निराकर्ता; *Mahidh.* = तिरस्कर्ता). E. वच् with अप, kṛit aff. तुच्.

अपवत् m. f. n. (-वान्-वती-वत्) (ved.) Probably, containing water. E. Probably अप inst. of लप्, taddh. aff. मतुप्; comp. लप् and लपना.

अपवद् Tatpur. (?) m. (-दः) A proper name (mentioned by the *Gāṇaratnam.* amongst the उत्साहि; comp. *Pāñ.* IV. 1. 88.). E. Probably वद् with अप, kṛit aff. ञच्.

अपवदमान Tatpur. m. f. n. (-नः-ना-नम्) Being angry, detracting, scolding; with a noun in the dative; e. g. जुम्भो ऽपवदमानस्य रावणस्य मुहं ययी (comm. अपव* = कुप्यतो ऽयुयतो वा). E. वद् with अप, kṛit aff. शानच्, āgama मुच्.

अपवदितु Tatpur. m. (-ता) The same as अपवत् q. v. E. वद् with अप, kṛit aff. तुच्.

अपवन I. 1. Tatpur. n. (-नम्) A park or forest planted in the vicinity of a town (*Vallabhagaṇi* on *Hemach.* from a commentary on *Halāyudha*: = नगरसमीपारोपिततदवस्थः).

2. Avyayibh. (-नम्) ¹ Except a forest. ² Without a forest. [As a Tatpur. the word is udātta on the last syllable, as an Avyayibh. on the first syllable; for similar distinctions in the accent comp. परिवन, प्रतिवन and उपवन.] E. अप and वन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Without wind, sheltered from wind. E. अ priv. and पवन.

अपवरक Tatpur. m. (-कः) An inner apartment, a lying-in chamber. E. वृ with अप, kṛit aff. खुल्.

अपवरण Tatpur. n. (-णम्) Covering, screening. E. वृ with अप, kṛit aff. णट्.

अपवर्ग Tatpur. m. (-र्गः) ¹ Completion, complete performance of an act (comp. अपवृत्ति); e. g. क्रियापवर्गेष्वगुजीविताकु-
ताः कृतज्ञतामस्य (scil. राज्ञः) वदन्ति संपदः; in this sense the word is used in the *Mīmāṃsā Sūtras*, e. g. क्रियाणामर्थ-
शेषत्वात्प्रत्यक्षसन्निवृत्त्यापवर्गः स्थात् । धर्ममात्रे स्वदर्शनाच्छ-
द्धार्येणापवर्गः स्थात्; and in *Pāṇini's Sūtr.* e. g. अपवर्गे तु-
तीया; or in the *Vārtt.* to III. 2. 123: न्याया स्वारसानप-
वर्गात् (see अपवृत्त). Comp. also क्रियापवर्ग in distinction
from साधनापवर्ग. ² Complete delivery, i. e. the delivery
of the soul from the body and consequent exemption from
the sufferings connected with transmigration; final beatitude
(Synonymous terms are मुक्ति, मोक्ष, निःश्रेयस; but while
अपवर्ग is used in the sense 'final beatitude' especially in the
Sāṅkhya-, *Yoga*- and *Nyāya Sūtras*, the former terms (qq. vv.)
have been generally preferred, to express the same notion,
by the authors of the *Vedānta* and *Vaiśeṣika S.*; for the latter
and the *Mīmāṃsā S.* compare also the preceding and the
following meaning.); e. g. *Nyāya Sūtr.*: तद्वत्ताविमोक्षो
ऽपवर्गः 'final beatitude is the complete deliverance from it
(i. e. from pain)'; *Sāṅkhya Sūtr.*: द्वयोरेकतरस्य वीदासीन्वम-
पवर्गः 'final beatitude is the indifference of both or of either
of them (viz. of Matter and Soul, i. e. their separation);

Yoga Sūtr.: प्रकाशक्रियावृत्तिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं इक्ष्मन् (*Bhojadeva*: अपवर्गो विवेकस्यातिपूर्विका संसारनिवृत्तिः 'apavarga is freedom from transmigration as the result of clear discrimination'). Final beatitude being promised by each philosophy as the reward of a correct knowledge of its principles, the mode of attaining it differs, of course, with the doctrine; e. g. *Nyāya Sūtr.*: दुःखस्य प्रवृत्तिदोषमिच्छाज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः 'final beatitude takes place after the consecutive annihilation of wrong knowledge which is conducive to the annihilation of defects (i. e. passions, love, hatred &c.) and so on successively to that of exertion (rightful or wrong), of re-birth and of pain; the topics of knowledge being in the *Nyāya* 'Soul, body, organs of sensation, objects of sense, intellect, imagination, exertion, defects as passions &c., the state of the soul after death or re-birth, retribution, pain and final beatitude' (*आत्मशरीरेन्द्रियार्थबुद्धिमयः प्रवृत्तिदोषमेलभावफलदुःखापवर्गास्तु प्रमेयम्*); for the topics of the *Vaiśeṣika* comp. पदार्थः; *Sāṅkhya Kār.*: ज्ञानेन चापवर्गः 'through knowledge i. e. of the twenty-five Sāṅkhya principles comes final beatitude (comp. तत्त्व); a comm. on the *Yoga*: भोक्तुः स्वरूपावधारणमपवर्गः 'final beatitude is comprehending the real nature of him who enjoys, i. e. of Puruṣa or Spirit'. ³ (In the *Vaiśeṣika* philosophy.) Speedy destruction, speedy cessation; in the *Kaṇḍa Sūtra*: 'मुखस्य सतो ऽपवर्गः कर्मभिः साधर्म्यम्' which according to the *Upaskāra* of *Śaṅkara* means: 'the speedy cessation of a quality of what exists (does not come under the category of action, but) has (only) properties similar to those of actions' (*Śaṅk.* अपवर्गं आमुनाशः । स च मुखस्य ऽपि द्वित्वादिवदामुभाविनाशकसंनिपाताधीन इति कर्मभिः साधर्म्यमाचमस्य न तु कर्मत्वमेव ।). ⁴ The place or region where the final deliverance is obtained; e. g. in the verse of the *Bhāgav. Purāṇa*: सूर्येण हि विभज्यते दिशः खं बीर्मही भिदा । स्वर्गापवर्गो नरका रसीकांसि च सर्वशः (comm. स्वर्गापवर्गो भोगमोक्षदेशौ). ⁵ A gift, a donation; e. g. न ते ऽपवर्गः सुकृतादिनाकृतस्तथा यजाम्हेषु वरेषु मानद । वरं वृषे ⁶ Restriction of a general rule (according to *Sūtrata's* definition: अभिवाच्यापवर्गस्यमपवर्गः). E. वृज् with अप, kṛit aff. जञ् lit. 'leaving, abandoning'; comp. अपवर्जन.

अपवर्गद Tatpur. m. f. n. (-दः-दा-दम्) Conferring final beatitude. E. अपवर्ग and द.

अपवर्जन Tatpur. n. (-जम्) ¹ Leaving, abandoning. ² A gift, a donation. ³ Final beatitude. See अपवर्ग and comp. अपवर्जन. E. वृज् with अप, kṛit aff. कृट्.

अपवर्जनीय Tatpur. m. f. n. (-यः-या-यम्) To be shunned, to be avoided. Comp. अपवृज्य. E. वृज् with अप, kṛitya aff. जनीयर्.

अपवर्जित Tatpur. m. f. n. (-तः-ता-तम्) Left, abandoned (not to be confounded with अपवृत्त q. v.); e. g. in the *Kīrātārj.* अपवर्जितविज्ञवे मुचो हृदयमाहिनि मङ्गलासदे । विमला तव विसरे निरां मतिरादर्श इवाभिरुहते. E. वृज् in the caus., with अप, kṛit aff. क्त.

अपवर्ज्य Tatpur. ind. Except, with the exception of; with a noun in the accus.; e. g. श्रेय सोऽहो ऽपवाद्य नासिक्त्वा. Comp. अपवाद्य. E. वृज् with अप, ādeśa अप् of kṛit aff. क्त्वा.

अपवर्त Tatpur. m. (-र्तः) (In Algebra.) The common measure, the divisor which is assumed for both or either of the quantities, without leaving a remainder (*Colebr. Brahmagupta* p. 363); e. g. उत्पत्त्यमानयैव मूलकरणात्तथा चतुर्गुणवा । चासामपवर्तः स्थादृपकृतेषां विशेषः कुः । अपवर्तादपि सत्त्वा मूलकरणो भवति तादापि । 'those terms are to be subtracted from the square of the rational number, which are exactly measured by four times the smaller radical surd thence to be deduced; the quotients found by that common measure are surds in the root'. (In this passage from the *Vijaganīta* p. 18 Colebrooke (Alg. p. 153) has had however instead of the first अपवर्त, the reading अपवर्तन q. v.) E. वृत्, in the caus., with अप, kṛit aff. कृज्.

अपवर्तन Tatpur. n. (-नम्) ¹ Transferring, removing from one place to another; e. g. स्थानापवर्तन. ² Taking away, depriving one of; e. g. दायापवर्तन. ³ (In Algebra.) Division without remainder by a common measure, reduction, abridging; e. g. भाज्येषोपापवर्तनेन 'through reducing the dividend and additive by the common measure'; or हारेषोपापवर्तनेन 'through reducing the divisor and additive by the common measure'. E. वृत्, in the caus., with अप, kṛit aff. कृट्.

अपवर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Turned away, removed. ² (In Algebra.) Divided without a remainder by a common measure; e. g. भाज्येषो दशभिरपवर्तितो 'dividend and additive reduced by the common measure 10'; or हारेषो । ६३ । ९० । नवभिरपवर्तितो जातो हारेषो । ७ । १० । 'divisor (63) and additive (90) reduced by the common measure 9 become divisor (7) and additive (10). E. वृत्, in the caus., with अप, kṛit aff. क्त.

अपवाचन Tatpur. n. (-नम्) (Probably) Removing, defeating (ved.); आर्तिरनपवाचना 'sickness which cannot be removed'; (comp. the meaning of अपवृत्त). E. वच्, in the caus., with अप, kṛit aff. कृट्.

अपवाद Tatpur. m. (-दः) I. ¹ Refutation, as of an erroneous imputation; e. g. एवमधारोपः । अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्ववत् &c. 'so much for the erroneous imputation — to the soul of properties that do not belong to it —; now the refutation is: like as the rope alone becomes manifest, instead of the serpent (taken for a rope) which obscured (the reality) of the rope &c. ² Restriction of a previous rule, decree, definition &c.; e. g. *Manu* 8. 341. is a चौर्यापवाद or a case which does not fall under the category of theft; *Yājñav.* 2. 38. is an अपवाद to the rule that a witness must speak the truth. — In *Grammar* it means an exception to a rule and comprises as well those rules which supersede as those which restrict a general rule (compare विभावा); the terms opposed to it are उत्सर्ग, e. g. प्रकल्प्य वापवादविषयं तत उत्सर्गो ऽभिधिविशते; क्वचिदपवादविषये ऽप्युत्सर्गो ऽपि प्रवर्तते; or विधि, e. g. पुरस्तादपवादा अनन्तरविधीन्याधनो न परान् । मध्येपवादाः पूर्वान्विधीन्याधनो न परान्; sometimes both combined, e. g. अभ्यासधिकारेऽपवादो उत्सर्गान्विधीन्याधनो. — The term बाधापवाद means 'exception to an exception' i. e. the reestablishing of the previous rule, precept &c. ³ Censure, blame, evil report; e. g. आशुर्विप्रापवादेन (scil. चरति); or लोकापवादादपि न भीतो ऽसि. ⁴ An order, a

command; (in this sense the more correct reading of the word is probably अववाद). E. वह् with अप, kṛit aff. चञ्.

II. A wrong assertion, a wrong tenet; e. g. अववादमा-
चमनुजानाम् — (to say that the void is the true reality)
— is a wrong assertion of people who are not wise (comm.
मूढानामपवादमार्थं मिथ्यावाद इव). E. अप and वाद्.

अपवादक Tatpur. m. f. n. (-इकः-दिका-इकम्) ¹ Refuting.

² Excepting, excluding. ³ Censuring, blaming. E. वह् with
अप, kṛit aff. खुल्.

अपवादकस्य Tatpur. n. (-सम्) A case in which a restriction
or exception (see अपवाद ²) takes place, a case for an ex-
ception. E. अपवाद and स्य.

अपवादसङ्गति Tatpur. f. (-तिः) The logical connexion be-
tween two topics arising from the circumstance that the one
is a restriction of, or exception to, the other; e. g. प्रथमा-
ध्यायस्य (of *Mādhava's Jaiminiya-nyāya-māla-vistara*) तृतीय-
वाद्स्य प्रथमाधिकारस्य ऽष्टादशसुतेः प्रामाण्यमुक्तम् । द्विती-
याधिकारस्य सर्वविष्टनसुतेः पूर्ववत्प्राप्तं प्रामाण्यमपीयते । सेधम-
पवादसंगतिः. Comp. also the terms शास्त्रसंगति, अध्यायसं-
गति, पादसंगति, आशेषसंगति, वृष्टासंगति, प्रत्युदाहरणसं-
गति, प्रासङ्गिकसंगति, उपोद्घातसंगति. E. अपवाद and सङ्गति.

अपवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Blaming, cen-
suring, objecting to. E. वह् with अप, kṛit aff. णिनि.

अपवाद्य Tatpur. I. m. f. n. (-यः-या-यम्) ¹ To be blamed. ² To
be excepted or restricted. E. वह् with अप, kṛitya aff. क्त.

II. ind. Except, with the exception of; e. g. अपवाद्य
रेफम् 'except the letter r'; comp. also अपवर्ज्य which is a
various reading of अपवाद्य in the given instance. E. वह्
with अप, ādeśa अप् of kṛit aff. क्ता.

अपवारस्य Tatpur. n. (-सम्) Covering, concealing. E. वृ in
the caus., with अप, kṛit aff. कृट्.

अपवारित Tatpur. m. f. n. (-तः-ता-तम्) Covered, concealed.
E. वृ in the caus., with अप, kṛit aff. क्त.

अपवारितक n. (-कम्) Only in the instrum. ^० केन. (In theatrical
language.) Apart, aside; the same as अपवार्ध, स्वगतम्, आ-
लग्नतम्; the reverse of प्रकाशम्. E. अपवारित, taddh. aff. कन्.

अपवार्ध Tatpur. ind. (In theatrical language.) Apart, aside;
compare अपवारितकेन. E. वृ with अप, ādeśa अप् of kṛit
aff. क्ता.

अपवास Tatpur. m. (-सः) (ved.) (Probably.) Departure, dis-
appearance; comp. प्रवास. [The word is stated to be also
a various reading of the plant यवास; but to judge from
several comm. on the *Amarak*. this form seems to be in-
correct.] E. वस् with अप, kṛit aff. चञ्.

अपवाह Tatpur. I. m. (-हः) ¹ (In Arithmetic.) Deduction,
lessening, subtraction; esp. of fractions; see भागापवाह,
सवापवाह; e. g. स्वांशाधिकोनः खलु यच्च तच्च भागानुबन्धे च
सवापवाहे । तस्य हरेण हरं निहन्वात्स्वांशाधिकोनेन तु तेन
भागान्, 'but, if indeed the quantity be increased or di-
minished by a part of itself, then in the addition and sub-
traction of fractions, multiply the denominator by the de-
nominator standing underneath and the numerator by the
same augmented or lessened by its own numerator (comp.
Colebr. Alg. p. 15 and the following). ² The name of
a metre regulated by number and quantity, a variety of
Utkṛiti; it consists of a stanza of four lines with the fol-

lowing twenty six syllables in each line:

— — — — — | — — — — — | — — — — — | — — — — —

2. m. pl. (-हाः) The name of a country or people;
also read उपवाह or प्रवाह. E. वह् with अप, kṛit aff. चञ्.

अपवाहन Tatpur. n. (-नम्) (In Arithm.) The same as अपवाह¹;
e. g. जानास्यंशानुबन्धं चेत्तथा भागापवाहनम् 'if thou knowest
the addition and subtraction of fractions'. [In the passage of the
Hitopad. ed. Schlegel and Lassen: खरात्रं वासयेद्वावा परदे-
शापवाहनात्, the ed. of Johnson reads the latter word परदे-
शापहारनात्.] E. वह् in the caus., with अप, kṛit aff. कृट्.

अपविचत Bahuvr. m. f. n. (-तः-ता-तम्) Unhurt, untouched (as
the lips of a maiden). E. अप and विचत lit. 'without wounds'.

अपविघ्न Bahuvr. m. f. n. (-घ्नः-घ्ना-घ्नम्) Free from impedi-
ments, unobstructed. E. अप and विघ्न.

अपविच Tatpur. m. f. n. (-चः-चा-चम्) Impure; e. g. भो भो
वासाभिहोषिष्मिमेव जगद्विषं हास्यकार्यमनुष्ठीयते । वदिष
सारमेवो ऽपविचः स्वन्वाधिष्ठो नीयते. E. अ neg. and पविच.

अपविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Rejected, discarded,
disowned; अपविद्धः पुत्रः is, in law, a son who having
been disowned by his natural parents or, in the case of the
death of either of them, having been disowned by the sur-
viving parent, is adopted by another; one of the twelve
kinds of adopted sons, comp. s. v. अन्वयीक्य; also said of
a girl, e. g. in the *Bhāgav. Pur.* कण्डोः प्रसूयया लब्धा कन्या
कमललोचना । तां चापविद्धां जगुर्भूषहा नृपमन्दाः (comm.
अपविद्धां लब्धाम्). ² Abject, contemptible, e. g. (Rudra speaks
to Viṣṇu in the *Bhāgav. Pur.*) यदि रचितधियं माविद्यलोको
ऽपविद्धं जपति न गच्छेत्तत्पराधुपहेल (comm. अपविद्धमा-
चारप्रदम्), 'if the ignorant world declares me whose mind
is properly framed, to be abject, I do not mind it on ac-
count of thy paramount grace'; Burnouf renders this pas-
sage: 'si pendant ce temps le monde ignorant m'appelle
avec mépris contempteur des lois &c.'. ³ Disabled, broken
(lit. or fig.), e. g. गर्माणां वाहनमपविद्धम्; (*Kaṭṭya*: अप-
विद्धमिति बह्वशक्तिविकसं प्रनष्टमित्यर्थः); or in the *Mālatīm.*
हृदयमश्रयं मे पश्यन्वाच्याः कटाक्षरपहतमपविद्धं पीतमुक्षितं
च. ⁴ Neglected; (in this sense also in the Buddh. *Dhamma-
pada* ed. Fausböll v. 292). E. वह्, with अप, kṛit aff. क्त
and samprasāraṇa of the radical.

अपविष I. Bahuvr. I. m. f. n. (-षः-षा-षम्) Free from poison;
the same as निर्विष.

2. f. (-षा) The name of a plant; also निर्विषा (*Wilson*:
Kyllingia monocephala; *Ainslie*: *Curcuma Zedoaria* Roxb.
or *Amomum Zedoria* Lin.).

II. Tatpur. n. (-षम्) 'A weak poison; there are seven
varieties of these poisons' (*Wise's Hindu System of Medicine*
p. 407). E. अप and विष.

अपविष्णु Apyayibh. ¹ Except Viṣṇu. ² Without Viṣṇu. E.
अप and विष्णु.

अपवीण I. Tatpur. f. (-णा) A bad Viñā (Indian lute).

II. Bahuvr. m. f. n. (-णः-णा-णम्) ¹ Having a bad Viñā.
² Without a Viñā.

III. Apyayibh. (-णम्) ¹ Except a Viñā. ² Without a Viñā.
(The word is udātta on the last syllable; comp. the remark
s. v. अपकुचि.) E. अप and वीणा.

अपवीरक Tatpur. m. f. n. (-वान्-वती-वत्) (ved.) Not armed

with a sword, or deprived of the sword (masc. nom. = अपगतसङ्गः सन्). E. अ neg. and पवीरवत्.

अपवृत्त Tatpur. m. f. n. (-त्तः-त्ता-तम्) Completed, finished, accomplished; e. g. न्याया खेपा वर्तमानकासता । कुतः । आरक्षणपर्वमात् । आरखो ऽ चानपवृत्तः &c. (Patanj. to Pān. III. 2. 123. Vārtt. 3); or तद्धि बहिः परिसमाज्यायामातिध्याचामपवृत्तमासीत् (Śābara on a Jaim. Sūtra). — (Not to be confounded with अपवर्धित.) E. वृत् with अप, kṛit aff. क्त.

अपवृत्ति Tatpur. f. (-त्तिः) Completion, complete performance of an act (comp. अपवर्त 1); e. g. of the अपिचयन; निष्ठा यही चित्तिर्नो वा पक्षपिचलतो ऽ धिमः । अपवृत्तावप्रतिष्ठानि-मितीकृतितो ऽ क्षिमः. E. वृत् with अप, kṛit aff. क्तिन्.

अपवृज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) (ved.) To be shunned, to be avoided (as hairs or other impurities); comp. अनप-वृज्य. E. वृज् with अप, kṛitya aff. क्यप्.

अपवृत् See अपावृत्, in which form the word occurs in the R̥gveda.

अपवृत Tatpur. m. f. n. (-तः-ता-तम्) Opened, laid open. The R̥g. Prātiśākhya notices that this word occurs in the R̥gveda in the form अपावृत. E. वृ with अप, kṛit aff. क्त.

अपवृत्ति Tatpur. f. (-त्तिः) Opening. [In the present edition of the *Medini* it occurs as a meaning of आच्छादन, viz. 'आच्छादनं संविधाने वस्त्रे ऽपवृत्तिमाचक्षे'; but a better reading instead of the latter word is clearly प्राप्तिमाचक्षे, as आच्छादन does not mean 'covering' and 'opening' at the same time; the *Śābdamuktāmahārāṇava*, which quotes this reading, explains therefore आच्छादनम् न (i. e. नपुंसकं) तिरोधाने चक्षुके प्रावरणसामान्ये च.] E. वृ with अप, kṛit aff. क्तिन्.

अपवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-तम्) 'Gone in a wrong direction; e. g. when *Sūtrata* describes one of the various preternatural parturitions (मूढनर्भ), अन्तःपार्श्वपवृत्तशिराः कश्चिदेकेन बाहुना योनिमुखमभिप्रतिपद्यते, and the mode of promoting the parturition: पार्श्वपवृत्तशिरसमंसं प्र-पीड्योर्ध्वमुत्तिष्ठति शिरो ऽपवृत्तमासीत् । 'Passed away, finished, ended, e. g. a sacrifice, as in the *Mīmāṃsā Sūtra*: एकचित्तिर्वा स्नादपवृत्ते हि चोद्यते निमित्तेन; comp. the following. E. वृत् with अप, kṛit aff. क्त.

2. n. (-तम्) (In Astronomy.) The ecliptic; comp. अप-मवृत्त, अपमखल, अपममखल; e. g. in the *Goldādhyāya* of the *Siddhāntasīromani* मेवादिबीजाः स्तुतयो ऽपवृत्ते तद्भूमिनि कान्तिगुणा भुजाः क्षुः । E. अप and वृत्त.

अपवृत्ति Tatpur. f. (-त्तिः) Cessation, end, e. g. in *Śābara* on the *Mīmāṃsā Sūtra*: 'अपवृत्ते तु चोदना तत्सामान्यात्सकासः स्नात्' । अपवृत्ते यानि चोद्यते । यानास्तरमिदमपवृत्तिश्च सर्वे-ष्वङ्गाङ्गेषु भवति. E. वृत् with अप, kṛit aff. क्तिन्.

अपवेध Tatpur. m. (-धः) Piercing in a wrong direction, piercing unskillfully (e. g. a pearl). E. अप and वेध.

अपव्यय Tatpur. m. (-यः) Prodigality. E. व्यय (or इ with वि), with अप, kṛit aff. क्यप्.

अपव्ययत् Tatpur. m. f. n. (-त्-व्यी-त्) Going away, receding. E. व्यय with अप, kṛit aff. क्त.

अपव्ययमान Tatpur. m. f. n. (-नः-ना-नम्) Denying, as a debt; e. g. अर्थे ऽपव्ययमानं तु करणेन विभावितम् । दापयेत् &c.; or पृष्टो ऽपव्ययमानस्तु कृतावलो धनविद्या &c. E. व्यय with अप, kṛit aff. शानच्, āgama मुच्.

अपवापारमन्त्रिन् Tatpur. m. (-त्री) A bad or incompetent adviser, a bad minister. E. अप and वापार-मन्त्रिन्.

अपवृत्त Bahuvr. m. f. n. (-त्तः-ता-तम्) (ved.) 'Neglecting holy acts, impious, as haters of the Brāhmaṇas. 'Destructive of holy acts, an epithet of तमस् or darkness, 'as the holy acts of those surrounded by darkness perish'; (explained in this sense by *Sāyana* on *Sāmav.* 2. 1310 and by *Mahidhara* on the corresponding verse of the *Vājas.* 17. 47). E. अप and वृत्त.

अपवृत्त Tatpur. n. (-नम्) An ill-omen. E. अप and वृत्त.

अपवृत्त Bahuvr. m. f. n. (-वृः-वृ-वृम्) Having no fear or hesitation, fearless. — अपवृत्तम् fearlessly. E. अप and वृत्त.

अपवृत्त Tatpur. m. (-दः) The same as अपवृत्त; the latter form being apparently the more correct one. E. See अपवृत्त.

अपवृत्त Tatpur. m. (-दः) 'The same as अपवृत्त 2. q. v.; (*Rd-yamukūta* on *Amar.* शब्दानुशासने ऽ संस्कृतशब्दो ऽपवृत्तः । निपातस्थानिकार्थत्वादपवृत्तः ऽ संस्कृतार्थः); e. g. in the following *Kārikā*: अस्तु वापि तरसास्त्रापवृत्तः भविष्यति । वाच-कश्चेत्यथोक्तवो वाचकश्चेत्युच्यताम् (*Kaṣyapa*: नापवृत्त इति । नतार्थत्वात् । सुगभावात् । वाचकश्चेत्यथोक्तव इति त्वं मन्त्रे त-दा मुक्ततरतरमिति । यदि वाचकस्तः प्रचुच्यताम् । न तु वा-चकः । तस्मात् प्रचोक्तव इत्यर्थः). 'The word अप; e. g. अप-वृत्तः मध्यवाची 'the word अप means in the middle of'. (Comp. the remark s. v. अपदिशम्.) E. अप and वृत्त.

अपशिरस् Bahuvr. m. f. n. (-राः-रा-रः) Having lost the head, headless. Comp. the following. E. अप and शिरस्.

अपशीर्ष Bahuvr. m. f. n. (-र्षः-र्षी-र्षम्) The same as the preceding, and comp. the following. E. अप and शीर्ष.

अपशीर्षन् Bahuvr. m. f. n. (-र्षी-र्षी-र्षः) (ved.) The same as अपशिरस्. E. अप and शीर्षन्.

अपमु I. Tatpur. m. (-मुः) 'Any thing which is not cattle, as a jar &c. 'Small cattle, cattle except oxen and horses. (Both meanings are discussed in the *Mīmāṃsā* in reference to the vaidic passage: अपवृत्तो वा अन्वे मोक्षश्चः पशवो नोक्षन्ताः; comp. also the instance to *Pān.* VI. 1. 122.) E. अ 'neg.', 'deter. and पमु.

II. Bahuvr. m. f. n. (-मुः-मुः-मुः) Without cattle, poor. E. अ priv. and पमु.

अपमुग्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नम्) Destroying the self, conferring final beatitude; in the following verse of the *Bhā-gavata Purāṇa*: निवृत्ततर्षिपनीयमानाश्ववीषधाक्षोचमनो-भिरामात् । क उतमज्ञोऽपमुग्नानुवादात्पुमान्विरज्येत विना-पमुग्नान् (where the two latter words however, apparently in the same sense, may also be analyzed into विना पमु-ग्नान्, accord. to *Śrīdharaśwāmin*: अत्र लोके विविधा जनाः । मुक्ता मुमुक्षवो विविधश्च । तेषां मध्ये ऽ च न कस्याप्यसंप्रत्यक्ष इत्याह । निवृत्ततर्षिरिति मतमुच्यतेतिरित्यर्थः । मुमुक्षवामचने-चोपाय इत्याह । भवीषधादिति । विविधां परमो विवक्षो ऽ चमेवेत्याह । ओचमनो-भिरामादिति । अपमता मुमुक्षव-मात्मानं हन्तीत्यपमुग्नस्येति । पमुग्नान् इति वा). E. अप-मुग् and घ्न.

अपमुक् Bahuvr. m. (-क्) Soul, self. Comp. the verse and the comm. quoted s. v. अपमुग्न. E. अप and मुक्, lit. 'free from grief'.

अपमुहन् Tatpur. m. f. n. (-हा-ही-हः) Not killing cattle. E. अ neg. and पमुहन्.

अपशोक Bahuvr. 1. m. f. n. (-कः-का-कम्) Free from grief or sorrow.

2. m. (-कः) A tree (*Jonesia Asoka*). Comp. अशोक. E. अप and शोक.

अपसादधुन् Tatpur. m. (-धा) (ved.) Not going behind, going in front; an epithet of Indra. Comp. the following. E. **अ** neg. and **पसा-दधुन्**.

अपसाहधुन् Tatpur. m. (-धा) (ved.) The same as the preceding. E. **अ** neg. and **पसाह-दधुन्**.

अपसात्तापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Not doing penance, not being penitent; e. g. **अपसात्तापिन्ः कष्टान्नरक्षन्वाति दाहयान्**. E. **अ** neg. and **पसात्तापिन्**.

अपश्चिन् Tatpur. m. f. n. (-मः-मा-मन्) ¹ Last. ² Extreme, irreparable (as a misfortune); e. g. **अपश्चिन्मामिमां कष्टामाप-दम् &c.** (*Nīlak.* = **अपरावर्तिनीम्**). E. **अ** explet. and **पश्चिन्**.

अपश्व Tatpur. m. f. n. (-श्वः-श्वा-श्वन्) (ved.) Not seeing. E. **अ** neg. and **पश्व**.

अपश्वत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹ Not seeing, not perceiving; e. g. **अन्धा अपश्वन्तश्चुवा**; or **वृषावृषं परिक्रामन्ना-ववादिभ्यती भृशम्**। **श्वोस्त्रावमपश्वन्तीमवृशो जगत्तावाम्** (scil. **अपश्वत्पिपुलुरः**). ² Not looking after, not examining, not being able to examine; e. g. **अपश्वता कार्यवशाद्वह-रात्पिब तु**। **सश्वः सह नियोक्तवो ब्राह्मणः सर्वधर्मवित्**. E. **अ** neg. and **पश्वत्**.

अपश्वना Tatpur. f. (-ना) The not-seeing. (This word occurs in the Buddhistic *Saddharma-Puṇḍarīka*; but its correctness seems doubtful. Compare *Burnouf Lotus de la bonne loi* II, p. 381. 392.) E. **अ** and **पश्वना**.

अपश्वमान Tatpur. m. f. n. (-नः-ना-नम्) Not seeing; e. g. in the verse of the *Bhḍgav. Purāṇa*: **अपश्वमानः स तदाततायिन् महानुधे कंचन मानवोत्तमः**। **पुरीं दिदृक्षन्नपि नाविशद्विषां न माविनां वेद चिकीर्षितं जनः**। E. **अ** neg. and **पश्वमान**.

अपश्वच Tatpur. f. (-यः) (ved.) Probably the same as **अप-श्वच** q. v. of which it occurs as a various reading. E. **अ** with **अप**, kṛit aff. **अश्च**.

अपश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्रि) Deprived of beauty, lustre &c. (see the meanings of **श्री**). E. **अप** and **श्री**.

अपश्लिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [This word is mentioned in a *Gān.* to *Pān.* as not being udātta on the last, but on the first syllable, if it has a conventional meaning; the latter however is not stated in the Mss. at my use; the E. I. H. Mss. of the *Kāśikā* do not make mention of the word.] E. **अ** with **अप**, kṛit aff. **श्ल**.

अपश्वस Tatpur. m. (-सः) The same as **अपान** 1. E. **अस** with **अप**, kṛit aff. **अश्च**.

अपह Tatpur. n. (-हम्) [in the *Kāśikā* m. (-हः)] The sharp, crooked end of the hook for driving an elephant (*Valla-bhagāni* on *Hemach.* **अपहश्वसाम्**। **अयमानी वक्राकृति-शीलः**). E. **अ** with **अप**, kṛit aff. **ह**.

अपहु Tatpur. 1. m. f. n. (-हुः-हुः-हु) ¹ Contrary, opposite, adverse. ² Handsome, beautiful. ³ Ignorant, infantine.

2. m. (-हुः) Time.

3. adv. (-हु) ¹ Contrary, adversely. ² Faultlessly, blamelessly. ³ Handsomely. [The *Medinī* has the meaning **वामः**; the latter word however, compared to **वाह** of the *Bhūri-prayoga* and to the meanings **वाह** and **शोभन**, for the adverb., of *Hemach.* and the *Med.*, can scarcely be taken in another sense than in that of 'beautiful'; the meaning 'ignorant, infantine' rests on the authority of the *Bhūrip.* and the *Unādikosha* which have the meaning **वाह**, the

former together with, the latter without, **वाह**. — The form of the adv. 'अपहु' in the present ed. of the *Śisupālab.* 15. 17. has been expressly mentioned, as if it were something remarkable, but the mere scanning of the verse — without any reference to Mss. — might have shown that it is a misprint, instead of **अपहु**.] E. **अ** with **अप**, uñ. aff. **हु**.

अपहुर Tatpur. m. f. n. (-रः-रा-रम्) Contrary, opposite, adverse. Comp. **अपहु** and **अपहुल**. E. **अ** with **अप**, uñ. aff. **उरश्** or **उरन्** (?).

अपहुल Tatpur. m. f. n. (-लः-ला-लम्) Contrary, opposite, adverse. Comp. the two preceding. E. **अ** with **अप**, uñ. aff. **उलश्** or **उलन्** (?).

अपस् I. 1. n. (-पः) ¹ Action, act, esp. a religious or sacrificial act. (ved.) ² Water. [It is very doubtful whether the word is correct in the latter sense, as a *neuter sing.*; comp. I. 2., it occurs as such in the following *Sūtra* of *Kaṇḍa* (E. I. H. Ms. 232) where the reading **अपस्** however may be a mistake for **आपस्**, viz. **पृथिव्यपस्तेजो वायुरा-काशं काशो दिनात्मा मन इति द्रव्याणि**।] Compare also **आपस्**. E. **आप्**, uñ. aff. **असुन्**, the vowel of the radical being shortened; but more probably of **अप्**, comp. the E. of **अप्** and see the Preface.

2. f. plur. (-सः) (ved.) Water (comp. **अप**); e. g. **वज्री-नां गर्भोऽपसाम्** ('Agni is the child of abundant waters'; (according to *Sāyaṇa*, because he comes as lightning from the waters collected in the clouds; comp. **अपां गर्भः** s. v. **अप**). E. **आप्**, uñ. **असि**; and as before but see the Preface.

II. 1. m. f. plur. (-सः-सः) (ved.) ¹ Active, engaged in pursuits in general, more esp. in the performance of religious or sacrificial acts; in the femin. also as an epithet of the fingers. ² Fulfilling an act or business; as an epithet of **त्रिधातवः**; or 'the three worlds upheld by the three divinities Fire, Wind and Sun', 'cold, heat, wind, rain &c.' being, as *Mahidhara* explains, 'the doings of the world'. ³ Possessing activity (or perhaps, referring to religious acts) as an epithet of **त्रिधातवः**, when, according to *Mahidhara*, in the sense of **पशु** or sacrificial animal. ⁴ Rapid, swift; as a river; comp. **अपसम**.

2. m. (-पाः) The name of one of the seven *Prajāpatis* in the second or the *Manwantara* of *Śvārochisha*, according to the *Mātsya Purāṇa*. E. **अपस्**, with **luk** of the *taddh.* aff. **विनि**.

III. ind. A further development of the prefix **अप** in combination with the inflected forms, and in composition with some derivatives, of **हु** q. v.; comp. **अपस्कार**. The native theory considers however **अपस्कारि** &c. as **अप** and **स्कारि** &c. with *āgama* **सुट्**; see the Preface.

अपसद Tatpur. m. (-दः) ¹ An offspring of either of six degrading connexions, when the father is superior in caste to that of the mother, viz. of a *Brāhmana* with the women of the three lower castes; of a *Kshatriya* with women of the *Vaiśya* and *Sūdra* —, and of a *Vaiśya* with a woman of the *Sūdra* caste. Men of this kind must follow occupations which are held in disrespect by the three first castes. Compare also **अपध्वंसज**. ² A low or contemptible man in general; in this sense the word may form *Karmadh.*

compounds of which it is the latter part; e. g. **श्रुतिविरो-**
धाम **कुतर्थापसदस्त्रात्मकम्**. Also read, but less correctly
अपसद. E. **सद्** with **अप**, kṛit aff. **अप्**.
अपसमम् Bahuvr. and Avyayibh. (Probably.) In the past
year, last year. Comp. **अपरसमम्**. E. **अप** and **समा**.
अपसर Tatpur. m. (-रः) A valid reason (liter. a way-out).
Comp. **अनपसर**. E. **सु** with **अप**, kṛit aff. **अप्**.
अपसरश्च Tatpur. n. (-श्चम्) Moving off, going away from,
retreating. E. **सु** with **अप**, kṛit aff. **अप्**.
अपसर्जन Tatpur. n. (-जम्) ¹ Abandonment, relinquishing.
² A gift or donation. ³ Final deliverance or beatitude. Comp.
अपसर्जन and **अपवर्ग**. E. **सु** with **अप**, kṛit aff. **अप्**.
अपसर्प Tatpur. m. (-र्पः) A secret emissary or agent, a spy.
Also **अवसर्प**. E. **सु** with **अप**, kṛit aff. **अप्**.
अपसर्पक m. (-कः) The same as the preceding. E. **अपसर्प**,
taddh. aff. **कन्**.
अपसर्पश्च Tatpur. n. (-श्चम्) Going away from, retreating,
flying. E. **सु** with **अप**, kṛit aff. **अप्**.
अपसस्त्रवि Bahuvr. and Avyayibh. (ved.) ¹ Not from the
right to the left, i. e. from the left to the right; the re-
verse of **प्रसस्त्रवि** and **प्रदस्त्रि**; and the same as **अपसस्त्रम्** II.
² The space between the thumb and the forefinger, the
space considered as sacred to the Manes and wherefrom
the oblations to the latter are made. Comp. **पितृतीर्थ** and
the following; *Raghunandana* in the *Śrāddhatattva*: **तथा**
च गोभिन्नमुद्गम्. इति सन्नेनैव पाणिना सूचतन्तुं गृहीत्वा ।
अपसस्त्रवि पूर्वस्थां कर्ष्णां पिण्डे निदध्यात् । पितुर्नाम गृहीत्वा ।
असावेतत्ते वासो ये चात्र त्वामनु याच्य त्वमनु तस्मै ते स्वधेति ।
अप उपसुञ्च । एवमेवेतरयोः सन्नेनैव पाणिना उदकपात्रं गृही-
त्वा । अपसस्त्रवि पिण्डानामपरि सिञ्चेत् । एवमर्थः
'सपुष्पं जलमोदाय तेषां पुष्टे पृथक्पृथक् । अमदस्त्रिं नेभिज्या-
न्नोपे नामानुमन्वितम्' । इति ब्रह्मपुराणवचनात् । अपसस्त्रवि
पितृतीर्थेन प्रदेशिन्वृद्धयोरन्तरा अपसस्त्रवि अपसस्त्रं वा तेन
पितृभ्यो निदधातीति भट्टभाष्यभृतगुह्यान्तरादपसस्त्रशब्देन पि-
तृतीर्थमुच्यते । असादेव वचनात् । तथा च मनुः । प्राचीनावीति-
ना सन्वमपसस्त्रमतन्निष्ठा इत्यादि (Manu 3. 279.) &c. E. अप and
सस्त्रवि. For the meaning of **अप** in this word comp. **अपदिशम्**.
अपसस्त्र I. Bahuvr. 1. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) ¹ Not left,
right; the same as **दस्त्रि**. — **अपसस्त्रं** छ, to keep the right
side towards one, (comp. **प्रदस्त्रि** छ), or to put on the right
shoulder (scil. the sacrificial thread). ² Contrary, adverse.
2. n. (-स्त्रम्) ¹ The sacrificial thread worn over the right
shoulder and passed under the left, at *Śrāddhas*; comp.
प्राचीनावीति. ² (In Astronomy) defined thus: **ताराचहासां**
चतुर्धासंगरान्तर्गतपरं बुद्धम्; e. g. in the *Vasishtha-Sid-*
dhānta: **अंशादूने ऽपसस्त्रं युद्धमेको ऽप चेदक्षु**.
II. Avyayibh. (-स्त्रम्) The same as **अपसस्त्रवि** in both
meanings; comp. also the quotation under this word. E.
अप and **सस्त्र**.
अपसस्त्रक m. f. n. (-कः-विक्ता-कम्) The same as **अपसस्त्र** I.
E. **अपसस्त्र**, taddh. aff. **कन्**.
अपसस्त्रवत् m. f. n. (-वान्-वती-वत्) With the sacrificial cord
worn over the right shoulder (see **अपसस्त्र** I. 2.); as a *Śrā-*
dha at the performance of which it is worn. E. **अपसस्त्र**,
taddh. aff. **मत्**.
अपसार Tatpur. m. (-रः) ¹ Going out or away. ² Egress,

passage for going forth, a sally port; e. g. **विशीर्षताति-**
वर्षं रसधात्रेधसंयहः । प्रवेशापसारश्च सतिता दुर्गसंपदः ।
E. **सु** with **अप**, kṛit aff. **अप्**.

अपसारश्च Tatpur. n. (-श्चम्) Removing, driving away, ex-
pelling; e. g. (*मुष्टिपीडम्*) ... इत्यनेन चौर्यापसारश्चमपि क-
विभिर्वर्णिते. E. **सु** in the caus., with **अप**, kṛit aff. **अप्**.

अपसारित Tatpur. m. f. n. (-तः-ता-तम्) Removed, driven
away, expelled; e. g. **ततो आसादपसारितः सखादुःखं न**
कीरं गीरं प्रविष्टः; or (*गुनाहः* : *नीलीभास्त्राणि*
ना ...) **दूरे नीत्यापसारितः**. E. **सु** in the caus., with **अप**,
kṛit aff. **अप्**.

अपसार्यसेनि Avyayibh. Except *Sārvasenī*. E. **अप** and **सार्य-**
सेनी.

अपसिद्धान्त Tatpur. m. (-न्तः) ¹ A false conclusion; e. g. **वृत्त-**
त्वाद्वाटादिवत्समानधर्मापत्तावपसिद्धान्तः : '(to say that the
Soul is limited) is a false conclusion, for this would lead
to assert that, from its having shape, it shares in the
properties of material substances (as in those of perishable-
ness &c.)'; or **आनन्दामिच्छतिर्मुखमोक्ष इति नवीनविदाभि-**
नामपसिद्धान्त एवेति धिक् 'to maintain that manifestation of
happiness is real liberation is a wrong conclusion of the
modern Vedāntists: shame (on such twaddle)'. ² (In the
Nyāya philosophy.) Logical inconsistency in argumentation,
viz. arguing so as to come in contradiction with the tenets
of one's own school; one of the twenty two **निवृत्तान्**
or failures in discussion which lead to the defeat of the
disputant; more especially it is thus defined: **सिद्धान्तमनु-**
पेक्षानिचमात्मकप्रसङ्गो ऽपसिद्धान्तः : '*apasiddhānta* is ar-
gumentation without regard to the definitions contained in
the tenets of a school which one has adopted as his own'. —
The commentator adds however that there is no **अपसिद्धान्त**
or inconsistency of this kind, if one differs merely in a
special topic from the authority of his school: **वस्तुवदे-**
श्रितेन कथामारभते तस्य शास्त्रकारामुपनमविरोधे नापसि-
द्धान्तः; 'the *Saugatas*', he says, 'do not consider logical
inconsistency as a defect, but that is another question' (*सी-*
नतास्तपसिद्धान्तं दूष्यं न मन्वन्त इत्यन्वेदित). E. **अप** and
सिद्धान्त.

अपसीर I. Tatpur. m. (-रः); II. Bahuvr. m. f. n. (-रः-रा-रम्);
and III. Avyayibh. (-रम्); it has the same meanings as
अपसाङ्ग and is also udātta on the last syllable. Comp.
the remark s. v. **अपसृष्टि**. E. **अप** and **सीर**.

अपसृष्टि Tatpur. f. (-ष्टिः) Going away from, quitting;
e. g. *Sāṅkara* in his comm. on a *Ved. Sūtra*: **वीचश्च** ...
शरीरादपसृष्टिः. E. **सु** with **अप**, kṛit aff. **अप्**.

अपसीरीरम् Avyayibh. Except *Sauvira*. E. **अप** and **सीरीर-**

अपस्तर Tatpur. m. (-रः) ¹ Any part of a carriage, except
the wheel. [Some comm. on the *Amarak* II. 8. 2. 3. include
the wheel, e. g. *Rāyamukūta*: **अचसुगणकादिकम्**; but *Bhā-*
nudikshita is apparently more in harmony with the context
of the *Amarak*. '**रथाङ्गमपस्तरः । चक्रं रथाङ्गम्**', when he
excepts the wheel: **दे चक्रमिन्द्रश्च रथारण्यकश्च**; and *Valla-*
bhagati on *Hemach* 3. 492. (or verse 758) also comments:
चक्रादङ्गानि रथसाङ्गानि चारण्यकाणि रथाङ्गानि अपस्तरा
इत्यन्वयः.] ² The organs of generation and the anus (i. e.
the parts of the body whence dirt proceeds). ³ Faeces, ex-

crements. [The two latter meanings according to *Dharaṇi* who gives the word in the first meaning as a *neuter*: अप-
स्कारी मुह्यविष्टे अपस्कारं रचाकृत्.] E. कृ with अप, kṛit
aff. अप् and āgama सुट्; but comp. the remark s. v. अपस्
III.; in the first meaning explained: 'because it is thrown,
i. e. shaken, in its place: अपकीर्यते स्वस्थाने विप्यते'.
अपस्कार Tatpur. m. (-रः) The root of the leg or, according
to others, the root of the knee. [In the verse of the *Śiṣu-
pālābhadra* 18. 46. *Mallinātha* explains the words आपस्कारात्
by ग्राह्यमूलमापस्कारम् । आपस्काराद्वा मूलात्, when the
word would not be अपस्कार m., but आपस्कार n. *Valla-
bhachakravartin*, however, explains अपस्कारो वागुमूलम्,
and in the same manner *Vallabhabharatasena* and *Chandra-
śekhara* (the reading of the E. I. H. Ms. No. 79 अयस्कारो
or अपस्कारी in the commentary of the two latter being re-
futed partly by the reading of the verse in other Mss., partly
by the metre itself); and *Vallabhagani* in his comment on
the word ग्राह्य in *Hemach.'s Abhidh.* 4. 294. (= v. 1228),
after having quoted the verse in question continues: वृण-
नाचस्य क्षिप्तपूर्वकायस्य । आपस्कारात् । आ जहामूलात् । अ-
पस्कारं यावच्छिन्नस्तेत्यर्थः.] E. कृ with अप, kṛit aff. चञ्
and āgama सुट्.
अपस्वस Tatpur. m. (-जः) (ved.) A place which is not a
threshing floor or outside of a threshing floor; a place which
is useless for the purpose of threshing or unchaffing rice
&c.; the word is used in the *Śatapathabr.* I. 7. 3. 20. as a
comparison to the Gārhapatya fire on which the clarified
butter is not to be fried, this fire being unfit for such a
purpose; for 'like as grain heaped up outside of a threshing
floor is to no purpose, in the same manner clarified butter
fried in the Gārhapatya can produce no result'. E. अप and
स्वस.
अपस्रम m. f. n. (-मः-मा-मम्) (ved.) Most rapid, most swift;
as a stream, e. g. (सरस्वती) अपस्रमपस्रमा (*Sāyaṇa*: वेगवती-
नां नदीनां मध्ये ऽपस्रमा वेगवत्तमा). E. अपस् II. 4, taddh.
aff. तमप्.
अपस्रम्ब Tatpur. (?) m. (-म्बः) The father or forefather of
Āpastamba. E. अप and स्त्रम्ब.
अपस्रस्य Tatpur. m. (-स्यः) (In Medicine.) One of the vital
parts between the belly and chest; the name of two vessels
which convey air to the chest and if wounded will, through
cough and asthma, produce death. (According to the *Bhā-
vaprakāśa*: half a finger long.) E. स्रस्य with अप, kṛit
aff. चञ्.
अपस्रसिनी f. (-नी) The name of a plant; see शिवलिङ्गी. E.
अपस्रस्य, taddh. aff. णि.
अपस्रात Tatpur. m. f. n. (-तः-ता-तम्) ¹Bathed or bathing
after mourning, or upon the death of a connexion. ²Bathed
after death (the corpse) preparatory to other ceremonies.
E. अप and स्नात.
अपस्नान Tatpur. n. (-नम्) ¹Funeral bathing, upon the death
of a connexion, after mourning &c. ²Impure bathing, or
bathing in water with which a person has previously washed.
E. अप and स्नान.
अपस्नति Tatpur. m. (-तिः) A proper name: a son of Uttā-
napāda (the son of the Manu Swāyambhuva) by Sunfitā,

according to the *Matsya*, *Brāhma* and *Vāyu Pur.* E. अपस्
and पति.
अपस्यर्श Bahuvr. m. f. n. (-र्शः-र्शा-र्शम्) Void of feeling, in-
sensible. E. अप and स्यर्श.
अपस्युच (?) Tatpur. m. f. n. (-च-च-च) (ved.) (Perhaps.) Yield-
ing, giving; in the *Atharv.* 13. 1. 27: वि मिमीष्व पयस्-
तीं घृताचीं देवानां धेनुरनपस्युमेवा 'make her to have milk
and to become possessed of butter for the gods: this cow
does not yield any'. E. स्युच् (= पृच्) with अप, or पृच्
with अप, āgama सुट्, kṛit aff. क्तिप्. [This interpretation
is hypothetical, in want of a comm. to the *Atharv.* The
same meaning might result in deriving अपस्युच् from अपस्युन्
'sprinkling, shedding', the radicals पृच् and स्युन् being
connected in origin; but the former seems more natural.]
अपस्त्रिण I. Tatpur. n. (?) (-नम्) Bad buttocks.
II. Bahuvr. m. f. n. (-नः-ना-नम्) ¹Having bad buttocks.
²Having the buttocks turned away.
III. Avyayibh. (-नम्) Except the buttocks. Comp. the
remark s. v. अपकुचि. E. अप and स्त्रिण.
अपस्फुर Tatpur. m. f. n. (-स्फुः-स्फुः-स्फुः) (ved.) Very large,
increased, excessive; an epithet of Soma (according to
Sāyaṇa, viz. = अत्यन्तप्रवृद्ध); अनपस्फुर 'not large', an
epithet of a cow (*Sāyaṇa*: = अग्रवृद्ध). But comp. अपस्फुरत्.
E. स्फुर् with अप, kṛit aff. क्तिप्.
अपस्फुर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Injured, hurt;
अनपस्फुर 'uninjured, inviolable', an epithet of a cow (ac-
cording to *Sāyaṇa*, viz. = अनपवाध्य). But comp. अपस्फुरत्.
E. स्फुर् with अप, kṛit aff. क्.
अपस्फुरत् Tatpur. m. f. n. (-न्-की-त्) The same as अपस्फुर;
अनपस्फुरत् 'not injured, unhurt'; also as an epithet of a
cow (according to *Sāyaṇa* on *Ṛg.* 4. 42. 10, viz. अनवहिं-
सित). *Mahidhara*, however, explains the word अपस्फुरत्
in the corresponding verse of the *Vājas.* 7. 10. 'going to
another' i. e. running away, and अनपस्फुरत् 'not going to
another' i. e. not running away. This latter sense being more
congenial with the context, it is probably not unsafe to
infer that the words अपस्फुर and अपस्फुर will also have to
be taken in *Mahidhara*'s meaning of अपस्फुरत्, and अनप-
स्फुर, अनपस्फुर qq. vv. in *Mahidhara*'s meaning of अनप-
स्फुरत्. — E. स्फुर् with अप, kṛit aff. शतृ.
अपस्मार Tatpur. m. (-रः) (In Medicine.) Epilepsy, falling
sickness; according to *Suśruta*, of four kinds, the three
first produced by the derangement of air, bile and phlegm,
the fourth by the combination of the three. (A definition
of *Ātreya* is: पित्तं रक्तं मलकेष्वा उदानः कुपितो भुशम् ।
प्रायः शिरसि संकुप्य कुपते नष्टचेष्टताम्.) In Rhetoric it is
mentioned as a अभिचारिभाव or an accessory condition of
the Erotic (मृङ्गार), Pathetic (कदम्ब), the Fearful (भयानक)
and the Disgustful (बीभत्स), and is defined — but happily
this definition has not guided the Hindu poets in the re-
presentation of their characters — as 'dementation caused
by the planets or similar evil influences and causing falls,
trembling, perspiration, foaming at the mouth, slaving
&c.'. E. स्मृ with अप, kṛit aff. चञ्.
अपस्मारिन् m. f. n. (-री-रिबी-रि) Afflicted with epilepsy.
(*Manu* enjoins not to marry a girl of a family where there

are persons afflicted with epilepsy, the disease being contagious, according to *Kullūka*.) E. अपस्मार, tadd. aff. इनि. अपस् denom. par. (-स्ति; ले-स्मात्) (ved.) To be active, to be busy. E. अपस् I., denom. aff. क्वच्.

अपस् I. 1. m. f. n. (-स्:-स्मा-स्मन्) Fit for a (sacrificial) act. [*Mahidhara* explains in *Vājas*. 10. 7. अपस्वो वसानाः as epithets to the preceding word आपः 'waters' and renders अपस्वः in the stated sense; but the commentators on a *Vārttika* to *Pāṇi*. V. 4. 30. 'वसुअपस्' (misprinted in the present edition and therefore in the reprint of that edition 'वसुअयस्') explain अपस्वाः as meaning 'water'; and while *Mahidhara* takes अपस्वः as an irregular nom. plur. instead of अपस्वाः, *Patanjali* and, after him, the *Kāśikā* consider it as an irregular accus. (= अपः); *Patanjali*: अपस्वो वसानाः । अपो वसानाः ॥ *Kaiyyāṭa*: अपश्चाद्द्वितीयावज्जवनान्ता-यत्प्रत्ययो विभक्तेश्चाहुक्. *Kāśikā*: द्वितीयावज्जवनान्ता-यत्प्रत्ययो विभक्तेश्चाहुक्. *Kāśikā*: द्वितीयावज्जवनान्ता-यत्प्रत्ययो विभक्तेश्चाहुक्. अपो वसाना इत्यर्थः.]

2. f. (-स्मा) ¹Water (see the preceding explanation).

²The name of the first fifteen bricks amongst the twenty bricks which are placed five in each quarter on a sacrificial ground; the last five being called छद्स्वा. E. अपस्, taddh. aff. यत् (or in *Vājas*. 10. 7. according to the quoted *Vārttika*, अप् in the accus. plur., taddh. aff. यत्).

II. f. (-स्मा) ¹Activity, action. ²Desire to act. E. अपस्, kṛit aff. च्.

अपस्व m. f. n. (-स्वु:-स्वु:-स्वु) (ved.) Desirous of acting. E. अपस्व, kṛit aff. उ.

अपस्विन् m. f. n. (-स्वी-स्विनी-स्वि) The same as अपस् II., of which it occurs as an explanation. E. अपस्, taddh. aff. विनि.

अपह Tatpur. m. f. n. (-ह:-हा-हम्) Destroying, removing; only occurring as the latter part of Tatpur. compounds, e. g. क्लेशापह, तमोपह, ज्वरपह, अनिजापह, तुषापह. E. हन् with अप, kṛit aff. उ.

अपहत Tatpur. m. f. n. (-त:-ता-तम्) Destroyed; e. g. in the *Bhāgav. Pur.* मीढर्तिकायस्य समानमात्रं मे दुःखमूलो ऽपहतो विवेकः. E. हन् with अप, kṛit aff. ऋ.

अपहतपाप्मन् Bahuvr. m. f. n. (-प्मा-प्मा-प्म) Freed from sin. (In the *Bṛihadār. Upan.* it is also explained: free from right or wrong 'धर्मो धर्मवर्जितः'.) E. अपहत and पाप्मन्.

अपहति Tatpur. f. (-तिः) ¹Striking off, removal. ²An impediment, a nuisance (?); in the comm. of *Mahidhara* on *Vājas*. 1. 12, where the epithet अयेपुवः of आपः is thus explained: अयेपुवः । अये पुनश्चायेपुवः । अये यस्मिन्पूर्वभागे गच्छन्ति तस्मिन् अपहतिनिवारणेन शोधनशीलाः ॥ E. हन् with अप, kṛit aff. क्तिन्.

अपहसन Tatpur. n. (-नम्) The same as अपघात. E. हन् अप, kṛit aff. क्नुट्.

अपहन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) Striking off, removing. E. हन् with अप, kṛit aff. तुच्.

अपहरण Tatpur. n. (-णम्) ¹Taking away, carrying off, removing. ²(In Law.) The same as लोभ, stealing or robbing, viz. 'taking a thing either with, or without, the knowledge of the owner, by force or by stealth, or without a valid title'; compare the following definition of the *Mitākshara*: अपहरणशब्देन समर्थं परीचं वा वञ्चाचौर्येण वा कदाचिद्वस्तु विना यद्वाप्युच्यते (and the following of लोभ

by *Kātyāyana*: प्रच्छन्नं वा प्रकाशं वा निश्चायामववा दिवा । चत्वरद्वयहरणं लोभं तत्परिकीर्तितम्; the term लोभ being also applied, in law, to the appropriation of goods without a valid title; compare e. g. the *Dāyabhāga* for the definition of लोभ, 'य एव हि परलोभमिति विशेषेण ज्ञानानः परस्मै स्वस्वहेतुमन्तरेणैव स्वस्वमारोपयति स लोभ इति लोकप्रसिद्धो ऽर्थः'. See also अपहार. E. ह with अप, kṛit aff. क्नुट्.

अपहरत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹Taking away, carrying off, removing. ²(In Law.) Stealing or robbing; comp. the preceding. E. ह with अप, kṛit aff. श्नु.

अपहरणीय Tatpur. m. f. n. (-य:-या-यम्) To be taken away, to be carried off, to be removed. E. ह with अप, kṛitya aff. अनीयत्.

अपहर्तव्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्) The same as अपहरणीय. E. ह with अप, kṛitya aff. तव्य.

अपहर्तु Tatpur. 1. m. f. n. (-र्ता-र्त्री-र्तु) ¹One who takes away, carries off, removes. ²One who steals. ³One who conceals or secretes; e. g. निक्षेपस्वापहर्तारम् (comm. = निक्षेपस्वापहोतारम्).

2. m. (-र्ता) The name of a brother of the serpent Śeṣha (according to the *Harivaṃśa* in the translation of *Langlois* vol. II. p. 481). E. ह with अप, kṛit aff. तुच् or तुन्. [N. B. When derived with the kṛit तुच्, the word merely expresses the notion of the *agens in general*, as is the case with all other derivatives of radicals by means of तुच्; a noun depending on it then stands in the genitive, e. g. निक्षेपस्वापहर्ता 'a man who secretes a deposit'. But when derived by means of the affix तुन् it implies moreover *habit* and, a noun depending on it in this sense stands in the accus., e. g. अन्नमपहर्तार आह्वरका भवन्ति आदि सति सति 'the inhabitants of Ahwara are in the habit of carrying off the food after the funeral oblation is performed'; it might seem doubtful, therefore, whether e. g. the passage of the *Dāyabhāga* p. 351, line 18: असुवर्षी सुवर्षीपहर्तुर्न सुवर्षीपहारः is correct and ought not to be असुवर्षी &c., the word अपहर्तु expressing there simply the *agens* without an additional notion, as results from the comparison of these words with p. 350 l. 16. The word when derived by kṛit तुच् is udātta on the last syllable; but when derived by तुन् udātta on the first syllable.]

अपहस I. Tatpur. n. (-सम्); II. Bahuvr. m. f. n. (-स:-सा-सम्); III. Avyayibh. (-सम्). The same as अपसाङ्ग and like this word, udātta on the last syllable. Comp. the remark s. v. अपकुचि. E. अप and हस.

अपहसित Tatpur. n. (-तम्) An uneducated mode of laughing, a manner in which low people would laugh, as 'with tears coming into the eyes' ('मीचानामपहसितम् अपहसितं साक्षाच्च'); mentioned in Rhetoric as one of the व्यभिचारिभावाः or accessory conditions of the Comic (or हास्यरस). Comp. अपहास. E. अप and हसित.

अपहसि denom. par. (-स्यति) To throw off, to lose. See the following. E. अप and हस, denom. aff. शिच्.

अपहसित m. f. n. (-त:-ता-तम्) Thrown off, lost, parted with; e. g. in the *Mālatīm*. अपहसितबान्धवे स्वया विहितं साहसमस्य तुषावा । तदिहानपराधिनि प्रिये सखि को ऽयं क्व-चोभितकमः ॥ E. अपहसि, kṛit aff. ऋ.

अपहान Tatpur. m. f. n. (-जः-ना-जम्) Leaving, abandoning. For the irregular femin. in **आ**, instead of in **ई**, compare **पूर्वापहाना**, **परापहाना** and **अपरापहाना**; the word itself occurring probably only in these compounds. Comp. **अप-हायन**. E. हा with अप, kṛit aff. कृट्.

अपहानि Tatpur. f. (-निः) ¹Relinquishment, abandonment. ²Ex-ception, exclusion. E. हा with अप, uñ. aff. नि which is निट्.

अपहायन Tatpur. m. f. n. (-जः-ना-जम्) A various reading of the *Kāśikā* and of *Bhoja* instead of **अपहान** in the words **अपरापहायना** and **पूर्वापहायना** (read in the *Gaṇaratnam*. **पूर्वापहायना**); accord. to the *Gaṇaratnam*. it occurs also with *Bhoja* in **संप्रहायना**. E. हा with अप, kṛit aff. कृट् and (irregular) āgama युक्.

अपहार Tatpur. m. (-रः) ¹Taking away, carrying off, re-moving; also figuratively; comp. **आत्मपहार**. ²(In Law.) ^aStealing, robbing; see **अपहरण** and the definition given of the latter word. ^bConcealing, secreting; according to *Jīmūtavāhana* in the passage of the *Dāyabhāga*: न साधारण-धनापहारे क्षेयनिश्चयः 'the notion of theft is not completed in a case of concealment of property common (to two or more)', when the word **अपहार** is thus explained: **अपहार-पदं तु संनोपनाभिप्रायम् । न च संनोपनं क्षेयमुक्तम् । असं-नुपहरणे ऽपि क्षेयपदप्रदर्शनात्**. ^cWithholding property from its lawful owner; in the passage of the *Dāyabhāga* and the *Dāyakramasāgraha*: स्त्रीणां स्वपतिदायसु उपनो-वकसः स्युतः । आपहारं स्त्रियः कुर्युः पतिदायात्कथंचन; where *Jīmūtavāhana* explains **अपहार** in this manner: **अपहारश्च धनस्वाम्यनुपयोगे भवति**. (The quotation from the *Dāyabhāga* by *Rādhakāntadeva* s. v. **अपहार**, viz. 'धनस्वाम्यनुपयोगि-व्ययः' — as well as the translations which have been founded on it — seem to arise from a mistake, the more so as the law point in question does not concern the 'spending' but 'the non-delivery to a wife of her lawful property'.) ³Loss. ⁴(In Astronomy.) The configuration of the minor planets considered as influencing the fortune of man; comp. **अन्तर्-दशा** and **अपहारेक्षर**. E. ह with अप, kṛit aff. चञ्.

अपहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) ¹Taking away, carrying off, removing; also figurat., comp. **वामपहारक**, **आ-त्मपहारक**. ²Stealing, robbing. E. ह with अप, kṛit aff. खुल्.

अपहारश्च Tatpur. n. (-श्चम्) Causing or ordering to take away, to remove, to rob; e. g. **स्वराष्ट्रं वासयेद्वावा परदे-शापहारणात्** । **अथवा दानमानाभ्यां वासितं धनं हि तत्** 'a king will make his kingdom inhabitable either by the an-nexation of other countries, or by conferring gifts or honours, for inhabitable is a country which yields wealth'. (Various readings in this verse of the *Hitop*. are **परदेशावनाहनात्** and **परदेशापवाहनात्**.) E. ह in the caus., with अप, kṛit aff. कृट्.

अपहारवर्मन् Bahuvr. m. (-र्मन्) A proper name, one of the leading characters in the *Daśakumāracharita*. E. अपहार and वर्मन्.

अपहारिन् Tatpur. m. f. n. (-री-रिखी-रि) ¹Taking away, carrying off, removing; also figurat.; e. g. **भवापहारिन्**, **प्राणापहारिन्**. E. ह with अप, kṛit aff. णिनि.

अपहारेक्षर Tatpur. m. (-रः) The Lord or the principal planet of an **अपहार** (4). Comp. **अन्तर्दशाधिपति**. E. अपहार and ईक्षर.

अपहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be taken away, to be carried off, to be removed; e. g. in the *Bhāṭik*. **अरातुरे चेतसि लब्धव्या रराव खोखो ऽपि मुखापहार्यः । कुतूहलेन च गवाचसंखः पश्चिन्निबन्धोन्मुखानि रानः ॥** E. ह with अप, kṛitya aff. खत्.

अपहास Tatpur. m. (-सः) Silly or causeless laughter. Comp. **अपहसित**. E. अप and हास.

अपहास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) To be laughed at, laughable, ridiculous. E. हस् with अप, kṛitya aff. खत्.

अपहिकार Bahuvr. m. f. n. (-रः-रा-रम्) Without the syl-
lable हिम् (as a hymn so chanted). E. अप and हिक्कार.

अपहीन Tatpur. m. f. n. (-जः-ना-जम्) Left, abandoned. E. हा with अप, kṛit aff. क्त.

अपहीनक्षेत्र Bahuvr. m. f. n. (-शः-शा-शम्) Free from pain; in the *Nyāya* with the implied meaning, free from pains that arise from passions, i. e. free from passions: न प्रवृत्तिः प्रतिसंधानायापहीनक्षेत्रस्य 'the exertion of him who is free from passions (affection &c.) is no obstacle (to his final emancipation)'. E. अपहीन and क्षेत्र.

अपहृत Tatpur. 1. m. f. n. (-तः-ता-तम्) Wrongly sacrificed, sacrificed in a bad or defective manner.

2. n. (-तम्) A sacrifice which fails or is defective. E. अप and हृत.

अपहृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Taken away, carried off, removed; lit. and figur. e. g. **हृदयमश्रुतं मे पक्ष्माक्षाः कटाक्षिरपहृतमपविष्टं पीतमुच्छ्रितं च**. ²Stolen, robbed. E. ह with अप, kṛit aff. क्त.

अपहृव Tatpur. m. (-वः) ¹Denial, concealment of knowledge; e. g. **अभियुक्तो ऽभियोगस्य यदि कुर्यादपहृवम् । मिथ्या तनु विजानीयादुत्तरं खवहारतः ॥** ²Secreting, concealment in general; compare **अपहार**; e. g. **साधारणधनापहृवसीर्यमेव**. ³Dissimulation. ⁴Affection, love (this meaning perhaps arising from 'self-denial'; comp. **अपसाप**). E. हृ with अप, kṛit aff. अप्.

अपहृववादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who denies or conceals facts; (if the latter are proved by the defendant, the plaintiff must pay to the king a fine equal in amount to that of the object in litigation). E. अपहृव and वादिन्.

अपहृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Denied. ²Concealed, secreted. E. हृ with अप, kṛit aff. क्त.

अपहृति Tatpur. f. (-तिः) ¹Denial, concealment of knowledge. ²(In Rhetoric.) A figure of speech, one of the *alamkāras* or modes of elegant expression, viz. with two varieties, each comprising again two subdivisions: ^aa hidden com-parison, the simile being expressed by way of negation or denial, and that part of the sentence which contains the ne-gation or the denial either preceding or following the object of comparison, e. g. (preceding) **नेदं नमोमच्छलममुराग्रिर्ने-ताश्च तारा नवफेनभङ्गाः &c.**; or (following) **एतद्विभाति चर-माचलपूडपुम्बिहिष्डीरपिष्ठाश्चिशीतमरीचिबिम्बम् । उक्त्वा-सितस्य रवणीं मद्वानसस्य धूमं दधत्प्रकटसाञ्जनकितवेन**; comp. also **अन्तर्गतोपमा**; ^ba covert expression, the in-tended sense being conveyed either by way of a pun or by some other artful mode of language; e. g. (by way of a pun) **कासे चारिधराहामपतितया नैव शक्नते खातुम् । उल्कण्डितासि तरले न हि न हि सखि विच्छिन्नः पन्थाः** (where the intended

sense is conveyed by the double etymology of अपतिता (अपति, taddh. aff. तत् or अप-पतिता (from पत, kṛit aff. त्); or (by allusion) इह पुरो ऽनिलकम्पितविग्रहा मिलति का न वनस्थतिना सता। अरसि किं सखि कातरतोत्सवं न हि घना-गमरीतिरदाहता ॥. Comp. also वक्रोक्ति. E. ह् with अप, kṛit aff. क्तिन्.

अपहृवान् Tatpur. m. f. n. (-नः-ना-नम्) ¹Denying. ²Concealing, e. g. आत्मानमपहृवान्: 'making one's self unknown, as by assuming another shape; or भ्रुञ्जिरप्यस्वसिताः ख-स्रुतेरपहृवाना सरितः पुष्टुरपि (comm. अपहृवाना स्वमहि-आच्छादयन्ती, scil. गङ्गा). E. ह् with अप, kṛit aff. शानच्.

अपहोतु Tatpur. m. f. n. (-ता-ची-तु) ¹One who denies. ²One who conceals or secretes. E. ह् with अप, kṛit aff. तुच्.

अपह्रास Tatpur. (-सः) Diminution, lessening. ह्रस् with अप, kṛit aff. चञ्.

अपावत्स Tatpur. m. (-सः) The name of a star (3° N. L. 183° Long. or 3° N. L. 180° Lat.). E. अपाम् (genit. plur. of अप) and वत्स 'child of the waters'.

अपाक् Tatpur. ind. ¹Western. ²Southern. (The word may be used in the sense of a nominative or ablative or locative.) For the meanings compare अपाच्. E. The neuter of अपाच् with luk of the taddh. aff. अस्ताति.

अपाक I. Tatpur. m. (-कः) ¹Not cooking, e. g. कृष्णलेष्वाधी-लोपादपाकः स्नात्. ²Immaturity. ³Indigestion. ⁴(ved.) One who is not foolish, wise, of accomplished intellect (पाक in the latter meaning being explained by पक्त्व; see पाक ved.). E. अ neg. and पाक.

II. Bahuvr. m. f. n. (-कः-का-कम्) ¹Immature, raw; not ripe, said also of ulcers. ²Undigested. ³(ved.) Than whom or which there is nothing superior, incomparable; त्वष्टा दधकुम्भमिन्द्राय वृष्णे ऽपाको ऽविदुर्यशसे पुष्टिणि (Mahidh. पाक इति प्रशस्त्रनाम। न विद्यते पाकः प्रशस्त्रो य-स्मात्तो ऽपाकः); comp. the following. E. अ priv. and पाक.

अपाकचक्षुः Bahuvr. m. (-चाः) (ved.) Of incomparable bright-ness; an epithet of Agni. E. अपाक and चक्षुः.

अपाकज Tatpur. m. f. n. (-जः-जा-जम्) Not produced by ma-turing, naturally existing, as feel in air (according to the *Vaiśeṣika* philosophy). E. अ neg. and पाकज.

अपाकरण Tatpur. n. (-णम्) ¹Driving away, removing; e. g. दोहनरहितायां पीर्यमाक्षां वत्सापाकरणार्थायाः शाखाया अभवादुपवेशाय शाखादेदो न कर्तव्यः ॥. ²(In Law.) Pay-ment, liquidation (of a debt); e. g. अयापाकरणं अणी तत्पुत्रः पीत्र इति चयः कर्तारो दर्शिताः; or गृहीतस्य सुवर्षा-देरप्रदानमुद्यानामनपाकरणम्। तथा देवर्षिपितृणां संवन्धुष-स्त्रानपाकरणं च ॥. E. ह् with आ and अप, kṛit aff. कृट्.

अपाकरिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Driving away, removing; e. g. वर्णः स्वर्णमपाकरिष्णुः 'a colour driving away gold' i. e. surpassing it (in beauty). E. ह् with आ and अप, kṛit aff. ह्णुच्.

अपाकर्तोस् Tatpur. (ved.) The same as अपाकर्तुम् of the classical dialect, i. e. to drive away, to remove. E. The genitive of an obsolete noun अपाकर्तु, the accus. of which is alone used, as in all similar cases, in the sense of our infinitive in the classical dialect; the native etym. expresses this thus: ह् with आ and अप, kṛit aff. तोडुन्, to indicate that the udatta accent is on अप i. e. on the first syllable.

अपाकर्मन् Tatpur. n. (-र्म) Payment, liquidation; e. g. वेतव-स्त्रानपाकर्म. E. ह् with आ and अप, un. aff. मनिन्.

अपाकशक Karmadh. n. (-कम्) Ginger; the root in its un-dried state, green ginger (Mahr. जले). Comp. चार्दशक. E. अपाक and शक.

अपाकिन् Tatpur. m. f. n. (-की-किनी-कि) ¹Not ripe, raw, immature; said also of swellings. ²Undigestible, as poi-sons; the same as अविपाकिन्. E. अ neg. and पाकिन्.

अपाकति Tatpur. f. (-तिः) ¹Driving away, removal; e. g. वत्सापकतिः; comp. अपाकरश्. ²Emotion, as arising from apprehension, fear &c.; e. g. in the *Kirātārj.* निश्वसि विधिं द्विषतामपाकतीक्ष्णतस्तस्वा विनियन्तुमचमा उदावहार (scil. द्रौपदी; comm. अपाकतीर्विकारान्). E. ह् with आ and अप, kṛit aff. क्तिन्.

अपाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) (ved.) Western; अपा-क्तात् 'from the west'. E. अच् (अन्तु) with अप, kṛit aff. क्त.

अपाकमत्. — अपाकमन् is a wrong reading instead of अपा-सरन्; see the remark s. v. अपासरत्.

अपाच I. Tatpur. m. f. n. (-चः-चा-चम्) Present, percep-tible. E. अच् with अप, kṛit aff. अच्. (As an Avyayibh. -चम् which the word probably is, instead of a Tatpur., the Etym. would be अप and अचि, samās. aff. टच्, in ana-logy with प्रत्यचम्, परोचम्, समचम्, अन्यचम्. Comp. also the Etym. of अच्यच्.)

II. Bahuvr. m. f. n. (-चः-ची-चम्) ¹Eyeless, blind. ²Having a bad eye. E. अप and अचि, samās. aff. नच्.

अपाङ्क Tatpur. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) The same as the fol-lowing. E. अ neg. and पाङ्क.

अपाङ्केय Tatpur. m. f. n. (-यः-या-यम्) ¹Not belonging to a line or row. ²Not worthy of being in the same class or association, inadmissible into society, excluded. E. अ neg. and पाङ्केय.

अपाङ्गा Tatpur. m. f. n. (-ङ्गाः-ङ्गा-ङ्गम्) The same as the preceding. E. अ neg. and पाङ्गा.

अपाङ्गोपहत Tatpur. m. f. n. (-तः-ता-तम्) Defiled or con-taminated by the presence of persons inadmissible into so-ciety. E. अपाङ्गा and उपहत.

अपाङ्ग I. Tatpur. m. (-ङ्गः) ¹The outer corner of the eye. (In Medicine mentioned amongst the मर्मन् or vital parts above the clavicle.) ²A sectarian mark on the forehead, made with coloured and fragrant pigments, as with saffron, Sandal &c.; comp. पञ्चावली.

II. Bahuvr. 1. m. f. n. (-ङ्गः-ङ्गा or ङ्गी-ङ्गम्) Maimed, crippled. E. अप and अङ्ग; the Tatpur. being explained: अपमतो ऽङ्गात्. The femin. of the Bahuvr. is either टाप् or ङीप् according to *Pān.* IV. 1. 54. v. 1.; and the same remark applies to अपाङ्ग when it is a latter part of a Bahuvr. compound; the rule IV. 1. 58. not being to the con-trary, since it merely concerns uncompounded words of several syllables, in the sense of स्त्राङ्ग q. v.

2. m. (-ङ्गः) A name of Kāma. E. अप and अङ्ग.

अपाङ्गक m. (-कः) A plant (*Achyranthes aspera*); the same as अपामार्ग, used as errhine to clear the head. E. अपाङ्ग, taddh. aff. कन्. (In the latter derivation it may also ex-press the same as अपाङ्ग I.; and as a Bahuvr. अप-अङ्ग, samās. aff. कप् (fem. अपाङ्गिका), the same as अपाङ्ग II.)

अपाङ्गदर्शन Tatpur. n. (-चम्) A side-glance, a leer, a wink. E. अपाङ्ग and दर्शन.

अपाङ्गदेश Tatpur. m. (-श्चः) The place of the outer corner of the eye, the same as अपाङ्ग I. E. अपाङ्ग and देश.

अपाङ्गनेत्र Bahuvr. m. f. n. (-चः-चा-चम्) ¹With the eyes and outer corners of the eyes; or ²Having eyes like the god of Love. (The word occurs in a verse of the *Vikramorvāśī*: यद्विषं पुनरपपाङ्गनेत्रा परिपुत्तार्धमुखी मयाव दृष्टा, which is thus explained by a comm.: परिपुत्तमर्धमुखं यस्या अत एव अपाङ्गपुते नेत्रे यस्या हतादृशी दृष्टा । यदा । अपाङ्गे मदमस्तुल्यके चेरे यस्यासादृशी; the former meaning, however, would represent the compound अपाङ्गनेत्र as an anomaly instead of अपाङ्गनेत्र, while the latter is more natural and in harmony with the context.) E. अपाङ्ग and नेत्र.

अपाङ्गवलन Tatpur. n. (-नम्) Contracting the outer corner of the eye, glancing, looking roguishly. E. अपाङ्ग and वलन.

अपाच्च Tatpur. 1. m. f. n. (-ङ्-ची-ञ्) ¹(ved.) Going downwards; as opposed to प्राच्च going upwards (to heaven). ²Western. ³Southern. [The meaning 'western' is that which is given usually by the commentators to the word when it occurs in the Vedas; the meaning 'southern' is given by the Koshas — comp. also अवाच्च —, and belongs to the word also in *Pāṇi*, IV. 2. 101. where 'प्राच्च, अपाच्च, उदच्च, प्रतीच्च' are a complete enumeration of the four regions of the compass; *Praudhāmanor*. अपाची दक्षिणा दिक् । द्वितीयो वर्गः पश्चारो न तु दक्षिणः.] — See अपाच्च. For the declension of this word comp. अच्च II.

2. f. (-ची) The South; comp. अवाची. E. अच्च (अच्यु) with अच, kṛit aff. क्तिन्.

अपाचीतरा Tatpur. f. (-रा) The north. E. अपाची and इतरा; lit. 'the region opposite to the south'.

अपाचीन m. f. n. (-नः-चा-चम्) ¹Going downwards (ved.). ²Opposite. ³Western (?). ⁴Southern. (For the two latter meanings comp. the remark s. v. अपाच्च.) — According to *Pāṇini* the feminine is not allowed to express the region. E. अपाच्च, taddh. aff. ञ्.

अपाच्च I. m. f. n. (-चः-चा-चम्) ¹Western (?). ²Southern. (For these meanings comp. the remark s. v. अपाच्च.) E. अपाच्च, taddh. aff. यत्.

II. Tatpur. m. f. n. (-चः-चा-चम्) ¹Not to be ripened. ²Indigestible. E. अच्च neg. and पाच्च.

अपाञ्चस्य Aryanibh. Probably the same as अयमुच्यम् III. and also udātta on the last syllable. E. अच and अञ्चस्य.

अपाटव Tatpur. n. (-वम्) ¹Sickness, disease. ²Awkwardness, dullness. E. अच्च neg. and पाटव.

अपाशियहस्य Tatpur. n. (-हम्) Celibacy. E. अच्च neg. and पाशियहस्य.

अपाशिनीय Tatpur. m. f. n. (-यः-चा-चम्) ¹Not belonging to *Pāṇini*, not taught by *Pāṇini*, as a rule or part of a rule; e. g. अपाशिनीयः सूत्रेषु पाठः; or अञ्चवचनमहमपाशिनीयमिति प्रज्ञः. ²One who does not study *Pāṇini*'s grammar, a superficial Sanskritist (*Kāśikā*: 'पाशिनीयमधीति पाशिनीयो न पाशिनीयो ऽपाशिनीयः'). E. अच्च neg. and पाशिनीय.

अपाशिपाद Bahuvr. m. f. n. (-पादः-पदी-पादम्) Having neither hand nor feet. E. अच्च priv. and पाशिपाद.

अपाच Tatpur. n. (-चम्) ¹A worthless or inferior utensil. ²A worthless person. ³An undeserving person, one not worthy of receiving gifts. E. अच्च deter. and पाच.

अपाचकता Tatpur. f. (-ता) An action which makes a person worthless; viz. according to *Manu*, 'taking gifts from contemptible people, being a tradesman, waiting upon a Śūdra and telling falsehoods'. Comp. अपाचीकरण. E. अपाच and कता.

अपाचभृत् Tatpur. m. f. n. (-त्-त्-त्) Cherishing the undeserving, the worthless; e. g. प्रायेणापाचभृन्नवति राजा. E. अपाच and भृत्.

अपाचीकरण Tatpur. n. (-नम्) The same as अपाचकता; compare also जातिभ्रंशकर, सङ्करीकरण, मलिनीकरण. E. अपाच, taddh. aff. ध्वि, and करण.

अपाह Bahuvr. m. f. n. (-पात्-पदी-पात्) Footless. E. अच्च priv. and पाह with samās. lopa of the final vowel, the femin. being ऊीप् (and not optionally °पात् as in several other Bahuvr., the latter part of which is पाह).

अपादादिभाव Tatpur. m. f. n. (-व-व-व) Not standing in the beginning of a Pāda, as a word. E. अच्च neg. and पादादिभाव.

अपादान Tatpur. n. (-नम्) I. ¹Taking away. ²(In Grammar.) The sense expressed by the fifth case or ablative; viz. 'the point of departure in connexion with the notion of separation; the cause of fear in connexion with the notion of fear, protecting from; the object not bearable in connexion with the notion of being overpowered by; the object protected in connexion with that of withholding from; the object shunned or abandoned in connexion with that of hiding one's self from, being disgusted with, desisting from; the object deviated from in connexion with that of deviating from; the source of knowledge (teacher &c.) in connexion with that of learning from; birth, origin in connexion with the notion of descent, coming from'. E. दा with आ and अच, kṛit aff. लुट्.

II. Cutting off; in the following passage of the *Jaiminīya-nyāyamālāvistara* where the word is used in the same sense as अवदान, apparently only for the sake of distinguishing the second cutting off (पूर्वाधादवद्यति) from the first (मध्यादवद्यति): दर्शपूर्णमासयोः पुरोडाशावदाने श्रूयते । मध्यादवद्यति । पूर्वाधादवद्यतीति । तदवद्यत्तं नश्येत् । तदानीमवशिष्टात्पुरोडाशात्पुनरवद्यत्तव्यम् । कुतः । अवदानापादानयोर्मध्य-पूर्वाधयोः शिष्टे ऽपि संभवादिति चेत् ॥ मैवम् । कृत्तपुरोडाशगते मध्यपूर्वार्धे अपादानत्वेन श्रूयते । न त्ववशिष्टभागगते मध्यपूर्वार्धे । &c. E. दो with आ and अच, kṛit aff. लुट्.

अपादान्तीय Tatpur. m. f. n. (-यः-चा-चम्) Not standing at the end of a Pāda, as a word. E. अच्च neg. and पादान्तीय.

अपाव Tatpur. m. f. n. (-वः-चा-चम्) Not suitable for the feet (as water &c.). E. अच्च neg. and पाव.

अपाध्वन् Tatpur. m. (-ध्वा) A bad road; (the word is udātta on the last syllable and forms, as the *Kāśikā* observes, an exception to the general rule of *Pāṇi*. V. 4. २६. which would require the compound to assume the samās. aff. अच्). E. अच and अध्वन्.

अपाव Tatpur. m. (-वः) ¹The air which goes downwards; in the Vedas, in the doctrine of the Upanishads as well as in the philosophical and medical systems, the air (comp. वात, वायु) which is inhaled and descends the body, one of the

five vital airs which are supposed to pervade the latter; (opposed to प्राण, the air which is exhaled or proceeds from the body; comp. besides उदान, समान, ज्ञान and see चक्षुः); in the legend of the *Aitareya Upan.* it is therefore this vital air which is able to seize food, (for it introduces it into the body), and to give support to life; comp. अन्नायुः. In the *Satapath.* and *Bṛihadār. Upan.* it is called, from the same reason, the function of smelling (and the odour inhaled): प्राणो वै यः सोऽपानेनातिमाहेण गृहीतोऽपानेन हि नन्व विप्रति. In the *Vedānta-Sāra* it is defined: अपानो नामावागमनमवाप्याख्यादिस्नानवर्ती (comm. अधो नाभेरधस्ताद्वनमवाप्याख्यानायन-बापारेण। पायुर्गुदम्। तत्स्नानवर्तीत्यर्थः। आदिशब्दादुपलब्ध-हः। तथापि मूत्रेतीविसर्गस्वापानकर्मत्वात्); in the *Sāṅkhya* it is like the other four vital airs the function which is common to बुद्धि, अहङ्कार and मनस् qq. vv. (*Sāṅkhya prav.* सामान्य-रूपवृत्तिः प्राणाया वायवः पञ्च) and explained by the comm. अपनयनादपानस्तत्र यत्स्यन्दनं तदपि सामान्यवृत्तिरिन्द्रियस्य. In the *Kaṇāda-Sūtra* प्राणापाननिमेषोऽप्येव** it is explained as having the property of अधोमननं फुत्कारादी वा तिर्धग्न-मनम्. This theory is then more fully developed in *Su-śruta's Nidānasthāna* where the inhaled vital air 'resides in the rectum and in time draws down the excrements, urine, semen, foetus and menses' (पक्षाधानास्तथोऽपानः काले कर्षति चाप्ययम्। समीरणः शूलशूलमुक्कनर्भातवाग्धः), and 'when obstructed by bile produces burning, heat and a little blood, when obstructed by phlegm, heaviness in the lower part of the body' (अपाने पित्तसंयुक्ते दाहोऽप्येव खादसृग्द-रम्। अधःवाये गुदत्वं च तस्मिन्नेव कफावृत्ते). Comp. also the following from the musical work *Sāṅgitadarpaṇa*: प्राणापा-नौ तथा ज्ञानसमानोदानसंज्ञकाः। नागं कुर्मं च कृकलं देवदत्तं धनञ्जयम् (sic, neuter; comp. these latter words in the *Vedānta-Sāra* p. 9)। तेषां मुख्यतमः प्राणो नाभिकन्धादधः स्थितः। शब्दोच्चारणनिःश्वसोष्णसकासादिकारणम्। अपानस्तु गुदे मेद्रे कटीकण्ठोदरे तथा। ज्ञानोऽचिञ्चोऽगुल्फेषु क्वां प्राणे च तिष्ठति। समानो व्याप्य निखिलं शरीरं वह्निना सह। उदानः पादयोरालो हस्तयोरङ्गसंधिषु। त्वगादिधातूनाश्रित्य पञ्च ना-नादयः स्थिताः. — An improvement on *Suśruta* seems to have been intended by *Hemachandra* who makes the अपान run down from the nape of the neck to the heels (अपानपवनो मन्वापृष्ठपृष्ठान्तपार्श्विनः; comm. पृष्ठान्तो गुदः। पार्श्वी पादप-क्षाङ्गाः)। *A fart. *The anus. E. चञ् with अप, kṛit aff. चञ्-अपानत् Tatpur. m. f. n. (-न्-ती-त्) Inhaling, producing the function of the vital air अपान q. v. — In the verse of the *Bhāgav. Pur.* (2. 10. 16.) अगु प्राणमि चं प्राणाः प्राणन् सर्व-जन्तुषु। अपानन्ममपानन्ति नरदेवमिवानुजाः, it deserves notice that *Sṛidharasvāmī* takes the word अपानत् in the sense 'ceasing to perform vital functions', viz. 'they (according to the comm., the senses) cease to exercise their functions when it (the vital air प्राण) ceases to perform its function': प्राणा इन्द्रियाणि चं (scil. प्राणं, the word of the preceding verse) प्राणन् चेष्टां कुर्वन्मनु पश्चात्प्राणन्ति चेष्टां कुर्वन्ति। अपानन् चेष्टां त्वजन्मनु अपानन्ति चेष्टां त्वजन्ति। राजानमनु भूत्वा हवः; but it seems very doubtful whether he is correct in this construction of the verse, as प्राणाः might be taken in the general sense 'vital airs', and the sense 'they perform the function of exhaling and inhaling according to the function

of life (प्राण)' would be in conformity with the usual meaning of the words in question. E. चञ् with अप, kṛit aff. अगु. अपानदा Tatpur. m. (-दाः) (ved.) The giver of the inhaled vital air or अपान q. v.; an epithet of Agni. E. अपान and दा. अपानन Tatpur. n. (-नम्) Inhaling, producing the action of the vital air अपान q. v. E. चञ् with अप, kṛit aff. अगु. अपानपवन Karmadh. m. (-वः) The vital air अपान q. v. E. अपान and पवन. अपानपा Tatpur. m. (-पाः) (ved.) The protector of the inhaled vital air or अपान q. v. E. अपान and पा. अपानभूत् Tatpur. f. (-त्) The name of certain sacrificial bricks (literally: supporting the vital air अपान); for similar terms comp. प्राणभूत्, ज्ञानभूत्, उदानभूत्, समानभूत्, also चक्षुर्भूत्, मनोभूत्, श्रोत्रभूत्, वाग्भूत्. E. अपान and भूत्, scil. इष्टका. अपानवायु Karmadh. m. (-युः) The vital air अपान q. v. E. अपान and वायु. अपानुत Bahuvr. m. f. n. (-तः-ता-तम्) Free from falsehood. E. अप and अनुत. अपानतरतम Bahuvr. m. (-मः) The same as the following. E. A shorter form of अपानतरतमस्. अपानतरतमस् Bahuvr. m. (-माः) The name of an ancient Rishi, who in a subsequent birth became, according to the legend, the Vedavyāsa or Kṛishṇadwaipāyana. (*Sāṅkara* in his comm. on a *Vedānta Sūtra*: अपानतरतमा नाम वेदा-चार्यः पुरावरिर्विष्णुनियोगात्कलिदापरयोः संधौ कृष्णविपा-यनः संवभूवेति स्मरन्ति.) E. अप and चत्तर-तमस्, lit. 'free from interior darkness'. अपानपात् Tatpur. m. (-त्) (ved.) An epithet or name of Agni (fire) and Savitri (sun). — *Sāyana* explains this word as meaning literally either 'not protecting (च-पात्, from पा, kṛit aff. अगु) or not allowing to fall down (न-पात् from the caus. of पत्, kṛit aff. क्षिप्) the waters', fire or sun drying up the water; or 'the grandson of the waters', water bringing forth plants and trees, and plants and trees being the cause of fire; the latter explanation, apparently more congenial with the vaidik poetry than the former, is also given by *Yāska*. Comp. अप and अपानम्. [The word has two accents, viz. the udātta on the second and third syllable and is given by the Padatext of the *Rigveda* as representing not a compound, but two distinct words; that it may be analyzed so, is indubitable from passages where it occurs e. g. in the form नपातमपाम्. On the other hand it must be observed that the double accent belongs also to other and similar Tatpur. mentioned in the *Gāṇa* to Pāṇ. VI. 2. 140. (comp. e. g. तनूनपात्) and that this *Gāṇa* would comprise more words than those mentioned in the present edition of Pāṇ. and the ordinary *Gāṇa* lists as well as in the *Kāśikā*, if we may believe the *Swaramanjari* of *Nṛisinha*, which mentions e. g. मुक्क-न्विनी (not referring this word to VI. 2. 141.) and concludes with इत्वादि; it may be observed too, that the *Nighantū* mentions अपानपात् as one of the thirty-two पद enumerated V. 4., and that *Sāyana* in his comm. cannot have looked upon it otherwise than as a compound when he writes e. g. अपानपात्संज्ञकोऽयिः; comp. also the remark of *Patanjali* s. v. अपानम्. The genitive plur. as a former part of a compound, is of rare occurrence, but met with also in other

compounds beginning with अपाम्, e.g. अपावत्स, अपाम्नाच, अपाम्यति &c. and in the Tatpur. देवानामिष (Pāṇini VI. 3. 21. Vārtt. 4.). E. अपाम् (gen. plur. of अप्) and नपात्.

अपासप्तु Tatpur. m. (-प्तु) The grandson of the Waters, a vaidik epithet or name of Agni (see the explanation given s. v. अपासपात्); but Śaṅkara distinguishes on one occasion the sacrificial fire from the अपासप्तु whom he then calls the Fire of the lightning as being the son of the rain-waters. Comp. अप् and अपोऽनप्. [In the vaidik hymns this word does not occur as a compound; but that it must have been considered as such in the ritual literature results from the derivatives अपासप्त्यिष्य and अपासप्त्यीय. Patanjali in his comment on the latter forms (Pāṇ. IV. 2. 28.) denies the correctness of a combination अपासप्तु and assumes that the ending ण् of the latter word merely exists before the affixes in question, while otherwise the word would be अपासपात्; Kaiyaṇa, however, admits of such a combination in the Vedas. Mahābhāṣya to Pāṇ. IV. 2. 28.: अथ यदपोऽनप्यिष्य-मपासप्त्यिष्यं वा इति. कथं तस्य प्रैवः कर्तव्यः. अपोऽनपाति ऽ नुब्रूहि. अपासपाति ऽ नुब्रूहि. अपोऽनप्यपासप्तुभावः (the Ms. of the E. I. H. No. 330 reads wrongly अपोऽनप्यपासप्तुभावः) ककारान्न भवति. प्रत्ययसंयोगेन ककारान्नत्वमुच्यते. तेना-सति प्रत्यये न भवितव्यम् ॥; but Kaiyaṇa: अथेति. वेदे कृ-चिदपोऽनप्ये स्वाहेति ककारान्नः प्रयोगो दृश्यते. कृचिदपो-नपादिति तकारान्नः प्रयोग इति प्रश्नः. प्रत्ययसंयोगेनेति. वेदे तु कृच्छ्रात्सत्वात्कृचिदकारान्नयोगः (the Ms.: कृच्छ्रात्सत्वा-त्कृचिदकारान्नयोगः).] E. अपाम् (gen. plur. of अप्) and नप्. अपासप्त्यिष्य m. f. n. (-यः-या-यम्) Referring to, consecrated to, Agni, called अपासप्तु; e.g. इति. Comp. the following and अपोऽनप्यिष्य. E. अपासप्तु, taddh. aff. ण्; see Patanjali's re- mark s. v. अपासप्तु.

अपासप्त्यीय m. f. n. (-यः-या-यम्) The same as अपासप्त्यिष्य; comp. also अपोऽनप्यीय. E. अपासप्तु, taddh. aff. ण्; see Patanjali's remark s. v. अपासप्तु.

अपासाच Tatpur. m. (-चः) ¹ The ocean. ² A name of Va- ruṇa, the regent of the waters. E. अपाम् (gen. plur. of अप्) and नाच.

अपासिधि Tatpur. m. (-धिः) ¹ The ocean. ² A name of Viṣṇu. ³ A name of Śiva. Comp. अक्षोभिधि. [This word is the ritual name of Śāma. 1. 161. (= I. 2. 2. 1. 7.).] E. अपाम् (gen. plur. of अप्) and निधि.

अपाय I. Tatpur. n. (-यम्) Absence of sin or evil, virtue, righteousness, happiness.

II. Bahuvr. or Tatpur. m. f. n. (-यः-या-यम्) Sinless, virtuous, innocent; e.g. in the Bhāgav. Pur. अपापिषु स्वमुक्तिषु वाचिनापकृष्टिना. पापं कृतं तन्नववाप्सर्वात्मा चमुमर्हति.

III. Avyayibh. (-यम्) Without sin. E. अ neg. or priv. and पाय. अपापकाशिन् Tatpur. m. f. n. (-शी-शिनी-शि) ¹ Not revealing unhappiness or evil; or ² Revealing happiness or virtue. E. ¹ अ neg. and पायकाशिन् or ² अपाप and काशिन्.

अपापकृत् Tatpur. m. f. n. (-त्-त-त्) Not doing wrong, not sinning. E. अ neg. and पापकृत्.

अपापवृद्धस Tatpur. n. (-सम्) (ved.) (Probably.) Increase of virtue or righteousness. E. अपाप I. and वृद्धस.

अपापविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not struck with, not afflicted with, sin or evil. E. अ neg. and पापविद्ध.

अपापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Sinless, virtuous, innocent. E. अ neg. and पापिन्.

अपामार्ग Tatpur. m. (-र्गः) The name of a plant (Achyranthes aspera) which is employed for sacrificial purposes, it being supposed to have the power of removing sins, and also as a medicament; it has three varieties: the white, the red and the water-Apāmārga. The white variety is described as 'a little pungent, hot, bitterish, astringent or constipating, emetic, purgent (sic), increasing the digestion, or stomachic, and applied against diseases from phlegm, the itch, piles, diseases of the stomach, of the blood, of serous secretions, of the vital airs, against cutaneous eruptions, leprosy, in- dolent tumors and nausea' —; the red variety is 'a little pungent, cold, constipating, emetic, obstructing the circula- tion of the vital air, and rough; it is employed against diseases from phlegm and of the vital airs, against ulcers, itch, and poison; its seed or fruit is cold, sweet, indiges- tive whether raw or cooked, constipating, causing flatulency, rough, emetic and good for cough and hemorrhages from the mouth, nose, rectum and cuticle'; the water-variety is 'pungent and used against pulmonary consumption, swell- ings, diseases from phlegm and of the vital airs, and against cough'. — The ashes of the plant are used in cleaning linen. E. मृज् with अप्, kṛit aff. ञ्, the final vowel of the prefix being lengthened; (or according to Bhānu. on the Amarak., a Bahuvr. अप् and आ-मार्ग; 'अपमार्गस्त्वनेन, अप- ङ्ङासमन्तामार्गो ऽस्तेति वा'; but according to Rāyam. only the former: 'अपमुच्यते वस्त्रादिकमनेन'; and equally so the Siddhāntak. 'अपमुच्यते ऽनेन खाधादिः', and the Kā- śikā which quotes अपामार्ग, besides वीमार्ग as an instance to Pāṇ. VI. 3. 122.).

अपामार्जन Tatpur. n. (-जम्) Cleansing, wiping off; figur. removing, as diseases &c.; अपामार्जनस्त्रोत्र is the name of a hymn addressed to Viṣṇu, which has this power. E. मृज् with आ and अप्, kṛit aff. ञ्.

अपाम्यति Tatpur. m. (-तिः) ¹ The ocean. ² A name of Va- ruṇa, the regent of the waters. ³ (In Astronomy.) The twenty-fifth of the Nakshatra or lunar mansions; compare also शतभिषा. ⁴ (In Astronomy.) The thirteenth of the sixty degrees into which each of the twelve signs of the zodiac is subdivided. — Comp. also अप्यति. E. अपाम् (gen. plur. of अप्) and यति.

अपाम्यन्त Tatpur. n. (-न्तम्) ¹ Fire (liter. the bile of the waters; fire drying it up). ² A medicinal plant (Plumbago zeylanica). Also अप्यित. E. अपाम् (gen. plur. of अप्) and पित्त.

अपाय Tatpur. m. (-यः) ¹ Going away, passing away; e.g. in the Mīm. Sūtra: अनपायश्च काकश्च लघ्वं हि पुरोडाशे; or in the Sāṅkhya S. पूर्वापाय उत्तरायोगात् (comm. पूर्वश्च का- रश्चापायकाश्च उत्तरश्च कार्यस्तोत्यन्तनीचिन्तात्); comp. also the instance which follows meaning 3. ² Separation, disunion; e.g. in the Bhāṭṭik. सर्वत्र दयिताधीनं मुच्यते रामकीयकम्. येन जातं प्रियापाये कदई इंसकोविजम्; comp. also the following instance. ³ Absence, disappearance; e.g. in the Nalodaya: तदासः स्वापायां नीतिरियं चेति विपदि सखापायाम्। नि- जवासः स्वापायाश्चिन्तय ताममुच्यदिह सखापायाम् (Nalas) thinking he acted rightly in his misery, abandoned her there

(in the forest) when she was asleep, deprived of her own [instance to meaning 2.], her (good luck) having departed from her [instance to meaning 1.], after having torn (her garment) in the absence of garment or property of his own (comm.: निजं स्वकीयं यद्वासः स्वं च धनं तदपायात् तदपनमात्); or संनियोगश्रिष्टानामन्वतरापाय उभयोरपपायः (in which *Paribh. to Pān.* VI. 4. 133. the E. I. H. Ms. No. 326. of the *Mahābhāṣya* reads however both times अभाव instead of अपाय); or *Mahābhāṣya* (introd.): अपायो क्षोपः । अन्ति अन्तु अन्न । वर्षापायो नार्षापायः. 'Loss; e. g. in the *Hitop.* यन्नापायः संभवति ततोपायो ऽपक्षि. 'Destruction, cessation; e. g. in the *Nyāya S.* दुःखकामप्रवृत्तिदोषमिच्छाज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः. 'Death; e. g. in the *Bhāṭik.* बन्धुनशङ्किष्ट समाकुलत्वादासेदुःखः क्षेपवशादपायम्. 'Misfortune, calamity, evil; e. g. in the *Nalod.* अप तुल्लोपायस्य अवशेन नलस्य सागुनो ऽपायस्य स्वमनो भीमशिरं मुनोप; (comm. नलस्य अपायस्यापक्रमस्य दुःखस्य वा अवशेन). E. इ (इक्ष्) with अप, kṛit aff. अप्.

अपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) 'Going away, departing. 'Perishing, transitory; e. g. in the *Sāṅkhya S.* स्वभावस्त्वानपायित्वादननुष्ठानस्यप्रामाण्यम्. E. इ (इक्ष्) with अप, kṛit aff. इनि.

अपार I. Tatpur. n. (-रम्) 1. The opposite bank of a river; the same as पार; comp. also अपार. E. See s. v. पार.

2. (In the *Sāṅkhya* philosophy.) 'A technical term to denote that kind of mental acquiescence or indifference which arises from the reflection that sensual objects perish in consequence of enjoyment and that there is a feeling of pain or trouble when they perish; some call this kind of acquiescence सुनेष, and others पारपार (the latter word written thus in the Calc. ed. of the comm. of the *Sāṅkhya-pravachana* and in the E. I. H. Ms. 2668; in Wilson's ed. of the *Sāṅkhya-Kārikā* पारपार); it is among the nine kinds of acquiescence or तुष्टि (q. v.) one of the five called वाह्य or acquiescences relating to exterior objects. [Wilson in his comment on the *Kārikā* (page 155) renders the literal meaning of this word 'shoreless', taking it therefore as a Bahuvr.; but it seems to me that the compound terms of this category, enumerated s. v. अनुत्तमाश्रय, are all Tatpur., the simile inhering to these terms being taken from the notion of 'water' or 'opposite shore', and the different mode in which the former is expressed (अश्रय, स-श्रय, शोष, वृष्टि) as well as the qualification conveyed by the former part of the compound terms (सुपार, उत्तमाश्रय &c.) being intended to express the higher or lower degree of the various acquiescences, none of which is conducive to final emancipation; the literal meaning of अपार would therefore be, in my opinion, 'a bad or undesirable opposite shore'. In the list of *Gaurapāda* which differs from that of the other comm., the correctness of the term सुनेष seems to me, for the reasons given, doubtful, unless नेष is to be connected there with the sense of नेषी 'river'.] 'The reverse of the technical *Sāṅkhya* term पार, i. e. 'non-acquiescence or not being indifferent through not reflecting that pain or trouble arises from the preservation of sensual objects when they have been acquired; or 'non-acquiescence

through not reflecting that acquiring sensual objects causes trouble or pain; (the term पार being used by *Gaurapāda* in the former, by *Vāchaspati*, *Vijñānāchārya* &c. in the latter sense); it is amongst the seventeen तुष्टिष्व or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. E. च 1. deter., 2. neg. and पार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Shoreless, unbounded, boundless, illimitable. E. च priv. and पार.

अपारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Incompetent, incapable; comp. अपारयत्. E. च neg. and पारक.

अपारपार Tatpur. I. n. (-रम्) (In the *Sāṅkhya* philosophy.) The reverse of पारपार (see the remark s. v. अपार I. 2.), a technical term to denote the non-acquiescence or non-indifference through not reflecting that since a sensual object perishes in consequence of enjoyment, pain or trouble arises from its cessation; it is amongst the seventeen तुष्टिष्व (q. v.) or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. According to others the term would be अनपार or असुनेष. E. च neg. and पारपार.

II. m. (-रः) The farthest bound of that which is illimitable, an epithet of *Vishṇu*; e. g. पारं परं विष्णुरपारपारः परं परेभ्यः परमार्थकम् । स ब्रह्मपारः परपारभूतः परः परा-शामपि पारपारः ॥ (See the explanation of this verse by Wilson in his *Vishṇup.* p. 113, note 3.) E. अपार II. and पार.

अपारमार्थिक Tatpur. m. f. n. (-कः-की-कम्) Not referring to the supreme truth, illusory. E. च neg. and पारमार्थिक.

अपारमार्थिकत्व n. (-त्वम्) The not referring to the supreme truth, the being illusory; e. g. नन्वविषयवशादेवाविषयाद्यो नो वक्तव्यः । तथा चापारमार्थिकत्वात् तदा सङ्गः (scil. चेतनस्य). E. अपारमार्थिक, taddh. aff. त्व.

अपारयत् Tatpur. m. f. n. (-न्-नी-त्) Being incapable or incompetent; e. g. in the *Bhāgav. Pur.* इत्थं नरेभ्यः स वदाप संकटं प्रायस्य देही विवशो यदुच्छया । अपारयन्मात्रविमोक्षये चिरं दध्माविमो तुष्टिमयाभ्यपद्यत. E. च neg. and पारयत्.

अपार्थक Tatpur. m. f. n. (-र्थकः-र्थिका-र्थकम्) Throwing away, scattering. E. च्छ् in the caus., with अप, kṛit aff. खुच्.

अपार्थित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away (as refuse). E. च्छ् in the caus., with अप, kṛit aff. त्.

अपार्थ Tatpur. m. f. n. (-र्थः-यी-र्थम्) Far, remote; e. g. अपार्थं जामात्. E. अर्ह with अप, kṛit aff. त्. (Of similar deriv. *Pān.* and the commentaries on the *Dhātupāṭhas* mention only समर्थ, न्यर्थ, व्यर्थ, अभ्यर्थ; the given instance is from Prof. Roth's ed. of the *Nirukta.*)

अपार्थ Bahuvr. m. f. n. (-र्थः-यी-र्थम्) 'Purposeless, useless; e. g. in the *Vyavahārat.* मृतास्तु साधियो सच धनिकर्षिके-खकाः । तदपार्थक्यमनुते त्वाधेः क्षिराश्रयात् (scil. a title deed). 'Meaningless; e. g. अपार्थवाच्. Comp. the following. E. अप and अर्थ.

अपार्थक Bahuvr. I. m. f. n. (-र्थकः-र्थिका-र्थकम्) The same as अपार्थ; 'Purposeless, useless. 'Disinterested, without a selfish motive; e. g. in the *Sāṅkhyakār.* नानाविधैरपार्थक्य-पकारिण्युपकारिणः पुंसः । तुष्टवत्तुष्टस्य तत्तत्सत्त्वार्थमपार्थक्यं चरति (scil. प्रकृतिः). 'Meaningless; e. g. in the *Kārikā* on *Pān.* VII. 2. २२. ततः परस्मैपदेऽपि नित्यमर्थः । स च निजमो व्यविशेषेण स्वात्पूर्वो योगो ऽपार्थकः स्वात्.

2. n. (-कम्) (In the *Nyāya* philos.) One of the twenty-

two निग्रहस्थान or failures in argument which lead to defeat in controversy; viz. speech which is incoherent from want of a causal nexus between what precedes and follows, although the single sentences or words, may give a sense, if taken individually; (it is different therefore from the निग्रहस्थान which is called निरर्थक q. v.); 'पीवीपवीयोनाद-प्रतिसंबन्धार्थमपार्थक्यम्'. E. अप and अप, samás. aff. कप्.

अपार्थवाच् Karmadh. f. (-च्) Unmeaning speech, nonsensical discourse. E. अपार्थ and वाच्.

अपाह Bahuvr. 1. m. f. n. (-हः-ता-तम्) Unprotected; e. g. का स्वमेकादिनी भीह निरन्वयवने वने। बुधवती ऽध्वसन्धा-सास्वामपासां कर्ष न वा.

2. f. (-ता) A proper name: a daughter of Atri and authoress of a hymn of the R̥gveda. E. अ priv. and पाह.

अपाहङ्क Tatpur. (?) m. (-ङ्कः) A plant (Cassia fistula). — The word is udátta on the last syllable. E. ? (The *Siddhanta* in its chapter, the फिट्मुच, gives the word only in its crude form, whence the masc. gender could not be established; in the E. I. H. Ms. No. 98 of these Sūtras the comm. writes once अपाहङ्का and another time अपाहङ्कः, the latter being probably the correct form, to judge from the synonymes and the form पाहङ्क which seems kindred to it.)

अपाहन Bahuvr. m. f. n. (-हः-ता-तम्) Unprotected; as an animal not protected against casualties from weather &c. E. अ priv. and पाहन.

अपाहम् Tatpur. m. (-हम्) (ved.) The hind part of a cart (according to *Sāyaṇa* on *Satapathabr.* III. 3. 4.13: अथ पश्चात्परिक्रमेति शकटस्य पश्चाद्भागं गत्वा। अपहृष्टालम्ब्यत इति। अपाहम्: शकटस्य पश्चाद्भागः). E. लम् with आ and अप, kṛit aff. घञ्.

अपाहि Bahuvr. m. f. n. (-हिः-लि-लि) Without bees &c. (see the meanings of अलि); e. g. तं हस्तेनापाहि: स्वयंवरं चित्तिभुजां हस्तेनापाहि:। न बभौ नपाहि: जनेषु धीः शिरसि वा हस्तेनापाहि. E. अप and अलि.

अपाहित Tatpur. m. f. n. (-तः-ता-तम्) Unprotected. E. अ neg. and पाहित.

अपावरण Tatpur. n. (-णम्) Covering, concealing. E. वृ with आ and अप, kṛit aff. कृट्.

अपावर्तन Tatpur. n. (-नम्) ¹Turning away or from. ²Retreat. ³Returning. E. वृत् with आ and अप, kṛit aff. कृट्.

अपावर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹Turned away or from, driven away; e. g. आमच्छतो ऽनूचि गवस्य घष्टयोः स्वनं समाकर्ष्य समाकुञ्चकृणाः। दूरादपावर्तितभारवाहयाः पयोपससुस्वरितं चमूचराः. E. वृत् in the caus., with आ and अप, kṛit aff. क्त.

अपावृत् Tatpur. f. (-त्) (ved.) Returning; अनपावृत् 'so as not to return again'; said of the waters which go to the ocean. E. वृत् with अप, kṛit aff. क्तिप्, the final vowel of the prefix being lengthened, according to the Pada text and the *Prātisākhya* of the R̥gveda.

अपावृत् I. Tatpur. m. f. n. (-तः-ता-तम्) 1. ¹Covered, concealed. ²Inclosed, surrounded. E. वृ with आ and अप, kṛit aff. क्त.

2. Opened, laid open. Comp. अपवृत्. E. वृ with अप, kṛit aff. क्त, the final vowel of the prefix being lengthened (according to the Pada text of the R̥gveda).

II. Bahuvr. m. f. n. (-तः-ता-तम्) Independent, self-willed, unrestrained. E. अप and आवृत् (*Rāyamuk.* on the *Amarak.*: अपगतमावृत्तमस्तत्त्वमस्य; *Bhāṇūd.* on the same: अपगतमावृत्तमावरणमस्य).

अपावृत्ति Tatpur. f. (-तिः) I. Covering, concealing. E. वृ with आ and अप, kṛit aff. क्तिन्.

II. Opening, laying open. E. वृ with अप, kṛit aff. क्तिन्, the final vowel of the prefix being lengthened.

अपावृत्त Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Desisting from, abstaining from; (the same as निवृत्त). ²Reversed, turned to the contrary.

2. n. (-तम्) The rolling on the ground, of a horse. E. वृत् with आ and अप, kṛit aff. क्त.

अपावृत्ति Tatpur. f. (-तिः) Returning, revolving. E. वृत् with आ and अप, kṛit aff. क्तिन्.

अपाञ्चा Tatpur. f. (-ञ्चा) A small or no quantity of nooses. (The word is udátta on the final syllable.) E. अ neg. and पाञ्चा.

अपात्रय I. Tatpur. m. (-यः) ¹A support, a recipient, the person on which another reposes, as it were, by whom he is protected; e. g. ब्राह्मणापात्रयो नित्यमुत्कृष्टां जातिमनुते (scil. गृहः) 'a Śūdra who is supported by a Brahmana obtains always a superior birth'; (speculation has been rife on this passage of *Manu* 9. 335.: both Calc. editions read ब्राह्मणापात्रयो — which is meaningless —, another reading is ब्राह्मणोपात्रयो, and the correctness of the word अपात्रय in this verse has been even doubted; but it occurs and is commented upon in the same sense 'recipient, support' e. g. in the *Bhāgavata Pur.* VI. 19. 12. where Viṣṇu is contrasted with Śrī: त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाश्रयाः। नामक्ये भगवती प्रत्ययस्त्वमपात्रयः (comm. प्रत्ययो नामरूपयोः प्रकाशः। अपात्रयः। तयोराधारः); i. e. '..... thou makest them manifest and thou art their recipient or support'. — Comp. also अपात्रित. ²That which rests upon; (used in this sense *Daśakumārach.* ed. Wilson p. 90, l. 13, where the word implies the meaning 'head' as resting on the hand). ³An awning spread over a court or yard. E. अत्रि with आ and अप, kṛit aff. कच्.

II. Bahuvr. m. f. n. (-यः-या-यम्) Unsupported, helpless. E. अप and आत्रय.

अपात्रित Tatpur. m. f. n. (-तः-ता-तम्) ¹Reposing on, resting on; e. g. in the *Bhāgavata Pur.*: तस्माद्युगात्तससनावधूर्ण-जलोर्मिचक्रात्सलिलादिरुद्धम्। अपात्रितः कञ्जमु लोकात्स्वं ना-त्मानमज्ञाविददादिदेवः; or वाम ऊरावधिश्रित्व दक्षिणाङ्गि-सरोद्धम्। अपात्रितार्भकास्त्वमङ्गं त्वत्तपिप्यसम् (*Śrīdharaśr.* अपात्रितः पृष्ठतो ऽवष्टब्धः). ²Having recourse to, applying, using. E. अत्रि with आ and अप, kṛit aff. क्त.

अपाट्टि Tatpur. f. (-ट्टिः) (ved.) The heel; (*Sāyaṇa*: = पाट्टिः); see अयोपाट्टि. E. खा with अप, kṛit (un.) aff. क्ति and the अ of the prefix lengthened; the unaspirated final consonant being either an archaism or an inaccuracy of the Mss., like दुट्ट, सुट्ट.

अपाठ Tatpur. n. (-ठम्) (ved.) The stale Soma juice, or the refuse of the Soma plant which is left after its juice has been pressed out. (*Sāyaṇa*: अपाठमपस्वितमूचीवम्.) E. खा with अप, kṛit aff. क्त, the final vowel of the prefix being lengthened.

अपाठवत् ind. (ved.) Like the stale Soma juice or like the refuse of the Soma plant which is left after its juice has been pressed

out. (*Sāyana*: अपाहमपक्षितमुचीवम् । तद्ध.) E. अपाह, taddh. aff. वति.

अपासङ्ग Tatpur. m. (-ङ्गः) A quiver; also उपासङ्ग. E. सङ्ग with आ and अप (or perhaps सङ्ग with अप, the final vowel of the prefix being lengthened; comp. *Pāṇ.* VI. 3. 122), kṛit aff. चङ्.

अपासन Tatpur. n. (-नम्) I. Throwing away, quitting, foregoing. E. चस् (cl. 4.) with अप, kṛit aff. कृट्.

II. Killing (comm. on the *Amarak.* and *Hemach.* = मारण; a special meaning 'carnage' given to this word is without authority). E. Accord. to the commentators on the *Amarak.* like the former; but it seems preferable to derive the latter meaning from a denom. अपासि (अप-चसु, denom. aff. सिच्), kṛit aff. कृट्; lit. 'making to lose the life'; or from चस् 'to be' in the caus. with अप, kṛit aff. कृट् lit. 'to produce cessation of existence'.

अपासरण Tatpur. n. (-णम्) Going away, departure. E. सु with अप, the final vowel of the prefix being lengthened, or perhaps सु with आ and अप, kṛit aff. कृट्.

अपासरत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away; e. g. with the intention of defrauding, absconding: मिथ्यावद्दण्ड-रीमासं मुक्तस्नानादपासरत् । दायस्त्वद्विषयं यच्च सत्त्वावक्रव-विक्रयी, (in which verse of *Yājñav.*, 2. 262., the Calc. 8th ed. of the *Vyavahāra* section of the *Mitākshara* has omitted to correct the misprint अपासरत् although it is corrected in the 4th edition; the *Vivādashint.* (p. 81, l. 18), however, reads in this verse अपाक्रमन् instead of अपासरन्, which word would correspond in its strangeness with the quotation of the same work (p. 81, l. 21) from *Vishṇu*: मुक्तस्नानमना-क्रमन्; but as the Calc. edition of *Vishṇu's Saṁhitā* (fol. 3 a, l. 6) reads मुक्तस्नानमपक्रमन्, it is more likely that अपा-क्रमन् and अनाक्रमन् are blunders of the editor than archaisms of *Yājñavalkya* and *Vishṇu*. The E. I. H. Mss. of the *Mit.* read अपासरन्). E. सु with अप, the final vowel of the prefix being lengthened, or perhaps सु with आ and अप, kṛit aff. शतृ.

अपासि Bahuvr. m. f. n. (-सिः-सिः-सि) Without a sword, having lost the sword; whence the abstract noun (with taddh. aff. तल्) अपासिता; see the quotation in the following. E. अप and असि.

अपासित Tatpur. m. f. n. (-तः-ता-तम्) Thrown about, scattered about. [In the insipid verse of the *Nalodaya*: वेगव-सापासितया वेला भेमी घुता ससापासितया । नृप सकसापा-सितया हलारीन्वाग्वाग्निस्सापासि तया, the comm. has subjected the first compound to the following torture: it may mean according to him as an attribute of वेली 'braided hair': ^a scattered about through the force of running (= धा-वनवलेन विस्तृतया); or ^b having lost its resting-place through the force of running (when अपासित is a Bahuvr. of अप and आसिता, the latter being आसिन्, taddh. aff. तल्; = अपगता आसिता उपवेशनत्वं यस्याः सा); or ^c having lost its existence through the force of running (when अपासित is a Bahuvr. of अप and आसिता; the latter coming from आसिन्, taddh. aff. तल्; = अपगता विद्यमानता यस्याः सा); or not as an attribute of वेली and coming from वेग-वस-आप-असि, taddh. aff. तल् 'through the effect of having a sword which possesses speed and power'; the second compound in this verse, viz. सकसापासितया is explained by

him as the instrum. of सकस-अपासिता, the latter being अपासि q. v., taddh. aff. तल्: 'through all (scil. enemies) having lost their sword'.] E. चस् (cl. 4.) in the caus., with अप, kṛit aff. क्त.

अपासु Bahuvr. m. f. n. (-सुः-सुः-सु) Lifeless, having lost the life. E. अप and असु. Comp. the Etym. of अपासन.

अपास्य Tatpur. m. f. n. (-स्यः-स्यः-स्यम्) Thrown off, rejected, discarded, excluded (as an opinion &c.); e. g. in the *Sāhityad.* इत्यादीनामपि (scil. definitions of what is a poem) काव्यस्य-स्यमपास्यम्; or तच्च वाच्यस्यास्यत्वं (scil. of a poem) काव्यस्यात्मा धनिरिति स्ववचनविरोधादपास्यम्; or नामानन्दे शान्तरसप्रधानत्वमपास्यम्. (In *Fausbøll's Dhammapada* v. 149 the Pāli word अपत्त्वानि seems to represent rather the Sanskrit अपास्यानि, then अपास्यानि.) — The same as परास्य. E. चस् (cl. 4.) with अप, kṛit aff. क्त.

अपास्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Throwing off, reject- ing, discarding; e. g. अजनि कला पास्यन्तं स्वयंशोऽनिवर्तं महः किलापास्यन्तम् । शत्रुकलापास्यन्तं प्रेक्ष नसं सुरततिः कलापास्यं तम् (*Nalod.* 1. 35, where Benary's reading किला- is preferable to Yates' कला°). E. चस् (cl. 4.) with अप, kṛit aff. शतृ.

अपि ind. (see निपात, उपसर्ग, नति, कर्मप्रवचनीय). A particle originally implying location and hence proximity, which, like other particles of location, then has become one implying emphasis. It is used, in some instances, as a prefix to verbs, is considered in one instance as a separable preposition governing a noun, but occurs more commonly as an adverb or conjunction. It forms with a following noun in a few instances Tatpur. and Bahuvr. compounds. Its older form is पि (see the Preface).

1. (as a prefix to verbs) ¹ On; comp. e. g. धा, नह्, बन्ध्. (In this sense it answers the cognate German or English particle be-, as in beschlagen, bestreichen, beget, bespeak &c., and passes, as other locative prefixes, e. g. अक्षि, into the meaning of much, very; comp. e. g. गृ with अपि, अपिनीर्णः.) Its older form पि, is met with esp. in this sense; comp. e. g. पिधान, पिगह. — Before वृ, in forms in which this radical preserves its vowel वृ, the final vowel of the prefix is lengthened in the Veda; comp. अपी-वृत्; equally so in the कृप् derivation अपीवृ (from वृ with अपि). [² In; in combination with चस् cl. 2. 'to be'; in the Vedas (?). As this radical is combined then with the locative, its sense remaining the same as if it were not connected with अपि, it is possible to refer अपि to another word of the sentence, instead of considering it as a prefix to चस्, in all instances in which the radical स् of चस् undergoes no change; but in combinations like अपि धात्, it would seem necessary to look upon अपि as upon a prefix (उपसर्ग) if we follow *Pāṇ.* VIII. 3. 87. and implicitly I. 4. 96. — since अपि is called there कर्मप्रवचनीय in other meanings than in that of location —; comp. also *Kaṭṭhā* as quoted in the following यथापिशब्दश्च &c. On the other hand, as *Sāyana* considers also in the latter instances अपि not as a prefix to चस्, but as referring to some other word of the sentence, it must be said in favour of his opinion, that the change of स् to ष् after preceding coloured vowels

(इ, उ &c.) takes place in many vaidik instances where it could not be justified from *Pāṇini's* rules which chiefly concern the classical idiom (comp. e. g. as regards the radical **अस्** a combination **अपि अस्**), that consequently in **अपि** **आम** the change of **स्** to **इ** might be ascribed to the influence of the ultimate vowel of the *adverb* **अपि** in the same manner as in **हि हा** (*Sāyana* = **भवत्**) to the **इ** of **हि**. The combination of **अपि** and **अस्** is therefore, at least, matter of doubt, even in such cases where **अपि** immediately precedes **अस्**, and still more doubtful where it is separated from it by other words.] ³ Near to, towards; comp. e. g. **इ, गम्** (**अपियत्, अपिमत्**); the commentators render it mostly in the latter instances by **अभि** or **प्रति**.

2. (as a separable preposition.) When used as such, **अपि** is considered to have no special meaning itself and the noun connected with, but not governed by, it in the genitive is to be rendered with the ellipsis of 'a drop, a little'; e. g. **सर्पिणी ऽपि स्नात्** 'there might be a drop of, or a little, clarified butter'. [This value and use of the word are stated on the authority of *Patanjali* (to *Pāṇ.* I. 4. 96.) whom it is necessary to quote here in full on account of the different interpretation given to this *Sūtra* by the native grammarians and perhaps, too, on behalf of the erroneous quotation '**युक्तपदार्थे**' made elsewhere from *Hemach.* and the *Med.* — instead of **अयुक्तपदार्थे** — which is apt to convey, if any, a totally different sense. *Patanjali*: **अपि पदार्थः** । इह कस्मान्न भवति । सर्पिणी ऽपि स्नात् । नोमूषस्यापि स्नात् । किं च स्नात् । द्वितीयापि प्रसज्यते कर्मप्रवचनीययुक्ते द्वितीयेति (*Pāṇ.* II. 3. 8) । नैव दोषः । नेमे ऽर्था निर्दिष्टाने । किं तर्हि परपदार्था इमे निर्दिष्टाने । एतेष्वेवैव यत्पदं वर्तते तत्प्रति कर्मप्रवचनीयसंज्ञो भवतीति । अथवा । यद्वच कर्मप्रवचनीययुक्तं नादः प्रयुज्यते । किं पुनस्तत् । विन्दुः । विन्दुसोऽर्हि कस्मान्न भवति । उपपदविभक्तेः कारकविभक्तिर्वसीयसीति प्रथमा भविष्यति ॥ *Kaiyyāṭa* on *Patanjali*: **अपि** । इहेति । अथापिशब्दस्य कर्मप्रवचनीयसंज्ञायां सत्त्वां स्नादित्वोपसर्गाच्चयं बलं न भवत्तिव सर्पिःशब्दाद्वितीया कस्मान्न भवतीति प्रश्नः । इतरो (०रा?) भवत्तिवाचयिः संज्ञेत्वाह ॥ किं च स्नादिति । नेम इति । अथापिशब्दाया इमे निर्दिष्टयेरन् । पदार्थेयहमनर्थकं स्नात् । स्वपदार्थावभिचारात् । संभावनादीनां चोपादानमनर्थकं स्नात् । तेषामपि पदार्थत्वात् ॥ परपदार्था इति । स्नादित्वादेः परस्य पदस्वामी अथवा इत्यर्थः । तदयमर्थः । स्नादित्वादिपदं कर्तुं सामान्यवाच्यपि यदा सामर्थ्यात्कर्तुं विशेवे विन्दो वर्तते तदा तत्प्रत्ययः कर्मप्रवचनीयः । सर्पिःशब्दस्य समुदाय एव वर्तते नावयवे । अत एवावयवोपपन्नित्वतिरिक्ते वष्टी भवति ॥ अथवेति । विन्दुकर्तृत्वं क्रियाया श्रोतयितुमपि प्रयुज्यत इति विन्दुं प्रति कर्मप्रवचनीयो ऽपिर्न तु सर्पिः प्रतीति भावः ॥ विन्दोऽर्हीति । ननु यदा विन्दुशब्दो न प्रयुज्यते तदापि कर्मप्रवचनीयः । तदुच्यते वृत्तिकारः । पदान्तरस्याप्रयुज्यमानस्यार्थः पदार्थ इति । न चाप्रयुक्ते द्वितीया विधातुं शक्ता । अथाहुः । पदार्थेयहमभिहोपसर्गस्यार्थमुपात्तम् । तेन यस्मिन्पदार्थे पदान्तरस्याभिधानशक्तिर्नास्ति तचापि कर्मप्रवचनीयः । ततश्च नताचो विन्दुशब्दोपादानविषयप्रतिपत्तये प्रयुज्यते तदापि कर्मप्रवचनीयसंज्ञो भवति ॥ उपपदविभक्तिरिति । कारकविभक्तिरच प्रथमा । सर्वेष्वेव वाक्ये ऽवरयभाव्यं क्रियया ततः स तथा तच्च विन्दोः प्रथमा स्नादित्वेन संबन्धो ऽन्तरङ्गः पञ्चानु तत्कारको ऽपिशब्देन (the last sentence is rather in-

correct in the E. I. H. Ms. 171, viz. सर्वेष्वे वाक्ये ऽवरयभाव्यं क्रिययाततः स तथा तच्च विन्दोः प्रथमं स्नादित्वेन संबन्धोत्तरं पञ्चानु तत्कारको ऽपि शब्देन sic). — To which may be added, to prevent a misunderstanding of the ellipsis **विन्दुः**, from the *Kāśikā*: **मावाविन्दुसोऽकमिद्व्यस्यार्थे ऽपिशब्दो वर्तते**. — It results from this quotation that, according to *Patanjali* and *Kaiyyāṭa* ^a the use of **अपि** in the given sense is restricted to sentences in which the word to be supplied stands in the *nominative*, no mention being made in the discussion of other cases or of an '&c.', ^b that the ellipsis is a word meaning 'a little', ^c that **अपि** is *Karmapr.* with regard to, i. e. governing, this ellipsis, but not the genitive (**सर्पिः** &c.) and ^d that the *nominative* of the word supplied (**विन्दुः**) results from the reason that the government required by the sentence overrules the claim of the *Karmapr.* But however ingenious this interpretation of what is, in truth, corresponding with the French 'du beurre' might be, it seems clear, that **अपि** cannot be considered, properly speaking, as a preposition governing a noun, but that it has in the alleged instances merely the emphatic sense or that of an expletive (see meaning 3. I.) and that *Pāṇini's* rule only intended what *Kaiyyāṭa* remarks in the beginning and the *Kāśikā* at the end of the gloss on it, viz. to prevent its having the power of changing the initial **स्** of a radical to **इ**; *Kāśikā*: **उपसर्गसंज्ञावाधनात्वं न भवति**. — Quite a different and apparently a more simple construction has been put upon this rule by the comm. on *Bhāṭik.* 8. 91., amongst whom *Jayamanjara* explains the half-verse '**परिशेषं न नामापि स्नापयिष्यति ते विभुः**' thus: (रामो) विभुः प्रभुः । ते परिशेषं नामापि संज्ञामपि न स्नापयिष्यति किमु देहम् । अपि पदार्थत्वादिना पदार्थे कर्मप्रवचनीयसंज्ञा । पदस्य देहस्याप्रयुज्यमानस्यार्थे ऽपिशब्दो वर्तते । उपसर्गवाधनत्वात्संज्ञाया उपसर्गात्सुनोतीत्वादिना (*Pāṇ.* VIII. 3. 65., and comp. *Vārtt.* 3.) बलं न भवति; in a similar manner *Vidyāvinoda*; *Kandarpachakravartin*, after having given an analogous interpretation, adds his opinion that **अपि** is in this instance an emphatic particle (comp. *संभावने* p. 192 a, l. 39) and *Puṇḍarikavidyāsāgara* that it implies there the sense of **च**; the *former*: **परिशेषमेव शिष्टं नामापि संज्ञामपि न स्नापयिष्यति किं पुनः शरीरम्** । अथ बलनिवेधार्थं परिरूपे कर्मप्रवचनीयसंज्ञा कृता । स्वमते ऽपेः सोऽकार्यसंभावनेत्वादिना संभावनापदार्थेः बलं निविष्टम्; the *latter*: संभावनानर्हामावेष्टपेक्षसर्वत्वनिवेधः श्रीपतिना कृतः । परिरेतदर्थं कर्मप्रवचनीयसंज्ञा कृता । देहेन समुच्चयेन चार्थे &c.; comp. also *Bharatas*: **अथापिशब्देन देहस्य समुच्चयात्** &c.; when पदार्थ accord. to *Jayam.* &c. is made to mean 'any ellipsis (suitable to the context)' and the sense of **अपि** would fall under 3. I. A.]

3. (as an *adverb* or *conjunction*) it implies emphasis, either by imparting greater power to one word or by producing a stronger junction or a stronger antithesis between several words or sentences; I. *by imparting greater power* ^A to one word in general, esp. to a *noun*; it is synonymous then with **एव** and placed in most instances after the word to which it refers, but sometimes also after a word depending on, or relating to, that to which it properly belongs, to effectuate, as it were, at the same time a stronger relation between both; e. g. **निष्ठुराक्षीकृतीश्वरात्तदपि** (i. e. वाक्या-

वर्ध) चिविधं वृत्तम्; or अनानुरागिण युतो ऽवसादः फलानुबन्धः सुधियात्मनो ऽपि; or मुक्तवचनोरन्तराभावात् तत्सिद्धिः (scil. ईश्वरस्य)। उभयवाच्यसत्करत्नम्; or न्वगतवो रत्नवरेरत्नभा मुक्ताः कपीनामपि नोपजयाः (where अपि increases the power of मुक्ताः, but produces at the same time in मुक्ताः कपीनाम्, by being placed after the latter the effect of a stronger junction, like that of a compound अपिमुक्ताः). — In the same manner as the positive power of a word, if it implies, e. g. excellence &c., is rendered more prominent by अपि, also the negative value of a word implying negation, diminution &c. becomes still more negative &c. by the same particle; thus मुकुर्तमपि means 'only a moment', and न मुकुर्तमपि 'not even a moment'; e. g. किं हि संशय-मापसे तस्मिन्निह मया तव। मुकुर्तमप्यवीवक्षा यन्नावेष्यसि रा-जवम्; or नाहमेन धनुष्याणि युयुत्सुं समुपस्थितम्। मुकुर्तमपि परयेयं प्रहरेयं न चाप्युत; for the same reason it imparts to numerals the notion of *totality* or greater unity, e. g. द्वा-वपि 'both two', पञ्चापि 'all five' &c. ^B. To verbs; when imparting greater emphasis to the verbal action it is ^a a particle of *interrogation*, although the verb would imply the same modality by itself alone, e. g. अपि भवान्ममस्य सु-पाणिं ह्यचमद्वापीत? or कुशं कीञ्चिको राज्ञः पर्यपृच्छत्सु-धार्मिकः। अपि ते संनताः सर्वे सामन्ता रिपवो जिताः?। ^b. a particle of *exclamation*; ^a in general, *he! ho there!* e. g. अपि विजहीहि वृडोपगूहणम्!; according to the *Gaṇaratnam*. it occurs combined with अपि, if the sentence is not com-pleted, e. g. अथपि साहसकारिणि! ^B. more especially it may impart to the *imperative* the notion of 'do as you please' (*Pāṇ.* in the sense of *अन्ववसर्ग*, the same as *कामकारक्रिया* or *क्रियाकारक्रिया* of the *Koshas*), but rather with the implied meaning of 'indifference' than with that of a 'kind permission'; e. g. (Sītā having told Rāvaṇa that her hus-band will entirely destroy him, continues: *Bhāṭik.* 8. 92.) अपि सुहृदि सेधासांख्यमुक्तं नराशन 'now do as you please: praise us (*comm.* say that I have spoken properly) or retain us: I have spoken the truth, man-eater!'; ^c to the *potential* or *conditional* (the natural value of which moods is uncertainty or insufficiency), it gives the notion of 'certainty' ('वाढम्') or of 'exaggerated capacity' (संभावने), then meaning *certainly!* indeed! e. g. अपि कुर्यात् or अप्यधीवीत 'indeed he will do it, certainly he will study'; or अपि द्रोणपाकं भुञ्जीत 'indeed he is capable to eat as much as a Drona full'; अपि सिञ्चेतु-सहस्रम् 'certainly he can water a thousand roots'; अपि साक्षात्प्रशिक्षास्त्वं कच्छेत्पिप्पुपुरोहितम् (Rāvaṇa) thou art in- deed capable of instructing the domestic priest of Indra (i. e. Vrihaspati) when he is in need'; अपि तव रिपुः सीतां प्रार्थयि-ष्यत (conditional) दुर्मतिः 'surely, because (Rāvaṇa) thy enemy is wicked, he desired for Sītā; (*comm.* उताप्योः समर्थयोरिति — *Pāṇ.* III. 3. 152. — । अथापि शब्दो वाढार्थः। लिङ्गि-त्मन्। तस्मिंलिङ्गिन्मिन्ने क्रियातिपत्ती (*comp. Pāṇ.* III. 3. 139.) सत्त्वा भूते निर्वर्तं नृकृ। तव वोताप्योरित्वनुवर्तते); or it in-creases the original value of the potential by adding to it the notion of *fear* or *anxiety* (शङ्कायाम्), implying then 'perhaps' ('शङ्कायाम्'); e. g. अपि चीरो भवेत् 'there is perhaps a thief'; or of 'hope' ('अपेक्षायाम्'), e. g. अपि कृत्वा वेदम् 'I hope I might master the Veda'; if the

potential is used in the sense of the imperative, it may add to it the notion of 'contempt' (नर्हा or निन्दा), e. g. 'अपि सुयानुवचम्' 'let him be so mean as to praise a Śūdra'; भिगवासां देवदत्तमपि सिञ्चेत्पिप्पु 'shame over the wretched Devadatta, let him go and water the onion'; अपि सिञ्चेः कृशानो त्वं दर्पं ममपि यो ऽभिः 'go (Rāvaṇa) and throw thy manhood into the fire, as thou art (base enough) to make love to me'; ^d when combined with the *present* tense, it may impart to it the notion of 'contempt' (नर्हा) and give it the value of any other tense, e. g. अपि तव भवानुवचं याचयति 'how wrong it is that thou makest a Śūdra perform a sacrifice!'; मन्त्रे वातु वदन्मन्त्रास्त्वं ता-नयनुमन्त्रसे 'fools sometimes tender advice; to those thou hast listened!'. ^c To *interrogatives* (whether pronouns or interrogative particles); such words (implying doubt or un-certainty) assume with अपि the notion of *indefiniteness*; thus किमपि means 'some one or some thing', कुत्रापि or क्त्रापि 'somewhere', कुतो ऽपि 'from somewhere, some-where', कदापि 'some time', कथमपि 'somehow', when अपि may also be added with increasing power to the in-terrogatives which have become indefinites by means of चित्, e. g. किंचिदपि, कदाचिदपि &c. in the same but a more emphatic sense as किमपि, कदापि &c. ^d. To *particles* or *adverbs*; combined with them it increases their original power; thus चापि, एवापि, तथापि च, अपि चैव, अपि तु (but on the contrary), अप्युत, अथैवम्, नापि (not even), अपि वा (more seldom नापि; e. g. in the *Jaimini Sūtra*: अपूर्वे नापि भावित्वात्; *Sābara*: वाचपीति विपर्ययेन प्रवृत्तो। अपि वेत्तव्यः), भूयो ऽपि, पुनरपि, अथवापि, अथापि, अथो अपि &c., have in most instances only the meaning of च, एव &c. but with greater emphasis. — अपि च occurs often for the purpose of connecting sentences and verses loosely connected, in the same sense as *अन्वय* (see s. v. *अन्व* 1. a.); अपि वाम in the beginning of sentences introduces an in-direct question and belongs therefore to 3. I. B. a., when नाम which is frequently the explanation of अपि in the com-mentaries, might be considered as the emphatic increase of the interrogative अपि; it means 'perhaps, possibly'; e. g. in the sentence ततः कपीनां संघाता हर्षाद्वाचवभूतये ... समावगमुः, the word वाचवभूतये is explained अपि नाम वाचवस्य संपत्सादिति समावगमुः; in the middle of sentences अपि नाम has the same but more emphatic bearing as अपि or नाम alone; e. g. इति स विना मानितया वद्रे भेम्ना वचो ऽपि नामानितया (*comm.* नाम संभावनायाम् चीरो ऽपि नलः &c.). — II. अपि implies emphasis by producing a stronger junction or a stronger antithesis between words or sentences; (when the junction or antithesis is effectuated al-ready by other conjunctions, the addition of अपि falls under the category of 3. I. D., but when used for this purpose alone it answers) ^a and also, moreover, besides; e. g. द-धान मेघवल्लीममाहाय परिचं अपि। नेदुर्दृष्टासुधासे ऽपि तद्वित्तं हवामुदाः; or विषयो ऽविषयो ऽप्यतिदूरदिहीनो-पादानाभ्यामिन्द्रियस्य; or चयम् (i. e. धारणाध्यानसमाधि-चयम्) अन्तरङ्गं पूर्वभ्यः। तदपि वहिरङ्गं निर्वीजस्य; or आ-मिचीचं दधि चीरे पुरोहारयं तथीयधम्। हविर्हयङ्गवीचं च वायुपन्नं राचसाः (where the whole sentence is connected

by means of अपि with a preceding one; comm. अपिशब्दः पूर्वेष्वप्या). In the compressed style of the Sūtra literature अपि is used in this sense frequently in an elliptic manner, to indicate the omission of a word or passage to be inferred from the context and the junction with which it is intended then to effectuate; e. g. in Pāṇini: ह्रन्स्वनेकमपि साक्षाद्भुम् । (Kāśikā: ह्रन्सि विषये । हि । ह्रस्वेन युक्तं तिङ्गुणं साक्षाद्भुम्नेकमपि नानुदात्तं भवति । एवमपि); or अगन्तव्यापि प्रज्ञाश्रानयोः । (Kāśikā: पदस्वेति वर्तते । स्वरितमिति च । अगन्तव्याप्यव्यवस्थापि पदस्य टेः स्वरितः सुते भवति प्रज्ञाश्राने च; or in the Sāṅkhya Prav. नानुश्राविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुष्पार्थत्वम् । (Vi-jñānabhikṣhu: अपिशब्देन न वृष्टान्तसिद्धिरिति प्रागुक्तदृष्टसमुच्चयः, where the word अपि connects elliptically the quoted Sūtra (1. 82) not with one immediately preceding but with the Sūtra 1. 2. — ^b Therefore, consequently; e. g. क्षरानुरे चेतसि मध्यजन्मा रराज लोलो ऽपि गुणापहार्यः रागः (comm. अत एव लोलसञ्चलः । अचिरस्थाप्यपि रराज). ^c But, on the contrary; e. g. जातो नार्यामनार्यायामार्यादार्यो भवेद्भुविः । जातो ऽप्यनार्यादार्यायामनार्य इति निश्चयः; or Bha-ratasena on Bhāṭik. 1. 18: श्रीलार्थे स्वरविति परे । स्वमते ऽपि &c. ^d Even, though, notwithstanding; e. g. प्राचक्षन्-दुदन्वन् राक्षसान्यतिवसत्; or दर्शनीयतमाः परमस्त्रीषु दिव्यास्तपि स्त्रियः । प्राप्तो व्यालतमाग्न्यस्तम्भुज्जम्भो ऽपि राक्षसान्; or मृदुभिरपि विभेदं पुष्पवाणीर्जलशिश्नैरेरपि मा-रुतेर्ददाह ... मदनः; or जलनिधिमममत् सलिलसमुद-धिर्महातरङ्गैर्भुवनभरवममप्यभिन्नवेक्षम्; or यस्यां वासयते सी-तां केवलं स रिपुः क्षरात् । न खरोचयतात्मानं चतुरो वृद्धि-मानपि (instead of चतुरो ऽपि वृ०); frequently used in this sense with the absolute locative; e. g. मध्यमविवेके ऽपि सति पुष्पे बाधितानामपि दुःखादीनां प्रारब्धवशात्प्रतिविम्बरूपेण पुष्पे ऽनुपृष्टा भोगो भवति. ^e In correlate sentences; अपि added to the correlate word of the second sentence or to both, the relative and the correlative in either sentence, produces a stronger reciprocity between both, than would exist if it were omitted; e. g. यद् तदपि (more emphatic than यद् — तद्): ये सूर्यमुपतिष्ठन्ते मन्त्रैः संध्याचयं दिवाः । रक्षोभिक्षापिताक्षे ऽपि सिद्धिं ध्यायन्ति ते ऽधुना; or यदा ... ततो ऽपि (more emphatic than यदा ... ततः), e. g. यदार्थं ब्राह्मणः प्रसंख्याने ऽप्यकुसीदसतो ऽपि न किं-चित्प्रार्थयते; or यथा एवमपि (more emphatic than यथा ... एवम्), e. g. अन्वयादिविभिन्नानां यथा सख्यमनी-प्यितम् । जैवीर्विरोधमप्येवं सार्धं पुष्पवानरैः; or यथापि तथापि (more emphatic than यथा ... तत्र), e. g. यथापि संभ-वस्तथापि प्रतिग्रहपापाबुद्ध्यदुःखारथकत्वम्; &c. &c. An anti-thesis of frequent occurrence is that of यद्यपि तथापि 'although nevertheless', e. g. प्रधानस्य स्वत एव सृष्टिर्यद्य-पि तथापि परार्थमन्यस्य भोगापवर्गाद्यम्; or गच्छानिलतिग्म-रमयः पततां यद्यपि संमता जवे । अचिरेण कृतार्थमागतं त-ममन्यन्ता तथाप्यतीव ते; an instance where the whole sen- tence is to be supplied and merely indicated by तथापि is the following: तथापि वक्तुं प्रसभं यतन्ते यद्यद्विधाः सिद्धिम-भीक्ष्वस्तवाम् । विसीमचेष्टं विहितावहासाः परैर्हि तत्तिह-मथैस्त्वमीभिः (comm. यद्यपि स्वमेवविधस्तथापि &c.); or दृष्टेन बोधेन च मन्त्रे चेत्यप्रकृतमात्मानमरेस्तथापि । रि-क्तस्य पूर्वैर्न वृथा विनाशः पूर्वस्य भङ्गे यज्जीवते तु 'if

thou considerest thyself superior to the enemy through strength and wealth, nevertheless (scil. that is wrong), for &c. (comm. तत्ताद्येवमपि न युक्तम् । अतो रिक्तञ्च &c.). — Correlate sentences the first of which contains अपि and the second a negation, answer our 'rather ... than'; e. g. इच्छन्वभीरुणं चवमात्मनो ऽपि न ज्ञातव्यमुक्तमुत्तमं सखीम्; or औष्ण्यं त्वजेकध्वनतो ऽपि भागुः शैत्यं निशाचामववा हि मांसुः । अनर्थमूखं भुवनावमानी मन्वे न मानं पिश्रिताग्निनाच; or अपि वाहं भुञ्जं दीप्तं प्रविश्रेयं ऊताशनम् । सुश्रेष्ठं राक्षवा-द्वत्वं पदापि पुष्टं न हि. —

4. (in composition with nouns, in a few instances) ^a Tatpur. ¹ *near to*; comp. अयिकश्च, अयिश्चर्वर. ² *Again, re-*; comp. अयिकश्च. (In Tatpur. where it is उपपद्, e. g. in अयिनत, it retains the meaning which it has as prefix to the radical.) ^b Bahuvr. ¹ *moreover, besides, also*; comp. अयिनस. ² *Similar, same*; comp. अयिन्नत. E. The etym. of a comm. on the Amarak. अ neg. and पि (from पि to go, kṛit aff. क्तिप्) is not only improbable, but grammatically impossible. See the Preface.

अपिक्व Tatpur. m. (-क्वः) (ved.) 'The place near the arm-pits; when applied to horses, the part near the shoulder where the saddle is put (= पर्याणदेशः). 'A proper name; m. pl. (-क्वाः) his descendants. E. अपि and क्व.

अपिकस्य Tatpur. n. (-**कस्य**) (ved.) A ligature or bandage for rejoining with the **कस्य** (which word seems to mean in this case, *shoulder*) scil. the head. This word occurs in the *Rigv.* I. 117. 22., where the mystic science given by Dadhyach to the Aświns as a reward for having replaced his head, when it was cut off, with a horse's head, is called or likened to, a bandage, because, as *Sāyana* interprets, it became the means by which the cut-off head was rejoined with the shoulder part. E. **अपि** and **कस्य**.

अपिकर्ण Tatpur. n. (-र्णम्) (ved.) The part near the ear;
अपिकर्णे 'near the ear'. E. अपि and कर्ण.

अपिचिति. See **आपिचिति.**

अपिमत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Come near, ap-
 proached. ² Gone into, inward. ³ Joined, copulated. E.
 गम् with अपि, kṛit aff. क्त.

अपिगीर्ष Tatpur. m. f. n. (-र्षः-र्षा-र्षम्) Praised. Comp.
 गृ with अभि. E. गृ with अपि, kṛit aff. क्त.

अपिगृह्य Tatpur. m. f. n. (-**ह्यः**:-**ह्या**-**ह्यम्**) (ved.) To be received, to be accepted; e. g. **अगृतं वै मत्तो वदति तस्मान्नापिगृह्यम्**. (The classical form for the same meaning is **अपिग्राह्य**.) Compare also **प्रतिगृह्य** and **प्रतिग्राह्य**. E. **अह्** with **अपि**, *kṛitya* aff. **क्वप्**.

अपिपाह्य Tatpur. m. f. n. (-**ह्यः-ह्या-ह्यम्**) The same as the preceding q. v. E. **यह** with **अपि**, *kṛitya* aff. **स्यत्**.

अपिच्छित Bahuvr. m. f. n. (-**अः-आ-अम्**) Free from sedi-
ment, clear; e. g. urine. **ए. अ** neg. and **पिच्छित**.

अपिषत् Tatpur. m. (-अः) The name or epithet of several divinities in the *Vājasaneyi-Saṁhitā*: ¹ of Prajāpati, when invoked at the third Sruvāhuti or ladle-oblation in the Vājapeya sacrifice, (explained then by *Mahidhara* as meaning 'born again and again'); ² of the month Jyeshtha (May-June), when invoked at the Nāmagrahahoma, which forms part of the **अपिषद्यज्ञ** q. v., (according to *Mahidhara* meaning

then liter. 'born in the water', on account of the water-sports which take place in that month); ² of one of the अनाधीश q. v. in the अन्नहोम q. v. (meaning perhaps then the same as 1.). E. ¹अन् with अपि, kṛit aff. इ; ²अपि, locat. of अप, and अ.

अपित् m. f. n. (-त्-त्-त्) I. Bahuvr. (ved.) Waterless (as a river; *Sāyaṇa*: = अवरहित). E. अ priv. and पित्.

II. Tatpur. (In the system of *Pāṇini*.) A grammatical element which has not the anubandha ए; e. g. सार्वधातुक-मपित् (scil. कृत); or सेह्यपिष. See पित्. E. अ neg. and पित्.

अपितु Tatpur. m. (-ता) Not a father; e. g. अच पितापिता भवति मातामाता &c. E. अ and पितु.

अपितुक m. f. n. (-क:-का-कम्) I. Tatpur. The same as अपित्य. E. अ neg. and पितुक.

II. Bahuvr. Having no father, fatherless. E. अ priv. and पितु, samās. aff. कप्.

अपित्य Tatpur. m. f. n. (-त्य:-त्या-त्यम्) Uninherited, not ancestral or paternal, acquired. E. अ neg. and पित्य.

अपित् n. (-त्तम्) (ved.) Portion, share. E. अपि, taddh. aff. ल्.

अपित्विन् m. f. n. (-त्वी-त्विनी-त्वि) Having a share, sharing in. E. अपित्व, taddh. aff. इनि.

अपिदासक Bahuvr. (?) m. (-कः) A proper name. Comp. आपिदासकायन. E. अपि-दास, samās. aff. कप् (?).

अपिधान Tatpur. (-नम्) ¹Covering, concealment. ² Any thing that covers, lit. and fig., as a lid of a dish, a cloud which hides the rain &c. Comp. पिधान. E. धा with अपि, kṛit aff. कृट्.

अपिधावत् m. f. n. (-वान्-वती-वत्) Having a cover, covered, concealed. (ved.) E. अपिधान, taddh. aff. मत्तुप्.

अपिधि Tatpur. m. (-धिः) (ved.) An offering given to satiety. (*Sāyaṇa*: पर्याप्तिपर्यन्तं दत्तः; the notion of covering, which is the literal one of the word, being probably applied in a metaphorical way to the disappearance of appetite. — The passage ग्रियो अपिधीर्वनिषीष्ट, *Rigv.* 1. 127. 7., is noticed by the *Prāśākhya* on account of अपिधीर् instead of अपिधीन् before वनिषीष्ट.) E. धा with अपि, kṛit aff. क्ति.

अपिनक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Clothed, accoutred, as with a dress or armour (comm. = परिहितवस्त्र, परिहितकवच). Also पिनक्ष. E. नक्ष् with अपि, kṛit aff. क्त.

अपिपास Bahuvr. m. f. n. (-स:-सा-सम्) Free from thirst or desire, lit. and fig. E. अ priv. and पिपास.

अपिप्राण Tatpur. m. f. n. (-ण:-णी-णम्) (ved.) Animating, instigating. E. अण् with प्र and अपि, kṛit aff. कृट्.

अपिवक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Connected with. E. वक्ष् with अपि, kṛit क्त.

अपिभाग Bahuvr. m. f. n. (-न:-ना-नम्) (ved.) Having a share in, sharing in. E. अपि and भाग.

अपिमेहत् Tatpur. m. f. n. (-न्-नी-त्) Making water on or towards. Comp. अभिमेहत्. E. मिह् with अपि, kṛit aff. शतृ.

अपियत् Tatpur. m. f. n. (-न्-यती-त्) (ved.) Coming near or towards, approaching. E. इ with अपि, kṛit aff. शतृ.

अपिराधय. A various reading of अपराधय q. v.

अपिसक m. (-कः) The proper name of a king of the Andhra or Andhrabhṛitya race, the son of Lambodara; (according to the *Vāyu*- and *Matsya Purāṇa*; other *Purāṇas* read this name Ivilaka, or Chivilika, or Vivilika). E. unknown.

अपिवावत्सा Bahuvr. f. (-त्सा) A less correct reading than अभिवावत्सा q. v.

अपिप्रत Bahuvr. m. (-तः) One who shares in the same religious acts (or according to *Sāyaṇa*, in the same food), scil. with the sacrificer, i. e. a relative, a man of the same family (or according to *Hariswdmin*, such relatives as hold and manage their inherited property jointly, not dividing it in severalty among themselves). E. अपि and प्रत.

अपिश्वर Tatpur. (ved.) 1. m. f. n. (-र:-रा-रम्) Near the night, connected with the time near the night.

2. m. (-रः) ¹The beginning of the night. (*Sāyaṇa*: रात्रीमुखम्; thus explained by him in the *Rigv.* verse स्त्री यद्वे पश्यः समासते समिधमपिश्वरे.) ²The end of the night (*Sāyaṇa*: अतराचकासः; thus explained by him in the *Rigv.* verse मम प्रपित्वे अपिश्वरे &c. where it is opposed to the time of sunrise, midday and evening.) The word occurs only in the locative sing. but is probably a masc. like the Tatpur. पूर्वराच, मध्वराच &c. with the ellipsis of कास. E. अपि and श्वरी, probably with samās. aff. कृच्.

अपिश्वर Tatpur. m. (-रः) The name of the chief of a renowned family, (the अपिश्वराः or descendants of Apisāla) and the father of the Rishi आपिश्वरि (Kāsikā: अपिश्वर-आपत्वमापिश्वरिराचार्यः). Comp. also आपिश्वर and आपिश्वरीय. E. अ neg. and पिश्वर (according to the *Gāṇaratnamahodadhi*: पिश्वरीकुलादिकसप्तप्रत्यये पिश्वरः। न पिश्वरीऽपिश्वरः कुलप्रधानम्).

अपिश्वरि m. (-रिः) A proper name, the same as आपिश्वरि q. v. (*Viśva*: अपिश्वरिर्मुनेर्भेदे भवेदापिश्वरिखवा). E. आपिश्वरि with the first syllable shortened.

अपिमुन Tatpur. m. f. n. (-न:-ना-नम्) Not mean, upright, honest &c. (see the meanings of पिमुन). The abstract noun derived from it, is आपिमुन्; comp. also अपिमुन. E. अ neg. and पिमुन.

अपिहित Tatpur. m. f. n. (-त:-ता-तम्) Covered, concealed; lit. and figur.; e. g. वासेनापहिता रात्री नोत्तरं किंचिद्-ब्रवीत् 'the queen covered with, i. e. overpowered by, tears did not give any reply'. Also पिहित. E. धा with अपि, kṛit aff. क्त.

अपीच m. f. n. (-च:-चा-चम्) ¹(ved.) Concealed, hidden, secret. ²Very beautiful. See अपीच. E. अचच्, taddh. aff. यत्; (another etym. which is also given by *Sāyaṇa*, viz. चि with अप, un. aff. चक् is without probability; for similar formations comp. प्रतीच, चनूच).

अपीचदर्शन Bahuvr. See अपीचदर्शन.

अपीवृ Tatpur. m. f. n. (-वृ:-वृ-वृ) (ved.) Urging on, impelling; an epithet of Dawn and Night. The word is noticed in the *Rigv.* *Prāśākhya* on account of the lengthening of the middle syllable. E. वृ with अपि (becoming अपी v. s. v. अपि 1. 1.), kṛit aff. क्तिप्.

अपीडन Tatpur. n. (-नम्) Gentleness, kindness, giving no pain to any one. Compare the following. E. अ neg. and पीडन.

अपीडा Tatpur. f. (-डा) The same as the preceding; e. g. in the *Anuśās. Parvan*: अपीडया च भूतानां धर्मस्वाहिसया तथा।

पाचं विद्यान्तु तत्त्वेन यक्षी दत्तं न संतपेत्. E. अ neg. and पीडा.

अपीत् m. f. n. (-त:-ता-तम्) I. 1. Tatpur. Not drunk,

not swallowed by drinking. See पीतापीत. E. च neg. and पीत.

2. Bahuvr. Having no drink. E. च priv. and पीत.

II. Tatpur. The same as अपिगत, e. g. 'gone into'; e. g. *Sāṅkara* on the *Vedānta Sūtra*: स्वाप्यसंपादोः०; स्वाप्यः सुपुत्रम् । स्वमपीतो भवति &c. E. इ with अपि, kṛit aff. त्त. अपीतक Bahuvr. m. (-कः) The name of one of the kings of the Andhrabhṛitya dynasty; (in one of the lists; comp. *Lassen's Ind. Alterth.* vol. II. p. 934 and App. II. 2, note 16). E. च and पीत, samās. aff. कप्.

अपीति Tatpur. f. (-तिः) ¹ Hostile encounter, battle; used so in the *Rīgve.*: पुरा यत्सूरसमसो अपीतिसमद्विषः फलिनं हेतिसम् (Sāyana: = संघामात). ² Union, junction, used in this sense in the *Māṇḍūkya Upanishad*, when the म् of the word जोम् is spoken of allegorically, as combining with the च and च. ³ Copulation; in this sense occurring in an allegorical description of the *Śatapathabr.* when thumbs and fingers, ears and eye-brows, lips and nose, teeth and tongue &c. are likened to man and wife. ⁴ Final liberation; in the *Vedānta Sūtra*: तदापीति: संसारव्यपदेशात्; *Sāṅkara*: तत्तेज आदिभूतसुखं ओषादिकराश्रयभूतमापीतिरा संसार-मोक्षात्म्यगङ्गानिमित्तादवतिष्ठते. ⁵ Destruction or end of the Universe; in the *Vedānta Sūtra*: अपीती तद्वत्प्रसङ्गादसम-ञ्जसम्; *Sāṅkara*: यदि स्त्रीकसावयवत्वाचेतनत्परिच्छिन्ना-मुष्मादिधर्मकं कार्यं ब्रह्मकारणकमभुपनश्येत् तदापीती प्रकये प्रति संयुज्यमानं कार्यं &c.; *Anūpandrāy.*: अननुपादानं ब्रह्म-समञ्जसम् । यथा निम्ययोगादुग्यं तित्तं तददपीती प्रकये स्वकीयजननीनात्तज्जाद्यादिप्रसङ्गात्. [The three first meanings are applications of the liter. meaning 'going towards, approaching'; the two latter of the meaning 'going into' scil. of the world into Brahman, or perhaps also of the first viz. joining Brahman.] E. इ with अपि, kṛit aff. क्तिन्.

अपीनस Bahuvr. m. (-सः) (In Medicine.) A cold; considered by *Suśruta* as a disease of the nose, and defined 'as a disorder produced by a derangement of air and phlegm, when the nose is obstructed, painful, very hot and wet (dirty) and the patient can neither smell nor taste, nor has an appetite, the other symptoms being the same as those of catarrh (प्रतिरवाय)'. Also पीनस. E. अपि (become अपी) and नस्, ādeśa of नासिका, samās. aff. कच्; (it is difficult to imagine what *Bhānuḍikshita* might have thought, when he invented the following E. of पीनसः पि-न and स, from सो or से, kṛit aff. क; पीनं स्मृति सायति वा । यो ऽनाकर्मणि वै चये वा । जातो ऽनुपेति — *Pāṇi.* III. 2. 3. — कः).

अपीयूषा Tatpur. (?) f. (-चा) The name of a tree, the same as पीयूष. Also पीयूषा. E. unknown.

अपीव्य Tatpur. (?) m. f. n. (-व्यः-व्या-व्यम्) Very beautiful. See the following. E. ?

अपीव्यदर्शन Bahuvr. m. f. n. (-नः-ना-नम्) Of very beautiful appearance. In the two verses of the *Bhāgav. Purāṇa* (1. 12. 8.): ददर्श पुण्यं । अङ्गुष्ठमाचममसं स्फुरत्पुण्ड्रमीक्षि-नम् । अपीव्यदर्शनं रयामं तद्विदाससमञ्जतम् (comm. अपी० = अतिसुन्दरं दृश्यत इति दर्शनं रूपं यस्मै तम्), and (3. 28. 17.) अपीव्यदर्शनं श्रद्धासर्वलोकनमस्कृतम् &c. (epithets of Viṣṇu; comm. अपी० = अतिसुन्दरं भक्तिविषयं दर्शनं यस्मै), the Bombay edition reads in the text as well as in the

comm. अपीव्यदर्शनं; but the scrupulous care which distinguishes *Bournouf's* edition of this *Purāṇa* leaves no doubt that his reading अपीव्य० has been adopted on account of better evidence; it is supported, too, by the quotation of the latter verse, in the valuable dictionary of *Raddhākānta-deva.* E. अपीव्य and दर्शन.

अपुंस् Tatpur. m. (-पुमान्) Neither male nor female, a eunuch. Comp. नपुंसक. E. च neg. and पुंस्.

अपुंस्त्रा Bahuvr. f. (-स्त्रा) A woman who has no husband; e. g. in the *Bhāitik.*: प्रपीतमधुका (v. l. चापीतमधुका) भुङ्क्ते: सुदिवेवारविन्दिनी । सत्परिमलसङ्गीका नापुंस्त्रासीति मे मतिः (*Jayamangala*: अपुंस्त्रा = अविद्यमानभर्तृका). E. च priv. and पुंस्, samās. aff. कप्.

अपुंस्त्व n. (-त्वम्) The condition of one who is neither male nor female, of a eunuch. E. अपुंस्, taddh. aff. त्व.

अपुच्छ Bahuvr. 1. m. f. n. (-च्छः-च्छा-च्छम्) Tailless.

2. f. (-च्छा) The name of a tree (*Dalbergia sisu*); comp. शिंशपा. E. च priv. and पुच्छ.

अपुच्छ Tatpur. 1. m. f. n. (-च्छः-च्छा-च्छम्) ¹ Impure, bad; e. g. in the *Bhāgav. Pur.*: अद्वयसिद्धीस्त्रयवर्त्मसु चतुर्वर्गभिर्भ-विताकारात्मा । अपुच्छवृक्षाञ्जयति &c. (comm. चेष्टां क्षायापि पापहेतुः । ते ऽपुच्छवृक्षाः). ² Vicious, wicked; e. g. in the *Yoga Sūtra*: मीचीकस्यामुदितोपेक्षायां सुखदुःखपुष्पापुष्पविषयाणां भावनातश्चित्तप्रसादनम् (one comm. अपु० = अपुच्छवत्; an- other = अपुच्छशील).

2. n. (-च्छम्) Impurity; e. g. *Mitāksh.*: अप्रकाशितात्मनो अभिचारात्पुष्पाकारसंभोगसंख्यादपुच्छं तस्मिन् रजोदर्शने मुक्तिः. ³ Viciousness, sin. E. च neg. and पुच्छ.

अपुच्छवत् m. f. n. (-वान्-वती-वत्) Vicious, wicked. Comp.

अपुच्छ 1. 2. E. अपुच्छ, taddh. aff. मनुप्.

अपुच्छशील Bahuvr. m. f. n. (-शः-शा-शम्) The same as अपुच्छ 1. 2. E. अपुच्छ and शील.

अपुत्र I. Tatpur. m. (-त्रः) One who is not a son. E. च neg. and पुत्र.

II. Bahuvr. m. f. (-त्रः-त्रा) Sonless; one who has either had no son or lost his (her) son or sons (अपुत्रो ऽजातपुत्रो मृत-पुत्रो वा) and is legally held to adopt one (*Atri*: अपुत्रेव कर्तव्यः पुत्रप्रतिनिधिः सदा । पिच्छोदकक्रियाहेतोर्यस्यात्सत्ता-त्मयत्नतः). *Manu* uses the term also impliedly of a man who has no son by a woman of the three first classes, although he may have a son by a Śūdrā woman, as re- sults from this verse: यद्यपि स्त्रासु सत्युपो यद्यपुत्रो ऽपि वा भवेत् । नाधिकं दशमाहसाङ्कुरापुत्राय धर्मतः (and *Vri- haspati* employs in a similar manner the term अनपत्य, viz. अनपत्यस्य मुमुक्षुर्गुणवाङ्मूढयोनिः । जमेतावीचनं श्रेष्ठं सपि-च्छाः समवाप्तुः); when *Jīmūtavāhana* moreover observes that the son of a Śūdrā in this verse applies to the legiti- mate son, the Pārasava (q. v.) being the son of a Brāhmana by a Śūdrā not wedded to him (यच्चाह मनुः । यं ब्राह्मणसु मूढायां &c. *Manu* 9. 178. । तदपरिशीतमूढासुताभिप्रायम्; contrary to *Kullūka* who defines him as परिशीतायामेव मूढायां ब्राह्मणः कामाच्च पुत्रं जनयेत् &c.). — A wife who has no son must be approached for the sake of getting one by her brother-in-law or by one of her relatives of the Sapiṇḍa class. — Although *Likhita* places a man who has no son in the same category with an impious man, a usurer

and a Śūdra, when he inflicts a fast of three days on any one who eats the food of such a person (भुक्ता वार्धुषिक-स्नातमव्रतस्नातस्य च । मूद्रस्य च तथा भुक्ता पिराणं स्नाद-भोजनम्), the present edition of Pāṇini gives अपुत्र in a Gaṇa (to VIII. 1. 67.) as a *honorific* term when it is the first part of a Karmadh. (the latter part of such a compound being anudatta); but on the other hand, as अपुत्र is one of the thirty-four nativities from the knowledge of which Śākyamuni derives a special name (comp. चतुस्त्रिंशज्जात-कस्य), it would seem that the word in this sense belongs rather to the Buddhistic than to the Brāhmanic literature; compare e. g. the Pāli word aputtakasetthi, in *Fansböll's Dhammapadam* p. 415. The *Kāśikā* does not mention अपुत्र in the Gaṇa alluded to. E. अप priv. and पुत्र.

अपुत्रक Bahuvr. m. f. n. (-कः-त्रिका-त्रिकम्) Sonless; the same as अपुत्र II. For the Tatpur. अपुत्रिका which is of a different Etym. see s. v. E. अप priv. and पुत्र, samās. aff. कप्. अपुत्रता f. (-ता) Sonlessness, e. g. न ह व चक्ष्मापुत्रताये का च न शङ्का भवति. E. अपुत्र, taddh. aff. तल्.

अपुत्रपीत्र Bahuvr. m. f. (-चः-त्रा) Without either a son or a son of a son (the latter in contradistinction from a son of a daughter); e. g. अपुत्रपीत्रे संताने (v. l. संसारे) दौहित्रा धनमाप्नुयुः. E. अप priv. and पुत्र-पीत्र (Dvandwa).

अपुत्रयोषित् Karmadh. f. (-त्) A wife who has borne no son; e. g. अपुत्रयोषितस्त्रिषां (scil. अन्धपङ्कटादीनां) भर्तव्याः साधु-वृत्तयः. E. अपुत्र and योषित्.

अपुत्रिका I. Tatpur. f. (-का) A daughter who is not पुत्रिका i. e. who is not appointed by her father, on failure of a son, to raise up male issue for him, for the purpose of performing his obsequies; e. g. पुत्रिकौरसयोः समी धनाधिकारः । अपुत्रिकायास्तुहायाः पुत्रादिन्यूनोपकारकस्तपुत्रद्वारेणोपकारकत्वम्. (Not to be confounded with the Bahuvr. अपुत्रिका, fem. of अपुत्रक q. v.) E. अप neg. and पुत्रिका.

II. Bahuvr. m. (-कः) A father who has left no daughter appointed by him to be a पुत्रिका q. v. — *Jimūtavāhana* explains in a verse of *Devala* which treats of the succession of daughters when the father leaves no widow: कन्याभ्यश्च पितुर्द्रव्यादेयं वैवाहिकं वसु । अपुत्रिकस्य कन्या स्वा धर्मजा पुत्रवद्ववेत्, the word पुत्रिका as *implying* the meaning 'son': पुत्रिकापदे पुत्रोपलक्षणम् when the verse would have to be rendered: 'to unmarried daughters a nuptial portion must be given out of the estate of the father; of a father who has no पुत्रिका in the place of a son, his own daughter (i. e. one of the same caste) lawfully begotten must be considered like a son (i. e. be entitled to the inheritance); the same sense is conveyed by *Parāśara's* words: अपुत्रस्य मृतस्य कुमारी रिक्त्वं गृह्णीयात् (*Dāyabh.* p. 271, *Dāyakramas.* p. 4, *Vīramitrod.* p. 204a. with the v. l. अपुत्रमृतस्य), and by the quotation of the *Dāyakramas.* p. 4: अपुत्रस्य च स्वा कन्या धर्मजा पुत्रवद्वरेत् (which seems to have been the reading of *Colebrooke* when he translates in his Digest vol. III. p. 491. cccxxx: 'and his own daughter shall take &c.'. But the more precise bearing of *Devala's* clause is conveyed by a verse of *Vrihaspati* which is to the same effect, viz. स-दृशी सदृशेनोडा साध्वी मुमुक्षुषे रता । कृताकृता वापुत्रस्य पितुर्धनहारी तु सा (*Dāyabh.* p. 273, *Dāyakramas.* p. 4, *Vira-*

mitr. p. 204b, *Colebr. Dig.* III. p. 186. ccxxiv. 2.); for he introduces there the terms कृता and चकृता which apply only to a पुत्रिका either appointed by a plain declaration or by an implied intention (*Manu* 9. 138., *Dig.* III. 164. ccvii) and the author of the *Smṛitichandrikā* (accord. to the *Vīramitrod.* p. 205 a.) infers from this verse that the पुत्रिका, whether कृता or चकृता, precedes in succession the wife of the deceased, who herself precedes the daughter qualified by the four epithets सदृशी रता, viz. सदृशी सदृशेनोडिति प्राक्यठितं वृहस्पतिवचनं स्मृतिचन्द्रिकाकार इत्वं वाच्यम् । अत्रात्रानि चत्वारि विशेषणानि पत्न्या ऊर्ध्वमर्थयाहिषीदुहितुविषयाणि । ततः प्राग्धनयाहिषीदुहितुविशेषणे द्वे अवशिष्टे । कृताकृता वे-त्तव्यं पुत्रिकेति विशेषाध्याहारः । इतरच्च दुहितेति विशेषा-ध्याहारः । वाशब्दश्च अवस्थितविकल्पार्थः । एवं चायमर्थः । श्रीरसपुत्रविहीनस्य पितुर्धनं द्विविधापि पुत्रिका पत्न्याः पूर्वं गृह्णीयात् । सवर्णादिविशेषणोपेता तु दुहिता तत ऊर्ध्वमिति. Now as the regular line of succession is in the first rank a son, then on failure of him the widow, and on failure of her the daughter &c. (comp. *Dig.* III. p. 489. ccccxvii) and as a पुत्रिका is equal in right to a son (*Kullūka* on *Manu* 9. 130. and comp. 9. 12.), the word अपुत्रिकस्य of *Devala*, it is true, coincides in legal value with the word अपुत्रस्य of *Parāśara* &c., but on the other hand it is clear that the former is a more precise expression than the latter, since an अपुत्रिक will always be an अपुत्र, but an अपुत्र may not be an अपुत्रिक. (The Pandit who has supplied the notes to *Colebrooke's* Digest denies the necessity of the former part of this inference (vol. III. p. 188), for a father may, in his opinion, appoint his daughter even if he has a son, yet his argument is not founded on the law-authorities, but on a precedent mentioned in the *Bhāgav. Pur.* (4. 1. 2.) where *Manu* appoints his daughter Ākūti as पुत्रिका, when giving her in marriage to Ruchi, although she had brothers.) *Jimūtavāhana's* gloss is therefore not to be rendered 'पुत्रिका means', but 'पुत्रिका implies the meaning son', when the concordance between the quoted authorities becomes complete. As *Colebrooke* has probably translated the reading अपुत्रस्य च स्वा कन्या &c., mentioned before, he has no remark on the difficulty conveyed by the reading अपुत्रिकस्य (but comp. vol. III. p. 493. l. 38 ff.). — [A conjecture has been proposed to read अपुत्रकस्य instead of the latter word; but as it is advanced without any argument whatever, and is in the teeth of *Jimūtavāhana's* gloss which is misunderstood in rendering अपुत्रिक 'sonless', it seems merely to proceed from a gratuitous trifling with the text.] E. अप priv. and पुत्रिका.

अपुनर् Tatpur. ind. Not again. (The word is noticed by the *Rīgr. Prātiś.* for its original र् in the combination अपुनश्-कारः.) E. अप neg. and पुनर्.

अपुनरादान Tatpur. n. (-नम्) Not taking back again, as a gift. E. अप neg. and पुनरादान.

अपुनरावृत्ति Tatpur. f. (-त्तिः) Exemption of the soul from further transmigration, final beatitude. Comp. the following. E. अप neg. and पुनरावृत्ति, or अपुनर् and आवृत्ति.

अपुनर्भव Tatpur. 1. m. (-वः) ¹ Not occurring again; as diseases. ² The same as अपुनरावृत्ति and comp. the following.

2. f. (-वा) The name of a river, in the *Kali Purāṇa*.
E. अ neg. and पुनर्-भव, or अपुनर् and भव.
- अपुनर्भाव Tatpur. m. (-वः) The same as अपुनरावृत्ति. E. अ
neg. and पुनर्भाव, or अपुनर् and भाव.
- अपुराण Tatpur. m. f. n. (-वः-वा-यम्) Not old, modern,
new. E. अ neg. and पुराण.
- अपुरातन Tatpur. m. f. n. (-नः-ना-यम्) Not old, modern,
new. E. अ neg. and पुरातन.
- अपुरवार्य Tatpur. m. (-र्षः) ¹(In the *Mīmāṃsā* philosophy.)
A religious act which is not performed on account of the
gratification of the sacrificer, but because it is essential to
the sacrifice itself; see कर्त्तव्य. ²(In the *Sāṅkhya* philos.)
Not the chief object of the Soul; occurring in the *Sūtras*
in its abstract deriv. अपुरवार्यत्व; e. g. अपुरवार्यत्वमुभयथा
'in neither way is (nihilism) the chief end of the Soul'; or
नानुश्रविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुरवार्यत्वम्
'the accomplishment thereof (i. e. of liberation) does not
arise, moreover, from scriptural means, for since trans-
migration is connected with the result (of religious acts,
the performance of such acts) is not the chief object of the
Soul'; or सुखसाभाभावादपुरवार्यत्वमिति चेन्न द्विविधात् 'if
you reason that, since there is no such a thing as obtain-
ing happiness, (final liberation as the absence of pain) is not
the chief object of the Soul, you are wrong, for its object
is twofold (viz. obtaining happiness and not having pain)'.
E. अ neg. and पुरवार्य.
- अपुरी-नुवाकक Bahuvr. m. f. n. (-कः-कवा or किका-ककम्)
Without a पुरी-नुवाका q. v., as a प्रयाज. E. अ priv. and
पुरी-नुवाका, samās. aff. कप्.
- अपुरीरक्त Bahuvr. m. f. n. (-क्तः-क्ता-कम्) Without a पुरीरक्त
q. v., as a यह. E. अ priv. and पुरीरक्त, samās. aff. कप्.
- अपुष्कल Tatpur. 1. m. f. n. (-लः-ला-यम्) Mean, low.
2. n. (-लम्) A mean or low act. E. अ neg. and पुष्कल.
- अपुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Not nourished, not fat,
lean. ²(In Rhetoric.) Irrelevant, unassisting (as a word);
irrelevancy is one of the 22 अर्थदोष q. v.; in the sentence
e. g. 'वलोक्य वितति खोत्रि विधुं मुञ्च ह्यं प्रिये', the word
वितति is अपुष्ट, since the expansion of the sky is there ir-
relevant for causing the cessation of anger. ³Not loud, not
violent; as crying. ⁴(In Music.) Tenour (?); one of the
five modifications of breath in its passage from the navel
upwards, according to the native theory, which is thus ex-
pressed in the *Sāṅgītadarpaṇa*: ब्रह्मयन्त्रिखितं प्राणं स प्रेर-
यति पावकः । पावकप्रेरितः सो ऽव क्रमादूर्ध्वपथे चरन् । अ-
तिसूक्ष्मं ध्वनिं नाभी इदि सूक्ष्मं गले पुनः । पुष्टं शिर्विं त्वपुष्टं च
कृत्स्नं वदने तथा । आविर्भावयत्वेन पञ्चधा कीर्तते नुधिः ।
कथं कण्ठस्थितः पुष्टः स्नादपुष्टः शिरःस्थितः । उच्यते तत्र शि-
रसि संचार्यारोहिवर्णयोः । संभूतिर्न भवेत्स्नादपुष्टः शिरसि
स्थितः । नकारं प्राणनामानं हकारमनलं विदुः । जातः प्राणा-
भिसंयोगात्तेन नादो ऽभिधीयते. E. अ neg. and पुष्ट.
- अपुष्टल n. (-लम्) ¹Leanness. ²Lowness (of a sound). ³(In
Rhetoric.) Irrelevancy (of a word); an अर्थदोष q. v.; see
the preceding. E. अपुष्ट, taddh. aff. ल.
- अपुष्प Bahuvr. 1. m. f. n. (-ष्पः-ष्पा-यम्) Not flowering.
2. m. (-ष्पः) The glomerous fig-tree (*Ficus glomerata*).
E. अ priv. and पुष्प.

- अपुष्पफल Bahuvr. 1. m. f. n. (-लः-ला-यम्) Bearing fruits
without flowering (visibly).
2. m. (-लः) ¹The glomerous fig-tree (*Ficus glomerata*).
²The Jack-tree (*Artocarpus integrifolia*). E. अपुष्प and
फल.
- अपुष्पफलद Tatpur. 1. m. f. n. (-दः-दा-यम्) The same as
the preceding.
2. m. (-दः) The Jack-tree (*Artocarpus integrifolia*).
Probably also the same as अपुष्पफल 2. 1. E. अपुष्प and फलद.
- अपुष्पफलसम्बन्ध Bahuvr. 1. m. f. n. (-न्धः-न्धा-यम्) Bearing
fruits without flowering (visibly).
2. m. (-न्धः) The glomerous fig-tree (*Ficus glomerata*).
Probably also the same as अपुष्पफल 2. 2. E. अपुष्प and
फल-सम्बन्ध.
- अपुस्त n. (-पुः) (ved.) Shape, form. Comp. अपुस्त. E. See the Preface.
- अपुत्रक Tatpur. m. f. n. (-कः-त्रिका-यकम्) Irreverent, ir-
religious. E. अ neg. and पुत्रक.
- अपुत्रा Tatpur. f. (-त्रा) Irreverence, disrespect. E. अ neg. and पुत्रा.
- अपूजित Tatpur. m. f. n. (-तः-ता-यम्) Not revered or
worshipped, disregarded. E. अ neg. and पूजित.
- अपूत Tatpur. m. f. n. (-तः-ता-यम्) Impure; also said of a
man who has not had performed for him the purificatory rites
(see संस्कार), especially one who has not received the in-
vestiture with the sacred thread within the necessary time
and thus has become an outcaste. E. अ neg. and पूत.
- अपूप Tatpur. (?) m. (-पः) ¹A cake of flour, meal &c.; comp.
यवापूप, गुडापूप, तिलापूप, त्रीह्यपूप; (it is not an अन्नवि-
कार q. v. according to the best authorities; but it would
seem to be one, if the definition of a medical dictionary is
correct: 'a kind of light, rich and sweet cake'); used also
of the पुरीडाश, e. g. in the *Rīg* or *Vājas*. verse: यस्मै
अथ कृत्स्नयज्ञशोचे ऽपूपं देव घृतवन्तमग्ने; or in the *Mīmāṃsā*
Sūtra: अक्रिया वापूपहेतुत्वात्; comp. also अपूपवत्. ²Wheat
(according to a medical dictionary, a large kind of wheat).
Also पूप. E. Probably a contraction of अपवाप (वप् with
अप्, kṛit aff. अच्); the native comm. propose various im-
probable etym. which are thus exhibited in the *Śabdamaṅgala*-
mahārīva: पूष् पवने । अस्मात्संपदादित्वात्किप् (Pāṇ. III.
3. 108. v. 9.) पवने पूः । न पूः अपूः । अपूपपदात्पानार्थाद् अ-
वाधाद्वा पाधातोरातो ऽनुपसर्ग इति कः (Pāṇ. III. 2. 3.) आ-
तो लोप इति (Pāṇ. VI. 4. 64.) आकारलोपः । अपूर्वं पाति पि-
बति वेत्तपूपः । यद्वा । पूषी विशरखे अस्मादाज्जकात्यः । (comp.
Uṇādis. 3. 23 ff.) लोपो लोर्वलोति (Pāṇ. VI. 1. 66.) यलोपः ।
न पूष्यत इति वियहः (these are the proposals of *Bhānuḍ*.) ।
मुकुटसु । उक्तधातोर्नोपादयति पप्रत्ययमाह । तदपाशिनी-
यम् । अथवा । टुवप चीवसंताने । अप्रशब्दोपपदादस्माद्भञ्ज-
कः । यवादित्वादित्वापीति (Pāṇ. VI. 1. 15.) संप्रसारणम् ।
अन्वेषामपीति (Pāṇ. VI. 3. 137.) दीर्घः । आप उच्यते ऽचेति
वियहः (when the word would be a Bahuvr. of अप् and
ऊप् instead of उप; but even if such an उप existed, the
word would then not be अपूप, but अूप).
- अपूपमय 1. m. (-यः) Much cake, plenty of cake.
2. m. f. n. (-यः-यी-यम्) Principally consisting of,
having or containing much, cake. [Both meanings result
from the different interpretation of the commentators on
Pāṇ. V. 4. 21; in the first meaning the gender must be that

of अपूर्व. *Praudhamanor.*: प्रचमानात्मकते बोधे प्रत्ययः । स्वाधिकत्वात्प्रकृतितो लिङ्गम्; but *Bhattojid.*'s opinion is at the same time, that with this first interpretation of the affix the word तत् in the *Sūtra* of *Pāṇini* becomes meaningless: 'अस्मिन्पक्षे तद्वदर्थं वर्धम्', and he gets somewhat out of temper when he speaks of an interpretation like that of the *Kāśikā* which tries to make it plausible: (*Kāśikā*: तदिति प्रथमा समर्थविभक्तिः । प्राचुर्येण प्रसृतं प्रकृतम् । तदिति प्रथमा समर्थात्मकतोपाधिके ऽर्थे वर्तमानात्स्वार्थे मयदप्रत्ययो भवति) viz. यत् प्राचोक्तं तदिति प्रथमा समर्थात्प्राचुर्येण प्रसृतमनेत्वर्थे मयद आदिति । यच्च आचक्षुः । प्राचुर्येणैवादिप्रत्ययार्थविशेषणमिति । तत्रेदं वक्तव्यम् । वाच्यार्थत्वाग्राह्यता । अधिकरणस्य क्रियासाक्षात्कृत्येन तद्व्याहारे गौरवं चेति मूले दोषः । टीकायां तु प्रकृत्यर्थे ऽतिवक्तव्ये प्रत्ययार्थे ऽलुक्तिः । रभसकृता चाकरविषया चेत्वासां तावत्.] E. अपूर्व, taddh. aff. मयद.

अपूपवत् m. f. n. (-वान्-वती-वत्) Having cakes or पुरोडाश, accompanied with (an offering of) cakes or पुरोडाश, as Soma. See अपूप. E. अपूप, taddh. aff. मतुप्.

अपूपापिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered with cakes. E. अपूप and अपिहित.

अपूपीय m. f. n. (-यः-या-यम्) ¹ Good for cakes. ² Intended to become a cake. ³ Sufficient to become or to make of, a cake. ⁴ Fit for a cake to be put in. Comp. the following. E. अपूप, taddh. aff. ह्.

अपूप 1. m. f. n. (-षः-षा-षम्) The same as the preceding. 2. n. (-षम्) Wheat-meal. E. अपूप, taddh. aff. घत्.

अपूरणी Tatpur. f. (-नी) The silk cotton tree (*Bombax heptaphyllum*). E. अपूप compar. or explet. and पूरणी. (A ludicrous and ungrammatical explanation which is given of this word, viz. 'not fit for the woof', is simply refuted by the circumstance that पूरणी means the same as अपूरणी; the first part of the comp. is the explet. or compar. अपूप which occurs in अपटी, अगिष्णु, अनेहमूक, अकुप्य and several other compounds.)

अपूरय Babuvr. m. f. n. (-यः-या-यम्) ¹ Unpeopled, lonely, desert. ² Without a maker or creator, without a soul. E. अपूप priv. and पूरय.

अपूरयन्न Tatpur. m. (-न्नः) Not hurting men (viz. those who are fit to perform a sacrifice), a vaidik epithet of Indra. E. अपूप neg. and पूरय-न्न.

अपूर्व Tatpur. 1. m. f. n. (-र्वः-र्वा-र्वम्) Not full, incomplete. 2. n. (-र्वम्) An incomplete quantity, a fraction. E. अपूप neg. and पूर्व.

अपूर्वकाल I. Tatpur. m. (-कः) Incomplete time.

II. Babuvr. m. f. n. (-वः-वा-वम्) Premature. E. अपूर्व and काल.

अपूर्वकालज Tatpur. m. f. n. (-जः-जा-जम्) Born before the proper time, abortive. E. अपूर्वकाल and ज.

अपूर्वता f. (-ता) or अपूर्वत्व n. (-त्वम्) Incompleteness. E. अपूर्व, taddh. aff. तल् or त्व.

I. अपूर्व 1. Babuvr. 1. m. f. n. (-र्वः-र्वा-र्वम्) ¹ Not preceded by (scil. any thing), as ब्रह्मन् n., e. g. तदित्पूर्वज्ञापूर्वमनपरमनन्तरमवाह्यम्; (comp. also अपूर्वता ⁴); or as मनस्, it being the first of the organs (इन्द्रिय), in the *Vājasan.* verse: यदपूर्वं यच्चमन्तः प्रजानां तस्मै मनः शिवसंक्षयमसु; or as a word (not pre-

ceded by any other word), e. g. in *Pāṇini's Sūtra* आत्पूर्वम् (comp. also the *Vārtt.* 5. to VIII. 1. 72. and the *Kāśikā* to VIII. 1. 49. (so.)). ² Not having existed before; e. g. in the *Anuśāsana Parvan*: अपूर्वं च भवेत्प्राचमचवापि चिरोचितः &c. (*Nīlakaṇṭha*: अपूर्वः कदाचिन्नागतो न हृष्टश्च); new (also applied to a religious act which does not follow as a consequence of other acts, but requires a special injunction); e. g. in the *Vedānta Sūtra*: कार्याख्यानादपूर्वम् (*Śāṅkara*: अपूर्वत्वाद्विध्वंसः; *Anūpanāḍr.*: अपां प्राचाच्छादकत्वधानमेवापूर्वं विधेयम् &c.); compare also the meaning 2. 1. a. b. ³ Unprecedented, extraordinary, wonderful; e. g. अयं स्वपूर्वः प्रतिमाविशेषो यः सेवमानो रिपुतामुपिति; or वयमिदमपूर्वसत्त्वाधिष्ठितम् &c.; or सर्वशुभकर्महेतोः फलमिदं शुभतास्य कर्मस्य । तस्माद्भुवत कृतञ्चा अपूर्वशुभसंघर्षं चपित्वेह; or अन्तर्गुह्यविषो वह्निर्मधुमयस्यातीव मायापटुः । को नामायमपूर्वनाटकविधिर्वः शिषितो दुर्जनेः । ⁴ Not having had before (scil. a husband); used so in *Pāṇini's Sūtra*: कौमारापूर्ववचने.

2. n. (-र्वम्) ¹ (In the *Mīmāṃsā* philosophy.) ² The unseen or transcendental power (*śrīvaṇṭ*, = अदृष्टपूर्वम् or अलक्ष्यमदृष्टम् liter. which has not been seen before or which is very invisible) of a religious or sacrificial act which produces the desired result at another than the present or at a distant time (*Kumārila*: फलाच्च विहितं कर्म चरितं चिरभाविने । तत्सिद्धिर्नान्वेष्येतिवमपूर्वमपि गम्यते; *Mādhava*: आत्पूर्वातिरिक्तं काशान्तरभावि काम्यफलसाधनम्; the same: यागजन्वा काचिच्छक्तिरपूर्वमसु); if a religious act includes one or several other acts, the unseen power which results from the performance of the latter and which consists in producing their relation with the former, is called अवाक्तरापूर्व, while the unseen power of the superior act is called with regard to the inferior acts परमापूर्व or मुक्तापूर्व or प्रकृतापूर्व or प्रधानापूर्व. That unseen power which is only the result of performing the principal sacrifices, such as the *Jyotishtoma* or the *Darsapūrnāmāsa*, and which consists in producing the result, i. e. *svarga* or the enjoyment of heaven, is called फलापूर्व. Since such acts include other acts which vary in degree or importance, there are various degrees of the अपूर्व with regard to the फलापूर्व, viz. the समुदायापूर्व, the उत्पत्त्यपूर्व and the अज्ञापूर्व (the latter also called कलापूर्व); thus, as the *Darsapūrnāmāsa*, the performance of which has the power of producing heaven, i. e. the फलापूर्व, consists of the two distinct sacrifices *Darśa* and *Pūrnāmāsa* which are performed at distinct times, it requires an unseen power to effectuate their combining so as to constitute the sacrifice *Darsapūrnāmāsa*, (for otherwise neither of both would have a relation to the other or to that sacrifice itself); this unseen power is the समुदायापूर्व; likewise the उत्पत्त्यपूर्व causes the six *Yāgas* (आग्नेयपुरोडाशयागः, ऐक्षप्ययागः, ऐक्षदधियागः which constitute the *Darśa*, and the आग्नेयपुरोडाशयागः, आग्नेयोपानिषाजयागः, अग्नीषोमीयपुरोडाशयागः which constitute the *Pūrnāmāsa*, and are performed, too, at different times,) to combine so as to become severally the *Darśa* and the *Pūrnāmāsa*; and lastly, as each of these six *Yāgas* comprises again a number of inferior acts, such as the beating of the *erīhi*, the grinding of the *tandula*,

the cleansing of the ladles &c., which also are done at different times, it requires an अपूर्व (or अक्षयपूर्व) to produce the result of their constituting severally each of these Yāgas. — Such an unseen power might be predicated, indeed, of any act, whether sacrificial or not, but the term अपूर्व is expressly reserved by the Mīmāṃsists to the former (*Kumārila*: लौकिकं चापि यत्कर्म फले काशान्तरोग्रती। तथापि शक्तिरेवास्ते न स्वपूर्वनिरोधते), for the corresponding power of a non-sacrificial or profane act is called संस्कार. (*Kumārila*: यान्यपि च लौकिकानि कृषि-तपानाख्यनभूतीनि कर्माणि काशान्तरफलेनेष्यन्ते तेषामपि स्वस्यावसानासंभवात्संस्कारिरेव तिष्ठन्निर्वहणसिद्धः। ते स्वैदिकत्वात्संस्कारा न स्वपूर्वशब्दाभिधेयत्वेन प्रसिद्धाः; comp. also e. g. *Mādhava* in the *Pūrvapaksha* of an *Adhikaraṇa*: योऽयं स्विष्टकृष्यान्तः सोऽयमुपयुक्तहविःसंस्कार इत्यविवादम्। तत्र संस्कारस्य दृष्टप्रयोजनत्वेनावरयंभावे सति तावतीवोपशी-यः स्विष्टकृष्यागो नापूर्वसोपकरोति &c.) A doubt may arise, whether the beating of rice and such like acts have an अपूर्व, if considered absolutely or by themselves, since their result is the unhusking of the rice and since they are performed for sacrificial purposes, but the Mīmāṃsists decide the question in the negative, as it is the characteristic property of the अपूर्व to be an unseen power, and the unhusking of rice is a visible result (*Mādhava*: दृष्टफले संभवत्पूर्व न कस्यापीयम्); again whether the cleaning of the sacrificial ladles with kuśa grass and such like acts have an अपूर्व, for their result might be said not to be visible; but the solution is the same although from a different reason; viz. because they are undertaken for the sake of the द्रव्य, i. e. these inferior acts have an अपूर्व only in so far as it concerns their relation to the superior acts, but not in so far as the mere material result (of unhusking, the purity of the vessels &c.) is concerned; (*Jaimini*: तानि [scil. कर्माणि] द्वैधं गुणप्रधानभूतानि। यैर्द्रव्यं न चिकीर्षते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् — such as the *Prayājas*, when the consideration of the द्रव्य is subordinate to the superior object of the sacrifice —। यैस्तु द्रव्यं चिकीर्षते गुणस्यच प्रतीयेत द्रव्यप्रधानत्वात् — as would be the case with the acts named before or with the paring of a sacrificial post, when the act is merely done for the sake of preparing a post &c.). As the अपूर्व produces the result (*swarga*), it follows moreover, that it is not the divinity of the sacrifice who produces the result or influences the peculiar nature of the sacrifice, the latter being the consequence of the अपूर्व itself, (*Mādhava*: किं देवतायाः फलप्रदत्वस्यच प्रधानत्वं शब्दादापायते। वस्तुसामर्थ्यात्। नायः &c.। नापि वस्तुसामर्थ्यादिवत् फलप्रदत्वम्। तस्मात्फलप्रदमपूर्वमेव धर्माणां प्रयोजकम्। तथा सत्त्वगन्धादिदेवाभावेऽप्यपूर्वप्रयुक्तधर्माणामतिदेशादपि तपोहस्तावकाः); and that the sacrifice itself is not the chief object, since it, too, has not the (immediate) power of producing the result (*Mādhava*: अपूर्वं मुख्यम्। फलवत्त्वात्। यद्विर्गं मुख्यः। फलरहितत्वात्). — A discussion (interesting on account of the questions of philosophy of grammar implied by it) is raised by the Mīmāṃsā writers, viz. whether many words or a single word of a sentence and, again, in the latter case which word

and which part of such a word will convey the notion of the अपूर्व. The question is decided in this way: in *vaidik* passages, enjoining an act which possesses the unseen power, such as सोमेन यजेत, or हिरण्यमावेधाय ददाति, or तस्मात्सुवर्णं हिरण्यं भार्यम्, or रयेनेनाभिवरयजेत, or चित्रया यजेत पशुकामः, not all the words of the sentence collectively convey the अपूर्व, nor a single word expressing the substance (द्रव्य) of the sacrificial act, as सोम and हिरण्य, nor the word expressing a quality (गुण), as सुवर्ण, nor the word expressing the name (कर्मवाचि) of the sacrifice, as रयेन and चित्रा, but the *inflected verb* or the word representing it, as यजेत, ददाति, भार्यम्. Again, in the verb the अपूर्व is not conveyed by the meaning of the radical but by that part of it which implies the *verbal notion* (भावना), lastly, so far as the *implicit* understanding of the verbal notion (अर्थभावना or अर्थात्मभावना) is concerned, any inflection-affix added to the radical might convey it, provided the connexion of the sentence leaves no doubt, as when the word -काम (e. g. स्वर्गकामः) is added; but an *explicit* understanding of it (शब्दभावना or अभिधाभावना) is only imparted by the inflection-affixes of the *potential*, *let*, the *imperative* and by the affixes of the *participles of the passive future*. (*Mādhava*: लिङ्लोटलोटतत्प्रत्ययमाचनता शब्दभावना। सर्वास्मात्गतार्थभावना। तदुक्तम्। अभिधाभावनामाङ्गस्यामेव लिङ्गादयः। अर्थात्मभावना तन्वा सर्वास्मातेषु गम्यत इति।; and: सेयं शब्दभावना लिङ्गादिभिरेव गम्यते। अर्थभावना सर्वास्मात्प्रत्ययेर्गम्यत इत्युक्तम्। तस्मात् चार्थभावनायां स्वर्गस्य भाव्यत्वं कमियोगादवगम्यते; in referring to *Kumārila*: ... वैदिकलिङ्गादीनां तदभिधायकत्वात् (for this reason अपूर्व is authoritative)। ततो धात्वर्थातिरिक्तं काशान्तरभावि &c., see above, p. 198 b, l. 25). — As the unseen power is the consequence of the performance of a sacrificial act which 'has not existed before' i. e. which is absolute (*Mādhava*: कथं विनश्यरेष फलं कर्तव्यमित्यपेक्षायामपूर्वं कृत्येति। कथमपूर्वं क्रियत इत्यपेक्षायां यानामुद्धानप्रकारेणेति) the term अपूर्व assumes also the meaning of such a sacrificial act, and as the latter requires always an authoritative injunction or *विधि*, since it would not take place otherwise, अपूर्व occurs also in the sense of such an authoritative injunction, viz. ^b a *sacrificial act*, especially a principal act, one not subordinate to another act and therefore possessing the unseen power of producing the result (i. e. heaven); e. g. in *Jaimini's Sūtra*: अपूर्वं च विकल्पः स्थावदि संस्क्रामिधानम्, *Śābara*: अपूर्वं च दर्शपूर्णमासकर्मणि &c.; or in *Jaimini's Sūtra*: अपूर्वं वापि भागित्वात्, *Śābara*: अपि वा अपूर्वं एते उभे (viz. अपिहीन and मासापिहीन) अपि कर्मणी स्थाताम्; or in *Jaimini's Sūtra*: अपूर्वं स्वविकारोपदेशात्प्रतीयेत, *Śābara*: अपूर्वं स्वप्रकृतिपूर्वकं कर्मणि (i. e. in an act not subordinate to a superior act); or in *Jaimini's Sūtra*: प्रधानं स्वसंयुक्तं तथाभूतमपूर्वं स्थातस्व विधुपलवत्त्वात्; or *Mādhava* in an *Adhikaraṇa*: वैकल्याण निरर्थत्वादपूर्वं कर्म युज्यते. ^c the authoritative or binding *injunction* (comp. *विधि*) which produces the unseen power &c.; e. g. *Kumārila* (on the *Sūtra* चोदना पुनरारब्धः): चारब्धचोदनेवापूर्वस्यापि चोदना, thus commented upon by *Mādhava*: मुच्यता यन्त्रियो-नास्ममूर्वमभिधेयते &c.; or *Mādhava*: चोदितं यदपूर्वं तस्मैव

फलवत्त्वेनागुष्ठेयतयेति कर्तव्यताकाङ्क्षा युक्ता; the relation between विधि and अपूर्व may be seen e. g. from the following Adhikaraṇa of *Mādhava*: उपव्याने ऽनुवादो वा विधिर्विधीयते यतः कृती । प्राप्तं भवमपूर्वत्वात्कृती चेष्टा विधीयते; or from *Jaimini's Sūtra*: विधिर्वा स्नादपूर्वत्वाद्वाद्मात्रं ह्यनर्थकम्; (where the अपूर्वत्व expresses the quality of what may be a विधि:). ² (In the non-philosophical literature.) Consequence (perhaps: remote consequence) of an act; e. g. the *Mitākshara* on the word चरित्र (*Yājñav.* 2. 61): चरित्रशब्देन मन्त्रास्त्राणांमिहोपादिजनितमपूर्वमुच्यते. E. अप्रिव. and पूर्व.

2. Tatpur. m. f. n. (-र्व:-र्वा-र्वम्) ¹ Not first, subsequent, last; e. g. in *Jaimini's Sūtra*: प्रकृते: पूर्वोक्तत्वादपूर्वमनो स्नातृ ह्यचोदितस्तत्रेवास्मान् (*Śābara*: प्राकृतं पूर्वं तदनुसरमपूर्वं वैकृतम्; in the corresponding Adhikaraṇa of *Mādhava* thus expressed: प्राकृते प्रथमो बोधो वैकृते चरमस्ततः । नारिष्टहोमाः पूर्वाः स्वरूपहोमास्तु पृष्ठतः; these two Homas being there the subject of discussion). ² Not easterly (?). E. अप्रिव. and पूर्व.

II. अपूर्व Bahuvr. m. f. n. (-र्व:-र्वा-र्वम्) (In Pāṇini's grammar.) Preceded by the vowel अ or आ (= अवर्णपूर्व), as the consonant स् (श्); in the *Sūtra*: भोभनोचोचोचपूर्वस्व यो ऽशि (where अ according to Pāṇini's terminology comprises the sound अ in general, i. e. the short, long and pluta अ). E. अ, the vowel, and पूर्व.

अपूर्वकर्मन् Karmadh. n. (-र्म) ¹ (In the Mīmāṃsā philosophy.) A sacrificial act called अपूर्व q. v. (I. 1. 2. 1. b.); e. g. दर्विहोमानामपूर्वकर्मत्वात्तस्मात् तत्र कस्यापि विधेयत्वात्तिदेशः. ² An extraordinary deed. E. अपूर्व and कर्मन्.

अपूर्वजनक Tatpur. m. f. n. (-नक:-निका-नकम्) (In the Mīmāṃsā philosophy.) Producing the unseen power or the sacrificial act called अपूर्व q. v. (I. 1. 2. 1. a. b.). Comp. also अपूर्वनिष्पादक. E. अपूर्व and जनक.

अपूर्वता f. (-ता) or अपूर्वत्व n. (-त्वम्) ¹ The not being preceded by any thing. ² The being unprecedented, wonderful, extraordinary. ³ The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि); e. g. in the *Vedānta Sūtra*: स्मृतिमात्रमुपादानादिति चेन्नापूर्वत्वात् (*Śāṅkara*: न स्मृतिमात्रमासां श्रुतीनां प्रयोजनं युक्तम् । अपूर्वत्वात् । विधेयतायां ह्यपूर्वाचो विहितो भवति सुख्यतायां त्वानर्थकमेव स्नातृ); or in the *Jaimini Sūtra*: वचनानि स्वपूर्वत्वात्स्वाचोपदेशं स्तुः (*Śābara*: एवमपूर्वमर्थं विदधतो ऽर्चयन्ता भविष्यति &c.); or *Jaimini*: अपूर्वत्वादिधानं स्नातृ । (*Śābara*: न तत्र कश्चित्पूर्वप्राप्तो यागो विद्यते &c.); or in an Adhik. of *Mādhava*: निवीतं तु मनुष्याणां विधिर्वैषो ऽर्चवाद्दकः । अपूर्वत्वात्प्रकरणानुः क्रतोर्वा विधीयते । निवीतस्तु पूर्वं मानाकरेणामाप्तत्वाद्विधेयत्वमनुपेयम् &c. (In the *Vedānta* philosophy.) Acquiring an understanding of the Real besides which there is nothing else (चक्षितीयवस्तु) from no other authority than the vaidik writings; it is one of the six characteristics of the अवलोक or ascertaining by means of study the purport of the Vedānta; (comp. besides उपक्रमोपसंहार, अभ्यास, फल, अर्थवाद and उपपत्ति; and see also मनन, निदिध्यासन and समाधि). ⁴ (In the Mīmāṃsā philosophy.) ⁵ The being or having the unseen power अपूर्व q. v. I. 1. 2. 1. a.; e. g. in the *Jaimini Sūtra*: अपव्यानां स्वपूर्वत्वात्प्रदानार्थं विधानं स्नातृ (opposed

as pūrvapaksha, to the siddhānta: संस्कारं प्रति भाषाच्च तस्मादप्यप्रदानं स्नातृ; comp. for the term संस्कार s. v. अपूर्व I. 1. 2. 1. a.). ⁶ The being a sacrificial act called अपूर्व q. v. I. 1. 2. 1. b.; e. g. in the *Jaimini Sūtra*: अपूर्वतां तु दर्विहोमास्नातृ; or in the Adhikaraṇa of *Mādhava*: दर्विहोमे सोमधर्मा अपूर्वत्वमुताधिमः । अन्वतेर्यज्जभावाच्च स्वाहोत्यादिरपूर्वता (comp. अपूर्वकर्मत्व in the instance s. v. अपूर्वकर्मन्. [⁷ For the meaning 'the being an injunction अपूर्व' q. v. I. 1. 2. 1. c. I have no safe instance to adduce.] ⁸ The not having had before (scil. a husband); used so in the *Vārttika* and the *Kārikā* to *Pāṇ.* IV. 2. 12: स्त्रिया अपूर्वत्वे, or अपूर्वत्वं वदा तस्मात्. E. अपूर्व, taddh. aff. तत् or त्व.

अपूर्वनिष्पादक Tatpur. m. f. n. (-दक:-दिका-दकम्) The same as अपूर्वजनक. E. अपूर्व and निष्पादक.

अपूर्वपति Bahuvr. f. (-तिः) A young woman who has had no husband before. E. अपूर्व and पति.

अपूर्वपद Tatpur. n. (-दम्) (In Grammar.) Not the first part of a compound (as a word). E. अप्रिव. and पूर्वपद.

अपूर्वपदान्त Tatpur. m. f. n. (-न्त:-न्ता-न्तम्) (In Grammar.) Not being at the end of the first part of a compound, e. g. the vowel ओ. E. अप्रिव. and पूर्वपदान्त.

अपूर्वभावना Tatpur. f. (-ना) (In the Mīmāṃsā philosophy.) The verbal notion which conveys the unseen power called अपूर्व q. v. I. 1. 2. 1. a.; e. g. लेउपि प्रत्ययस्यापूर्वभावनामभिधत्ते (comp. अपूर्व page 199b, line 12-31). E. अपूर्व and भावना.

अपूर्ववचन Tatpur. n. (-नम्) (In the Mīmāṃsā philosophy.) The vaidik sentence which contains or conveys the अपूर्व q. v. I. 1. 2. 1. E. अपूर्व and वचन.

अपूर्ववचस् Tatpur. n. (-वः) The same as the preceding. E. अपूर्व and वचस्.

अपूर्वार्थ I. Tatpur. m. (-र्थः) ¹ Something which has not existed before or is new (and which therefore requires an authoritative injunction, or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. in an Adhikaraṇa of *Mādhava*: उपवीती हि देवेभ्यः पुरोदक्षो ह्ययं विधिः । वादो वास्मान्मतो ऽप्राप्तेरपूर्वाचो विधीयते; comp. also *Śāṅkara* on the *Vedānta Sūtra* quoted s. v. अपूर्वत्व (3.). ² (In the Mīmāṃsā philosophy.) The same as अपूर्व I. 1. 2. 1.; e. g. *Mādhava*: सदसि भवयन्तीत्यादीनि वचनान्पूर्वार्थं प्रतिपादयन्ति.

II. Bahuvr. m. f. n. (-र्व:-र्वा-र्वम्) (In the Mīmāṃsā philosophy.) Concerning or having for its object the अपूर्व I. 1. 2. 1. — अपूर्वार्थम् on account of the अपूर्व; e. g. in an Adhik. of *Mādhava* where it is opposed to the द्रव्यार्थ (comp. the remark s. v. अपूर्व I. 1. 2. 1.): याज्ञाक्यावभावे को विद्यमाने ऽपि वाचिमः । द्रव्यार्थत्वादपूर्वार्थं कुर्यात्तौ द्रव्यवानपि (in the comm. तस्मात्सत्यपि द्रव्ये तदुभयमदृष्टार्थं कर्तव्यम्). E. अपूर्व and अर्थ.

अपूर्वार्थत्व n. (-त्वम्) The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. *Mādhava*: तानि (i. e. यज्ञाद्युधानि) चात्र हविर्हेन विधीयन्ते । कुतः । मानाकराप्तत्वेनापूर्वार्थत्वात्; consequently the not resulting from an अनुवाद q. v.; e. g. (the sentence अथस्नातृमिधं धारयन् &c. is not an अनुवादः) देविके हविषि सुगृहस्थोपरि समिधारयस्नातृपूर्वार्थत्वेन विधातव्यत्वात्. E. अपूर्वार्थ, taddh. aff. त्व.

अपूर्वीच m. f. n. (-च:-चा-चम्) (In the Mīmāṃsā philosophy.) Concerning, or referring to, the अपूर्व I. 1. 2. 1. See the following. E. अपूर्व, taddh. aff. च्.

अपूर्वीचत् n. (-त्) (In the Mīmāṃsā philosophy.) The concerning, or the referring to, the अपूर्व I. 1. 2. 1.; e. g. *Mādhava*: द्विविधो हि बुद्ध्या चाकारः । लौकिकः शास्त्रीयश्च । चरत्प्रतिभादेर्ध्वं हंसमुखसन्निवत्तादिरूपो दृश्यमानो लौकिकः । अपूर्वीचत्वाकारश्च शास्त्रीयः । तयोरेतद्विचलं क्रतुप्रवेशमन्तरिक्षे वासि. E. अपूर्वीच, taddh. aff. च्.

अपूर्वीययोगिन् Tatpur. m. f. n. (-नी-निनी-नि) (In the Mīmāṃsā philosophy.) Serving the अपूर्व I. 1. 2. 1., being instrumental in producing it; e. g. *Mādhava*: स्विष्टकृतं संस्तुतो षीत् उतापूर्वीययोगिन् &c. E. अपूर्व and उपयोगिन्.

अपूर्व I. (ved.) Tatpur. m. f. n. (-व:-वा-वम्) Not referring to, not being in, not visible in, what is prior or has existed before; e. g. *उषस्*, dawn, 'since it is not seen in the night-time which precedes it'; hence also: new, not made or existed before, as hymns ('which have never been composed before'), or as Agni (as he is ever new through his splendour') &c. E. च neg. and पूर्व (referring &c. to what precedes or is prior).

II. m. f. n. (-व:-वा-वम्) Worth of what has not existed before, deserving what is extraordinary or excellent (viz. the Soma-drink), an epithet of Vāyu (according to *Sāyana*, who explains the word in the *Rīgv.* verse: त्वं नो वाचवे-
शामपूर्वः सोमनां प्रथमः पीतिमर्हसि, in this way: न वि-
द्यते पूर्वं यस्मात्तत्प्रागमपूर्वम् । तदहंतीत्यपूर्वः — comp. *Pān.* V. 1. 67. —; but as the word is udātta on the first syllable the correctness of his interpretation, seems doubtful; the word might well be, and have the meaning of, the Tatpur. also in the quoted verse. E. अपूर्व, taddh. aff. च्.

अपृक्त Tatpur. 1. m. n. (-क्तः-क्तम्) (In the Prātiśākhya.) A particle consisting of a single vowel, viz. the prepos. आ and the particle उ (which becomes ऊ); e. g. *Prātiś.* of the *Vājas.*: एकवर्षं पदमपृक्तम्; or अपृक्तः स उ; *Prātiś.* of the *Rīgv.*: उकारश्चेति करणेन युक्तो रक्तो ऽपृक्तो द्वाचितः शाकलेन.

2. m. (-क्तः) (In the system of Pāṇini.) An affix the real value of which consists of a single letter (according to the *Sūtra* I. 2. 41; but the practical purport of this general rule is conveyed by the restrictions of two *Vārttikas* and *Patanjali's Bhāṣya* to this effect, that in Pāṇini the term applies amongst affixes of a single consonant, to the affix च् which is technically called क्षिप्, क्षिप् and चिन् — comp. VI. 1. 67. —, to the nom. sing. aff. स् — technic. सु — and to the second and third pers. sing. of the imperf. स् and त्, substitutes of सि and ति —; amongst affixes of a single vowel, to च् which is technically च्, to इ which is technically इच् — comp. II. 4. 68. —, and, as *Patanjali* adds, to च्, technically च् — comp. IV. 1. 150. —). E. च neg. and पृक्त, 1. scil. कार or पद, 2. scil. प्रत्यय.

अपृक्त Tatpur. m. f. n. (-न्-ती-त्) (ved.) One who does not propitiate (the gods with clarified butter or similar offerings). E. च neg. and पृक्त.

अपृथक् Tatpur. ind. Not separately, collectively, together with; e. g. युतो ऽन्विते ऽपृथक्, 'युत means चन्वित and अपृथक्'. E. च neg. and पृथक्.

अपृथग्यहम् Tatpur. n. (-हम्) Not taking or perceiving separately; e. g. in the *Nyāya Sūtra*: तदात्रयत्वादपृथग्यहम् 'there is no perception separately (of a web from its threads)', i. e. a web cannot be perceived separately from its threads, since it consists thereof. E. च neg. and पृथग्यहम्.

अपृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Unasked. E. च neg. and पृष्ट.

अपेक्ष Tatpur. n. (-क्षम्) The same as अपेक्षा; e. g. in the *Jaiminiya-nyāyamālav.*: चमसेचमसाध्वर्युर्बुद्धोत्तध्वर्युर्व वा । संज्ञाविशेषादाथो ऽसु मेवमध्वर्युसंज्ञा । विशेषज्ञानपेक्षान्तेनात्मा अपेक्षणात् । अध्वर्युर्बुद्ध्याऽऽत्तेत्यद्वयज्ञो परो ऽपि वा. E. ईच् with अप, kṛit aff. कृट्.

अपेक्षणीय Tatpur. m. f. n. (-य:-या-यम्) ¹To be considered. ²To be had regard for. See अपेक्षितव्य. E. ईच् with अप, kṛitya aff. णीयर्.

अपेक्षा Tatpur. f. (-क्षा) ¹Regard, attention, heedfulness; e. g. in the *Bhāṭik.* (Rāma speaks to Hanumat): वक्षिष्यमहा-
वान्महात्मा चरति सिद्धये । देशपेक्षास्तथा यूयं वातादा-
याङ्गुरीयकम्; or in a *Vedānta Sūtra*: कृतप्रयत्नापेक्षसु वि-
हितप्रतिविद्धा वैयर्थ्यादिभ्यः (*Sāṅkara*: कृतो यः प्रयत्नो जी-
वस्य धर्माधर्मसंज्ञः । तदपेक्ष एव चैवमीश्वरः कारयति &c.).

²Regard, respect, deference; e. g. in the *Mitākshara*: लोका-
वेदवेदाङ्गविद्वाकोवाक्येतिहासपुराणकुशलसदपेक्षानुक्तिः &c.;
or in a *Vedānta Sūtra*: अपरिग्रहाच्चात्मनमपेक्षा (*Sāṅkara*:
अयं तु परमात्मकारणवादो न कैचिदपि शिष्टैः केनचिदप्यत्र
परिगृहीत इत्यन्तमेवानादरणीयो वेदवादिभिः &c.); or
सर्वपेक्षा च यन्नादिश्रुतेरचक्षत (*Sāṅkara*: किं विद्याया चत्त-
ममेवानपेक्षाश्रमकर्मणामुतासि काचिदपेक्षेति &c. when in
the latter instance अपेक्षा may also be rendered 'attention').

³Regard, consideration, reason; e. g. in the *Dśyabhāga*:
तदानीं दुहित्रादीनामेवाव्यपेक्षया (from another reason)
मृतोपकारकत्वाद्युक्तो धनाधिकारः. ⁴Regard, care, desire,
expectation; e. g. in *Manu*: आनारादभिनिष्क्रान्तः पवित्रो-
पचितो मुनिः । समुपोडेषु कामेषु निरपेक्षः परिब्रजेत् (*Kullūka*:
विगतस्युहः). ⁵Regard, reference, relation (used in this
sense esp. in scientific writings, Sūtras, philosophy, com-
mentaries &c.); e. g. in the *Vedānta S.*: स्वायत्तसंपत्तोर-
न्वतरपेक्षमाविष्कृतं हि; or in the *Nyāya S.*: आकृतिसदपे-
क्षत्वात्स्वव्यवस्थानसिद्धेः; or in a *Vārttika* to *Pān.* on the
aff. of the compar. and superl. मध्यमाङ्गुलशब्दात्पूर्वपरपे-
क्षादुत्पत्तिर्वक्तव्या; or in a *Kārikā* to *Pān.*: संयोगे नृदसंज्ञायां
नृदो भेदोर्न सिध्यति । विषयपेक्षं लघोऽसावी कथं कुक्षिर्न दुष्य-
ति; — the instrum. and locative, अपेक्षया and अपेक्षायाम्,
are used also absolutely in the sense 'with regard to, with
reference to', the word referred to standing in the locative,
or if a whole sentence is referred to, being followed by इति;
e. g. in the *Vedānta S.*: ह्यपेक्षया तु मनुष्याधिकारत्वात्; or
in the *Sāhityadarp.*: तत्किं स्वरूपं तावत्काव्यमित्यपेक्षायां क-
श्चित् &c.; comp. also the instance s. v. अपूर्व p. 199 b, l. 33
— 35). See besides अपेक्षित and the following. E. ईच् with
अप, kṛit aff. च्.

अपेक्षानुक्ति Tatpur. f. (-क्तिः) (In the Vaiśeṣika philosophy.) Thinking founded on the category of relation; this term designates more especially:

A. When applied to the notion of quantity in general,

that mental process in which originates the notion of multiplicity; it is conceived and defined in the following manner: 'the eye having come into contact with two substances, there arises a notion of what is general to the two notions of 'unity' inherent in either substance, viz. the class of the notions of unity or the class of monads; these two substances or unities having become determined, there arises a thinking of the quality 'unity' previously determined by the general notion (monad) [for the special unity could not be conceived without a previous knowledge of the general notion to which it belongs; comp. also the instance in the comm. to the *Bhāṣāparichchheda* v. 57]; this thinking is the अपेक्षाबुद्धि; through it is produced a duality consisting of these two substances (unities); it leads to the generality or class of dyads; this class of dyads is reflected upon, and through such reflection the अपेक्षाबुद्धि ceases; again that special thinking whose object is the quality 'duality', determined by the general notion (dyad), having produced the duality of the two substances (unities), the quality 'duality' ceases after the अपेक्षाबुद्धि (i. e. that thinking itself) has ceased. [*Śāṅkara* in the *Upaskāra* on *Kaṇāda* (E. I. H. 232, an indifferent Ms.) समानजातीययोर्वा (probably to be read समानजातीययोरसमानजातीययोर्वा, for *Prasastapāda* who is anterior to the author of the *Upaskāra* (Ms. 760) commences his own interpretation समानासमानजातीययोर्द्वयोः) द्वयोश्चसुसंनिर्घे सति तन्निष्ठैकत्वसंख्योर्यत्सामान्यमेकत्वत्वं (the Ms. reads *मेकत्वं which is wrong) तयोर्विकल्पानन्तरं तद्विशिष्टैकत्वगुणबुद्धिरुत्पद्यते। सैव चापेक्षाबुद्धिस्तथा तयोर्द्वयोर्द्वित्वमुत्पद्यते। उत्पन्नस्य च द्वित्वस्य सामान्यं द्वित्वत्वं तदाशेषणं तेनाशेषणेन अपेक्षाबुद्धिर्नाशो द्वित्वत्वविशिष्टद्वित्वगुणविषया विशिष्टबुद्धिस्तथा तयोर्द्वयोर्द्वित्वमुत्पद्यकदा (? Ms. *त्पाद्यकदा) भवति तदधीयक्षणे (Ms. तदधीयक्षणे) च द्वित्वगुणस्यापेक्षाबुद्धिनाशोऽदिनाशः.] Or in other terms: the notion of multiplicity ceases as soon as the notion of generality or the class-notion has arisen and vice versa (*Kaṇāda*: सामान्यज्ञानादपेक्षाबुद्धिनाशः). From the moment when the eye comes into contact with the objects till the moment when the अपेक्षाबुद्धि ceases there are eight phases, viz. 1. contact &c., 2. comprehension of the class of monads, based on the quality 'unity', 3. अपेक्षाबुद्धि or mental reproduction founded on the various qualities 'unity' determined by the class of monads, 4. origin of the quality 'duality', 5. comprehension of the class of dyads, 6. comprehension of the quality 'duality' determined by its class, 7. comprehension of the substance determined by the comprehension of the class of dyads, 8. mental reproduction. [*Śāṅkara*: उत्पत्त्यमानद्वित्वाधारेणैन्द्रियसंनिर्घेसत एकत्वगुणगतसामान्यज्ञानं तत एकत्वत्वसामान्यविशिष्टैकत्वगुणसमूहात्मना संस्काररूपापेक्षाबुद्धिस्ततो द्वित्वगुणोत्पत्तिस्तत्तत्सामान्यज्ञानं ततस्तत्सामान्यविशिष्टद्वित्वगुणज्ञानं ततो द्वित्वत्वसामान्यज्ञानविशिष्टद्वित्वज्ञानं (Ms. *मान्यज्ञानविशिष्टे द्व०) ततः संस्कार इतीन्द्रियसंनिर्घेमारम्भ संस्कारपर्यन्तमष्टौ च-याः.] Again the cessation of the comprehension of multiplicity and of the comprehension of generality takes place in the following order: 'the comprehension of the class of monads ceases when the comprehension of multiplicity com-

mences, the latter ceases when the comprehension of the class of dyads arises, this comprehension ceases when the comprehension of the quality 'duality' commences, and the latter ceases when the comprehension of the substance determined by the quality 'duality' commences'. [*Śāṅkara*: विनाशक्रमस्तु। एकत्वत्वसामान्यज्ञानस्यापेक्षाबुद्धिस्ततो विनाशः। द्वित्वत्वसामान्यज्ञानादपेक्षाबुद्धिर्विनाशः। द्वित्वत्वसामान्यज्ञानस्य च द्वित्वगुणबुद्धिस्ततो विनाशः। द्वित्वगुणबुद्धे च द्वित्वविशिष्टद्वित्वज्ञानात्; (the terms बुद्धि and ज्ञान have both here been rendered 'comprehension', to indicate that no distinction is intended by the author in choosing two different words; comp. *Prasastapāda*: बुद्धिरप्यनभिधीयते प्रत्यक्ष इति पर्यायाः).] — According to the foregoing definition the mental process अपेक्षाबुद्धि and, consequently, the notion of multiplicity itself commences with the notion of 'two'; others however hold that it begins with the notion of 'three'.

B. When applied to the notion of space and time, it designates that mental process in which originate the notions of 'far and near', 'old and young' (see परत्वं and अपरत्वं); this process, too, which is founded on the dividing of the same unity (space or time) into two quantities, ceases as soon as the notion of generality is comprehended; and the relative notions 'far and near', 'old and young' cease themselves when the notions 'space' and 'time' are conceived; in a similar manner as the अपेक्षाबुद्धि ceases when applied to quantity as soon as the सामान्यज्ञान commences, and as the quality 'two &c.' disappears when the substance to which it applies, is conceived. [*Śāṅkara*: अपेक्षाबुद्धिनाशात्संयोगस्यासमवाधिकारस्य नाशाद्भवस्य च समवाधिकारस्य नाशान्निमित्तासमवाधिकारयोर्नाशान्निमित्तसमवाधिकारस्य नाशश्च तच्चापेक्षाबुद्धिनाशात्तावत्परत्त्वोत्पत्तिः परत्वसामान्यज्ञानं ततो ऽपेक्षाबुद्धिविनाशोऽदिनाशोऽत्य-रत्वविशिष्टद्वित्वज्ञानकाले परत्वनाशः द्वित्वनाशश्चदेव सर्वमूहनीयम् &c.] E. अपेक्षा and बुद्धि.

अपेक्षित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Regarded, looked upon; e. g. in the *Māghakāvya*: अपेक्षितानायतवस्त्वमग्ने नुरक्षिभिर्धननिर्द्धवहिः. Comp. अपेक्षित. ² Considered, respected, obeyed, followed; e. g. in the *Bhāṭīk.*: कस्यास्य अपेक्षितः पिता (comm. = अनुपुत्तः or = विन्तितः). ⁴ Expected, required, wanted. ⁵ Desired, agreeable. ⁶ Referred to.

2. n. (-तम्) ¹ Consideration, regard. ² A desired or agreeable circumstance, a requisite; e. g. *Kullūka*: यतः सर्वतेजोमयो नृपतिसाक्षादपेक्षितेषु यमिष्टं शास्त्रानुष्ठेयं शास्त्रा-विद्वद्भिर्निश्चितं व्यवस्थापयति। अनपेक्षितेषु चानिष्टं निवर्तमानातिशयेन। E. ईष् with अप, kṛit aff. ण्.

अपेक्षितत्वं Tatpur. m. f. n. (-वः-त्वा-त्तम्) ¹ To be considered, to be respected, estimable. ² Desirable. ³ To be referred to, to be connected with; e. g. in *Śāṅkara* (on the *Vedānta* S. कामाक्ष नागुमानापेक्षा) नागुमानिकमपि साङ्ख्यपरिकल्पितमचेतनं प्रधानमानन्दमयत्वेन कारणत्वेन चापेक्षितत्वम्. E. ईष् with अप, kṛitya aff. त्वम्.

अपेक्षितव्याख्यान Tatpur. n. (-नम्) The name of a commentary of *Bhāṭianārāyaṇa* on *Bhavabhūti's* *Uttararāmacharitra* (lit. an explanation of what is required). E. अपेक्षित and व्याख्यान.

अपेक्षिन् Tatpur. m. f. n. (-**क्षी-क्षी-क्षि**) ¹ Looking to, expecting, hoping. ² Considering, respecting. ³ Referring to (in the latter sense mostly used in scientific writings); e. g. in a comm. on the *Sāṅkhyakār.* **अन्वोन्वाग्रयो न दोषाय तत्तत्प्रातीयापेक्षिते** ऽपि तत्तद्ग्रहीणां परस्परानपेक्षितत्वात्; or in a *Yoga Sūtra*: **तदुपरानापेक्षितत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्**; or in a comm. on the *Nyāya S.* **स्वस्य स्वापेक्षिते** ऽनिष्टप्रसङ्गः (see s. v. **आत्माग्रय**); also used in contradistinction from 'what is referred to', e. g. **तदपेक्षपेक्षितनिबन्धनो** ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the mutual (imaginary, but not real) relation of the object which has the reference, i. e. which is referred to, and the object referring to (when **तदपेक्षपेक्षिन्** is equal to **तदपेक्ष-तदपेक्षिन्**; comp. s. v. **अन्वोन्वाग्रय**); or **तदपेक्षपेक्षपेक्षितनिबन्धनो** ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the relation between an object referred to, another referring to this and another referring to the latter; (comp. s. v. **चक्रक**). In all these instances the affix **ल** does not belong to **अपेक्षिन्** but to the whole compound of which this word is the latter part; i. e. **तत्तत्प्रातीयापेक्षिन्**, **परस्परानपेक्षिन्**, **तदुपरानापेक्षिन्**, **स्वापेक्षिन्**, **तदपेक्षपेक्षिन्** &c., taddh. aff. **ल**. — E. ईच् with अप, kṛit aff. णिनि.

अपेक्ष Tatpur. m. f. n. (-**क्षः-क्ष्या-क्षम्**) The same as **अपेक्षि-तव**. E. ईच् with अप, kṛitya aff. यत्.

अपेत Tatpur. m. f. n. (-**तः-ता-तम्**) ¹ Gone away, departed, lost; lit. or metaphorically; e. g. in the *Māghak.* **अपेतयु-जामिनिवेशीभ्यो हरिर्हरिप्रखमच प्रतप्ते**; or in *Sūtrata*: **अपेतसर्वदोषासु नाडीध्विव बहुल्यसम्** । **सर्वदोषहरश्चासी शरीरस्य च जीवनः**. ² Separated from, deprived of, with a noun in the ablat.; e. g. **सुखादपेतः**. ³ In contradiction, contrary to, with a noun in the abl.; e. g. **आचारादपेतं कुर्वन्**; or **धर्मादपेतम्**. — In either of the last two meanings **अपेत** may form with the noun depending on it in the ablative, a Tatpur. compound; but the instances of such compounds are few, according to *Pāṇini*; e. g. (*deprived of*) **सुखापेतः**; or in the *Nalod.* **वसपेतेन** (comm. **वसा मेदस-वपेतेन हीनेन**); or in the *Yoga S.* **तदा सर्वावरणपेतस्य** (v. l. **सर्वावरणमपेतस्य**) **ज्ञानज्ञानान्वाग्नेयमस्यम्** (comm. **सर्वैः क्लेशकर्मावरणैर्विमुक्तस्य**); or (*contrary to*) in *Yājñav.* **रानाक्षोभाग्रयादापि सुखपेतादिकारिणः** (*Vijñāneśw.* **सुखपेतं क्षुतिविषयम्**). E. इ with अप, kṛit aff. क्त.

अपेतराक्षसी Bahuvr. f. (-**सी**) The name of a plant, Tulasi or holy basil (*Ocimum sanctum*); according to some, a black variety of this plant. Comp. also **अपेतराक्षसी**. E. **अपेत** and **राक्षसी** (not **राक्षस**).

अपेक्ष Bahuvr. m. f. n. (-**क्षः-क्ष्या-क्षम्**) Without Indra, deprived of Indra. E. अप and इक्ष्.

अपेय Tatpur. m. f. n. (-**यः-या-यम्**) What must not be drunk, unfit for drink; e. g. in the *Mitākshara*: **अमन्त्राणामपेयानामन्त्रेणानां च भक्षणे** । **रेतोमूषपुरीषाणां प्रायश्चित्तं कर्षं भवेत्**. E. च neg. and पेय.

अपेक्ष Tatpur. m. f. n. (-**क्षः-क्ष्या-क्षम्**) Not clever &c., see **पेक्ष**; used e. g. of an invalid objection, as in *Śāṅkara* on a *Vedānta Sūtra*: **नन्वेतदपुष्टम्** । **न स्वर्गफलस्य कर्मणो नि-श्चितस्य भुक्तफलत्वं भविष्यतीति** । **तदेतदपेक्षम्** &c. E. च neg. and पेक्ष.

अपेक्ष Bahuvr. m. f. n. (-**ग्रः-ग्रा-ग्रः**) (ved.) Shapeless (according to *Sāyaṇa*; *Mahidhara* explains the word **नाशि** **पेक्षः सुवर्णं यस्य स अपेक्षाः**, i. e. without gold; the former meaning is apparently more correct). E. च priv. and पेक्ष.

अपेक्षिकटा Bahuvr. f. (-**टा**) ? The correctness of the word seems doubtful; it ought to be perhaps **अपेक्षिकरटा**, i. e. a festival or ceremony where low people are denied admission. See the explanation s. v. **अपेक्षिवाणिजा**. E. **अपेक्षि** (imper. of इ with अप) and **कट** (or perhaps **करट**), scil. क्रिया.

अपेक्षिद्वितीया Bahuvr. f. (-**या**) A festival or ceremony where followers are denied admission (?). See the explanation s. v. **अपेक्षिवाणिजा**. E. **अपेक्षि** (imper. of इ with अप) and **द्वितीय**, scil. क्रिया.

अपेक्षिप्रकसा Bahuvr. f. (-**सा**) A festival or ceremony, at which people are kept far off. See the explanation s. v. **अपेक्षिवाणिजा**. E. **अपेक्षि** (imper. of इ with अप) and **प्रकस**, scil. क्रिया.

अपेक्षिप्रघसा Bahuvr. f. (-**सा**) A festival or ceremony where gluttons are excluded. See the explanation s. v. **अपेक्षि-वाणिजा**. E. **अपेक्षि** (imper. of इ with अप) and **प्रघस**, scil. क्रिया.

अपेक्षिवाणिजा Bahuvr. f. (-**जा**) A festival or ceremony where tradespeople are denied admission. The *Gāṇaratna-mahodadhī* explains this word and the word **एहिवाणिजा** as specimens of the similar formations (see the preceding and the following articles) which occur in the *Gāṇa* मयु-रब्धसकादि to *Pāṇini* II. 1. 72., in this manner: **एहि-वाणिजेति यस्यां तिथी क्रियायां वा सा एहिवाणिजा** । **केचि-दायान्ति गच्छन्ति वाणिजा यस्यामिति विगुह्य निपातनादेहि-भावः** । **अपेक्षि अपसर वाणिजेति यस्यां** (Ms. E. I. H. 949. **वाणिजे यस्यां** sic) **सा अपेक्षिवाणिजा** । **एवमेहिस्त्वानता** । **अपे-हिस्त्वानता** । **एहिद्वितीया** । (**अपेक्षिद्वितीया** is omitted, through carelessness, by the copyist, not by the author) । **एहिवि-घसा** । **अपेक्षिविघसा** । (**एहिप्रघसा** and **अपेक्षिप्रघसा** are omitted by the copyist, not by the author) । **एहिप्रकसा** । **अपे-हिप्रकसा** । **अपेक्षि प्रकसं दूरमिति यस्यां** (सा omitted) **अपे-हिप्रकसा इति शाकटायनः**. This explanation and the words enumerated (except the two latter) are in conformity with the *Vārttika*: **अपेक्षि च वाणिजस्त्वानतद्वितीयविघसप्रघसादि-भिः क्रियायाम्**, which the *Kāśikā* comments upon: **अपे-क्ष्यास्त्वानत वाणिजस्त्वानतद्वितीयविघसप्रघसादिभिः सह सम-स्यते** । **चकारादेहीति च** । **एहिवाणिजेति यस्यां क्रियायां सा एहिवाणिजा** । **अपेक्षिवाणिजा** &c. The word **अपेक्षिकटा** which occurs in the present edition of *Pāṇini*, and therefore in the reprint of that edition, is neither mentioned in the *Gāṇar.* nor in the *Kāśikā* and becomes doubtful when compared with such formations as **आहरकरटा**, **प्रोहकरटा** (the latter being the reading of the *Kāśikā* instead of **प्रे-हिकटा**); the word **अपेक्षिवात**, although of an analogous formation, belongs to a different category, the ellipsis being probably **ओषधि** or **सता**, and does not occur in any of the lists referring to the mentioned *Gāṇa*. — From the quoted comment it results that all these compounds have to be analyzed literally as meaning a क्रिया or proceeding in which an injunction is uttered or implied, the component parts

being originally a sentence, e. g. अपेहि वाणिज्य 'be off tradesman', अपेहि प्रक्सम् 'go far away' &c. and hence अपेहिवाणिजा &c. festivals where such people are kept off or kept at a distance. — E. अपेहि (imper. of इ with अप) and वाणिज्य, scil. क्रिया.

अपेहिवाता Bahuvr. f. (-ता) The name of a plant (*Poederia foetida*), a decoction of which is given against the disease यन्त्रि q. v.; e. g. in *Suśruta*: अपेहिवातादशमूलसिद्धं वैद्य-चतुःवेहमयो इयं वा (scil. विदधात). E. अपेहि (imper. of इ with अप) and वात, scil. (probably) औषधि or वता; liter. 'a plant by which wind is expelled'; see the explanation s. v. अपेहिवाणिजा.

अपेहिविचसा Bahuvr. f. (-सा) Probably the same as अपेहि-प्रचसा. E. अपेहि (imper. of इ with अप) and विचस, scil. क्रिया.

अपेहिस्नानता Bahuvr. f. (-सा) A festival or ceremony where undesired or uninvited people are denied admission. See the explanation s. v. अपेहिवाणिजा. (This meaning is hypothetical; but as all the similar formations mentioned in the last named article imply the shutting out of undesired objects, it will seem that स्नानत is either to be taken in this compound as सु-आगत 'welcome' in an ironical sense — comp. e. g. सत्त्व, साधु —, or as स्व-आगत 'come on one's own account, uninvited'.) E. अपेहि (imper. of इ with अप) and स्नानत, scil. क्रिया.

अपिमुन Tatpur. n. (-नम्) Integrity, honesty, uprightness. E. अप neg. and पिमुन.

अपोमख Tatpur. m. f. n. (-खः-खा-खम्) I. ¹ Having a limb too many or too few (e. g. twenty-one or nineteen, fingers and toes together), deformed. ² A child, an infant. ³ Very timid, very fearful. The same as पोमख and पौमख (comp. *Viśva's Śabdabhedā* E. I. H. Ms. 1539. 246. and Ms. R. S. पौमखः स्नादपोमखः). E. According to the native Etym., a Tatpur. अपस् (= अप, āgama सुट्) and मख (गम् un. aff. ङ) lit. 'going badly: अपमखं गच्छति'; but it would seem preferable to assume that the word is in this sense a Bahuvr. of अप (in its form अपस्) deter. and मख (in a lost sense 'limb').

II. Not under sixteen years of age. — In this sense the word occurs in the edd. of *Manu* 8. 148., according to *Kul-lūka*; when पोमख which, according to the *Kośhas*, has the meanings of अपोमख I., assumes the special meaning 'under sixteen years of age'; the two edd. of the *Vyavah.* section of the *Mitākshara* and several E. I. H. Mss. of the Mit. who quote this verse (8^{vo} ed. p. 43 a, l. 1; 4^{to} ed. ख० fol. 12 a, l. 13) read it अपौमख and repeat it in the same form immediately afterwards (l. 4 and l. 14), while the *Vīra-mitrodaya* fol. 66 a, l. 1 reads अपोमख. Comp. also the Mit. 8^{vo} ed. p. 74, l. 9, 4^{to} ed. ख० fol. 20 a, l. 15. E. अप neg. and पोमख.

अपोड Tatpur. m. f. n. (-डः-डा-डम्) Removed from; with a noun in the ablat., e. g. कल्याणाया अपोडः; it may form with such a noun a Tatpur., e. g. कल्याणपोडः; but the instances of such compounds are few, according to *Pāṇini*. E. वड् with अप, kṛit aff. ङ.

अपोदक I. Bahuvr. m. f. n. (-कः-का-कम्) ¹ Without water. ² Watertight.

II. Tatpur. f. (-दिका) The name of a potherb (*Basella*

rubra or lucida), liter. 'risen from the water: अपनतोद्-कात'. Comp. उपोदिका. E. अप and उदक.

अपोदित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Entirely to be gone away from, entirely to be left (comm. उत्कर्षेण अप-कर्मितव्यम्). E. इ (इङ्) with उद् and अप, kṛit aff. कप्.

अपोद्यार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) What must or may be taken off. E. इ with उद् and अप, kṛit aff. कत्.

अपोड Tatpur. ind. Excepting, with the exception of; e. g. in the *Rīgve. Prātisākhya*: पूर्वः पुरः पूरिति पूर्वपञ्चाम्पदाणि चापोड नवेतदेवम्. Comp. अपवाड. E. वड् with अप, ādeśa कप् of kṛit aff. ङ्का.

अपोनपात् Tatpur. m. (-त्) The same as the following and अपानपात् q. v. E. अपस् (obsol. gen. sing. of अप) and नपात्.

अपोनमु Tatpur. m. (-म्) The same as the preceding and अपानमु q. v. E. अपस् (obsol. gen. sing. of अप) and नमु.

अपोनप्चिच m. f. n. (-चः-चा-चम्) The same as अपानप्चिच q. v. Comp. the following. E. अपोनमु, taddh. aff. च.

अपोनप्चीय m. f. n. (-चः-चा-चम्) The same as the preceding and अपानप्चीय q. v. E. अपोनमु, taddh. aff. ङ्.

अपोज्ञान. A wrong reading in the Calc. edition of the *Mitā-kshara* चा० fol. 16 a, l. 15 and 16 (comp. also *Stenzler's* v. l. to *Yājñav.* 1. 31. and 106.) instead of चापोज्ञान q. v.

अपोह Tatpur. m. (-हः) Removing, taking off; e. g. in the *Jaiminiya-nyāyam*: विशिष्टस्य यदादानमन्वापोहेन वक्षुनः।

अर्चान्तरन्वासयती परिपुत्तिरसी यथा. Comp. अपोहन and अपोह.

² Reasoning away, i. e. a reasoning which removes one object from another or disconnects two objects; the reverse of ऊह, the reasoning which establishes a relation between two objects, i. e. which connects them (for the detailed explanation of the latter term see, however, s. v. ऊह);

e. g. on the words of the *Bhāgav. Purāṇa* which speak of the difference between Soul and Body: 'देहसु सर्वसंघातो जनत्तत्पूरिति विधा। अथैव मृत्युः पुरुषो नेति नेतीत्यतस्त्व-जन्' *Śrīdharaśvāmin* observes: नेति नेतीत्यन्वापोहे क्लि-माणे &c.; or in the *Siddhāntamuktāvalī*: अपोहस्यो नील-त्वादिविज्ञानधर्म इति चेत्। न। नीलत्वादीनां विज्ञानमे-कस्मिन्समावेशात् 'are blue, yellow and similar qualities

such properties of knowledge as must be disconnected from it by reasoning? no, for contrary notions as blue, yellow &c. cannot take place (at the same time in the same thing);

the *Dwandva* ऊहापोह 'positive and negative reasoning, reasoning which connects and reasoning which disconnects' is therefore also used in the sense of 'thorough or clever reasoning, sharpness or cleverness of intellect'; e. g. in *Bharatasena* on a verse of the *Bhāṭīk.*: ऊहापोहचर्मेन मुक्ता-दिवदधीतवन्मृतम्; or *Mādhava* says of a work on car-

penry: ऊहापोहकुशलपुरुषोत्तमामूला तपस्वतिर्न वेदं कश्च-चित्तुं शक्नोति. — *Hemachandra* calls अपोह one of the eight qualities of intellect (मुमुक्षा अवयवं चैव सहस्रं धारयं तथा ऊहो ऽपोहो ऽर्चविज्ञानं तत्त्वज्ञानं च भीमुषाः), but this piece of psychology seems to belong to him as exclusively as his definition of अपान.

E. ऊह् with अप, kṛit aff. चञ्.

अपोहन Tatpur. n. (-नम्) Removing, taking off, destroying; e. g. in the *Bhagavadgītā* (15. 18.) Viṣṇu says: मत्तः स्मृ-तिर्ज्ञानमपोहनं च 'from me comes recollection and know-

ledge (scil. of virtuous acts) and the removal (i. e. the cessation of recollection and of knowledge of sinful acts)'. *Sankara*: मत्त आत्मनः सर्वप्राणिनां क्षुतिर्ज्ञानं तदपोहनं च ।

येषां पुण्यकर्मणां पुण्यकर्मानुरोधेन ज्ञानक्षुती भवतः । तथा पापकर्मणां पापकर्मानुरोधेन क्षुतिज्ञानयोरपोहनमपनमनं च ;

Sadānanda: मत्त आत्मन एवातः प्राणिवातस्य च क्षुतिः । एतज्जगति पूर्वानुभूतार्थविषया च सा । जगत्पारागुभूतार्थविषयाप्यसि योगिनाम् । विषयेन्द्रियसंयोगजन्यं ज्ञानं तच्चात्मनः ।

दिक्कासविप्रकटैकविषयं चापि योगिनाम् । मत्त एव तयोः कामक्रोधावाकुलचेतसाम् । पापकर्मानुरोधेन विनाशः क्षुति-
योधयोः ॥ *Arjunamīra*: मत्त एव हेतोः प्राणिवातस्य पूर्वा-
नुभूतार्थविषया क्षुतिर्भवति । ज्ञानं च विषयेन्द्रियसंयोगजन्यं
भवति । अपोहनं च तयोः प्रमोषो भवति ॥ similarly *Madhu-*
sūdhana: अपोहनं च क्षुतिज्ञानयोरपायश्च मत्त एव
भवति.] E. छद् with अप, kṛit aff. छुट्.

अपोहनीय Tatpur. m. f. n. (-यः-वा-यम्) To be removed, to be taken away. E. छद् with अप, kṛitya aff. अपीयत्.

अपोहित Tatpur. m. f. n. (-तः-ता-तम्) ¹Removed, taken away. ²Disconnected by reasoning; comp. अपोह. E. छद् with अप, kṛit aff. क्त, āgama इट्.

अपोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be removed, to be taken away. E. छद् with अप, kṛitya aff. यत्.

अपीनस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) The same as अपोह्य II. q. v. E. च neg. and पीनस्य.

अपीर्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) ¹Unmanly, impotent. ²Cowardly.

2. n. (-र्यम्) ¹Unmanliness. ²Cowardice. E. च neg. and पीर्य.

अपीर्येय Tatpur. m. f. n. (-यः-यी-यम्) Not being of human origin, not made by men, of divine origin, as the Veda; e. g. अपीर्येयो वेदः; or in the *Sāṅkhya-tattva-*
kaumudī: श्रुतिवाक्यजनितं वाक्यार्थज्ञानं तच्च स्वतः प्रमाद्यन-
पीर्येयवेदजनितत्वेन सकलदोषशुद्धाविनिर्मुक्तैर्युक्तम्; or in the *Jaim.-nyāyam*: ऊहयन्तो ऽपीर्येयः पीर्येयो ऽचवा-
यिमः &c. E. च neg. and पीर्येय.

अपीर्येयत्वं n. (-त्वं) The not being made by men, the having a divine origin; e. g. in the *Sāṅkhya Sūtras*: न वि-
भिरपीर्येयत्वाद्देहस्य तदर्हस्यातीन्द्रियत्वात्; or नापीर्येय-
त्वात्तत्त्वमज्जुरादिवत्. E. अपीर्येय, taddh. aff. त्व.

अपस्तम्भमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic *samādhi* or profound meditation. (*Burnouf* renders it in the *Lotus de la bonne loi*: 'meditation which removes all water', but believes that the more correct reading of this word is असक्तसमाधि; perhaps it may mean: 'a meditation completed by means of water'.) E. अप-कृत and समाधि.

अप्सर Tatpur. m. (-रः) An aquatic animal; (a reading of doubtful correctness in *Loiseleur Deslongchamps*' ed. of *Manu* 7. 72; the other editions and the Mss. of the E. I. H. read instead of it, अपसर.) E. अप and सर.

अप्स m. f. n. (-प्सः-प्सा-प्सम्) (ved.) Obtained, acquired, reached (*Sāyana*: अनप्सं शत्रुभिरनाप्सम्). E. अप् (a radical become obsolete as far as the verbal inflection is concerned, where it is represented in the classical Sanskrit by आप्, i. e. आप्, pref. आ), kṛit aff. क्त.

अप्स n. (-प्सः) A sacrificial act; (*Unādik.*: अप्रो-पसी यज-

कर्मणि, where it is not a various reading of अपस्, आपस् or अपस qq. vv.). E. आप् with आ shortened (acc. to the native etym., but more correctly अप्, comp. the Etym. of अप्), un. aff. असुप्, āgama तुट्.

अप्स m. (-प्सः) (ved.) ¹Soma. ²A sacrificial animal. ³Body. ⁴A desired object, or object of desire (perhaps more correctly: attainment, scil. of a desired object). ⁵Possessing, comprising. [The two first meanings are two various inter-

pretations of the word in *Vājas.* 5. 35. or *Śatap.* III. 6. 3. 8.: शुषाशो अप्सुराज्यस्य वेतु (quoted also by the *Kāśikā* on *Pāṇ.* VI. 1. 118.), viz. *Sāyana*: अप्सुः सूक्ष्मरूपः सोमः, or *Mahidh.*: अप्सुश्चायं सोमः । आप्नोति पीतः सञ्चरीरम् i. e. 'Soma, be-

cause it comes into the body'; and *Nṛisinha* in the *Swara-*
manjari: अप्सुर्यश्चियः पशुः (probably as connected with अप्स); the third meaning is that given by *Bhāṭṭojid.* on the *Un. Sūtra* 1. 74. (perhaps because body is pervaded by Soma); the fourth meaning results from *Bhāṭṭoj.*'s *Praudham.* but belongs apparently to the word only in अप्रोयोम q. v. where it would have also the fifth meaning, according to a passage from the *Śatap.* quoted s. v. अप्रोयोम; in either of the last two meanings अप्रोः represents probably the

abl. of the abstract noun in -प्सु which in the Vedas often assumes the function of our infinitive, expressed in the classical idiom by the accus. -प्सुम्, अप्रोस् being thus equal in value to the classical आप्सुम्.] E. आप् with shortened आ (accord. to the native etym., but more correctly अप्, comp. the etym. of अप्), un. aff. तु.

अप्सुर Tatpur. m. (-प्सुः) (ved.) ¹Sending water (i. e. rain), an epithet of Indra, Agni &c. ²Quick as water (i. e. as the falling rain), an epithet of the horses of the *Asvins*. E. अप् and तुट्.

अप्सुर्य Tatpur. n. (-र्यम्) (ved.) The being a sender of, or the sending of, water (i. e. of rain); said of Indra and Agni. E. अप् and तूर्य.

अप्सोर्धाम Tatpur. m. (-मः) (ved.) ¹The name of a sacrifice, viz. of the seventh or last part (*somasansthā*) of the *Jyotishoma*; (*Mādhava* in enumerating the seven parts of the *Jyotishoma*, in his *Jaiminiyanyāyam.*, — accord. to all the Mss. of this work within my reach — makes it, the sixth part of the latter, but he is at variance in this respect with the older authorities of the *Kalpasūtras* and of *Kumārila*'s *Vārttikas*); it is not *nitya* or obligatory for the performance of this sacrifice, like the *Agnishoma* (q. v.), but *kāmya* or voluntary, and instituted merely for the attainment of a specific desire. See अप्रोतिष्ठोम. ²The name of a *Sāmaveda-*
verse, because it closes the ceremonies connected with the sacrifice of this name. E. अप्रोस् (abl. of अप्सु) and धाम. The literal meaning of this word would be in conformity with the definition of the *Praudhamanoramā*, 'a sacrifice which procures the attainment of the desired object': अप्सुः शरीरमिति । अभिषिक्तार्थश्च । आप्नवत्वात् । अत एवाप्सोर्धामशब्दाभिषिक्तार्थप्रापक इत्यवयवार्थमाहुः, when अप्रोः would be, not the ablat., but the genitive of अप्सु 4. q. v., and धाम have the sense of प्रापक; but it is more probable that धाम means 'termination' and that अप्रोः represents the abl. of अप्सु q. v., i. e. 'the last part (scil. of the *Jyoti-*

shṭoma, performed) on account of obtaining, scil. the desired object'; according to the comm. of *Śatap.* XIII. 7. 1. २., however, the word would derive its meaning from 'the Aptoryāma sacrifice and verse including the sacrifices and verses called severally Agnishtoma, Ukthya, Shodāśin and Atirātra qq. vv.': *Śatap.* सर्वेषां यज्ञकृतानामप्ये; *Harisvāmin:* सर्वेषां यज्ञकृतानामिति । सर्वास्तपिष्टोमोक्थयोऽतिरात्रानामिति [to be read thus probably instead of the meaningless '०नामि (?)' in the present publication of Extracts from this comm.] सोऽयस्त्राणि चाप्नोर्यामि ऽनर्मवन्ती-त्वभिप्रायः; when चाप्नोः would mean 'on account of obtaining or comprising', scil. Agnishtoma &c.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) ¹ Vast, spacious. ² Engaged in work, active, busy. (Both meanings are given by *Sāyana* on *Rigv.* I. 124. ५.) E. १. अप्न or २. अप्नस् (shortened to अप्न; comp. अप्य III.), taddh. aff. यत्.

अप्न m. (-प्नः) (ved.) A son, progeny; (according to *Mahidhara's* view of the form अप्नः *Nigh.* 2. २., which therefore is according to him the nom. of अप्न — comp. अप्नस् —, in his explanation of अप्नवान् — see अप्नवन् and अप्नवान् — *Vājas.* 3. 15.) E. अप् (comp. the E. of अप्न), uñ. aff. न (?).

अप्नःख Tatpur. m. (-खः) (ved.) One who superintends work, an overseer. E. अप्नस् and ख.

अप्नराज् Tatpur. m. (-ट्) (ved.) Splendent through (their) work; an epithet of the Āśvins. E. अप्न (instead of अप्नस्) and राज्.

अप्नवन् m. pl. (-वानः) (ved.) Having sons, having progeny; (according to *Mahidhara's* comm. on अप्नवानो भुगवः *Vājas.* 3. 15., also as a proper name; but *Sāyana* takes in the corresponding passage of the *Rigv.* IV. 7. 1. अप्नवान् for the nom. sing. of अप्नवान्, an interpretation probably more correct than that of *Mahidhara*). E. अप्न, taddh. aff. वनिप् (?).

अप्नवान m. (-नः) (ved.) ¹ The arm. ² The name of a Rishi of the family of Bhṛigu; (comp. अप्नवन्). E. (probably) अप् (comp. the E. of अप्न), kṛit aff. शानन्, and meaning liter. 'taking possession of, seizing'.

अप्नवानवत् ind. (ved.) Like the Rishi Apnavāna. E. अप्नवान्, taddh. aff. वति.

अप्नस् n. (-प्नः) (ved.) ¹ Work; also, religious work, a sacrificial act. ² Wealth. ³ Shape. (The meaning 'progeny' belongs to the base अप्न q. v., according to *Mahidhara*.) E. आप् with आ shortened (according to the native E., but more correctly अप्, comp. the E. of अप्न), uñ. aff. असुन्, āgama नुट्.

अप्नस्त m. f. n. (-स्तान्-स्वती-स्वत्) (ved.) Connected with work (e. g. a sacrificial ground where digging and other work is done, or speech joined to sacrificial acts). E. अप्नस्, taddh. aff. मतुप्.

अप्य m. (-प्यः) The name of a Telugu poet, who 'wrote a work on prosody called Appakavi-chhāṇḍasa and another work called Vrindāsambhava which is an account of the birth and parentage of Vrinda, the chaste wife of a giant' 'the manner of the death of this poet is unknown, nor have the names of any of his (other) works been preserved'. — He is not considered to be the same as अप्ययदीक्षित q. v. E. unknown.

अप्यति Tatpur. m. (-तिः) The same as अप्याम्यति q. v. E. अप् and पति.

अप्यदीक्षित. See अप्ययदीक्षित.

अप्यित Tatpur. n. (-त्तम्) Fire. See अप्याम्यित. E. अप् and पित्त; 'अपां पित्तमिव दाहकत्वात्'.

अप्यिदीक्षित. See अप्ययदीक्षित.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) I. To be reached, to be obtained, accessible; (= आप्य or आपुं योग्य). E. अप् (comp. the E. of अप्न), kṛitya aff. यत्.

II. ¹ Made with water, as Havis. ² Born or produced in water, as Soma. E. अप् (water), taddh. aff. यत्.

III. Connected with work, fit for work (also, for sacrificial acts), active. [The nom. sing. अप्यः is a poetical license in *Rigv.* VI. 67. & instead of the nom. plur. — The assumption of a femin. अपी instead of अप्या is arbitrary.] E. अप्यस् (shortened to अप्, compare अप्य), taddh. aff. यत्.

अप्यच् Tatpur. m. f. n. (-प्यङ्-पीची-प्यङ्) Gone into, concealed, hidden. Comp. अपीच, of which it is the base. E. अप् with अपि, kṛit aff. क्तिन्.

अप्यदीक्षित. See अप्ययदीक्षित.

अप्यय Tatpur. m. (-यः) ¹ (ved.) Union, junction. ² Going into, esp. metaphorically, absorption, e. g. स्वाप्य 'profound sleep' q. v.; destruction, when contrasted with प्रभव 'birth, origin' (प्रभवाप्ययी = उत्पत्तिप्रलययी). Comp. अपीति and अप्ययन्. E. इ with अपि, kṛit aff. चच्.

अप्ययदीक्षित Tatpur. m. (-तः) The name of a celebrated Dravida Brahmana, the son of *Nārāyaṇadikshita*; he lived at Agrahara and flourished in the 16th century of Śālivāhana; his contemporaries considered him as an emanation of Śiva on account of his devotion for this god and his great learning, for 'at the age of twelve years he perfectly studied the Vedas and was besides master of several abstruse sciences'. In his crusade for establishing the superiority of Śivaism he was once waylaid in a forest by ruffians, hired by one of his unvictorious opponents at the court of Vankatapati, but rescued by timely aid. He died at Chillumbrum, as it appears, at the age of ninety. He is said to be the author of 84 books on theology, rhetoric and philosophy. *Colebrooke* names (essays I. 333. 337) two of his Vedānta works; *Wilson* (in the introd. to the *Daśakumārach.* p. 5) his abridged version of the first portion of the Daśak. and his work on rhetoric, the *Kuvālayānanda* (comp. also *Journal As. serie IV. vol. XI. p. 529*); a vocabulary of his is mentioned in *Weber's Catalogue* of the Berlin Sanskr. Ms. (No. 806), and the Pandit *Cavelly Venkata Rāmasvāmin* who is answerable for the data alleged before, enumerates among his Śivaistic writings the *Śivār-chandā-chandrikā*, *Śiva-tattva-riveka*, *Śiva-maṇi-dīpika* and the *Ātmārpaṇa*. — His name occurs also in the shape of अप्यायदीक्षित, अप्यिदीक्षित, अप्यदीक्षित, अप्यिदीक्षित, अप्यदीक्षित, अप्यय; but he is not the same as अप्य q. v. E. अप्यय and दीक्षित.

अप्ययन् Tatpur. n. (-नम्) Union, junction, copulation; see अपीति and अप्यय. E. इ with अपि, kṛit aff. कृट्.

अप्यय. See अप्ययदीक्षित.

अप्रर्ध Tatpur. m. f. n. (-र्धः-र्धा-र्धम्) (ved.) Near, contiguous; अप्रर्धम् near to. Comp. अप्रर्धे and अप्रर्ध. E. अपि and अर्ध.

अप्रयदीक्षित. See अप्रयदीक्षित.

अप्रयत. — Two distinct words अपि and उत qq. vv.

अप्रिदीक्षित. See अप्रयदीक्षित.

अप्रकट Tatpur. m. f. n. (-टः-टा-टम्) Unmanifested, unapparent. E. अ neg. and प्रकट.

अप्रकम्प Bahuvr. m. f. n. (-म्पः-म्पा-म्पम्) ¹Unshaken, lit. and figur., firm, steady; e. g. अप्रकम्पं हृदयम्. ²Unanswered, unrefuted. E. अ priv. and प्रकम्प.

अप्रकम्प्यता f. (-ता) or अप्रकम्प्यत्व n. (-त्वम्) ¹Firmness, stability. ²Unanswerableness. E. अप्रकम्प, taddh. aff. तत् or त्व.

अप्रकर Tatpur. m. f. n. (-रः-रा-रम्) Not acting in a superior manner, acting ill; (*Amarūsataka-īkā*: = अप्रकृष्टकारक). E. अ neg. and प्रकर.

अप्रकरण Tatpur. n. (-णम्) The not being the principal or relevant matter, incidental or irrelevant matter (of a book, a discussion &c.); e. g. *Śāṅkara* on a passage of the *Bṛihadār*: अनात्मकमी एव हि मेधातपःशब्दाच्चे । तयोः प्रकृतत्वान्नेतरे मेधातपसी । अप्रकरणात्; applied also to those passages in the *Brāhmaṇas* which are considered as not connected with, or irrelevant to, the principal topics of an injunction with which they may happen to be found together in the same chapter or book, and which therefore do not share in the rules that apply to the latter, but become the subject of special injunctions; comp. अनारम्भाधीत and the following; e. g. in the *Jaimini Sūtra*: अप्रकरणे तु तद्धर्मतो विशेषात्. E. अ neg. and प्रकरण.

अप्रकल्पक Tatpur. m. f. n. (-ल्पकः-ल्पिका-ल्पकम्) Not enjoining, not making principal or relevant, not having the effect of making one injunction as relevant or obligatory as other injunctions with which the former may happen to be found together in the same book or chapter, e. g. of a *Brāhmaṇa* (comp. the preceding and अनारम्भाधीत); e. g. in the *Jaimini Sūtra*: शास्त्रं स्वादप्रकल्पकम् (scil. कृते); *Śābara*: तन्नाम्नाः कृतेः शास्त्रं प्रकल्पकम्. E. अ neg. and प्रकल्पक.

अप्रकाष्ठ Bahuvr. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Without a stem (as a shrub). E. अ priv. and प्रकाष्ठ.

अप्रकार Tatpur. m. f. n. (-रः-रा-रम्) Not producing, not manifesting; e. g. in the *Bhāṣāparichcheda*: तद्भावामकारा धीक्षत्प्रकारा तु निश्चयः. E. अ neg. and प्रकार.

अप्रकाश I. Tatpur. or Bahuvr. 1. m. f. n. (-शः-शा-शम्) ¹Not bright, not clear, dark; e. g. in the *Hidimb*: अप्रकाशा दिशः सर्वाः. ²Private, secret, not evident, without a witness; e. g. in the *Vīramitrodaya*: (of a deed) अप्रकाशात्साचिपुक्तं वेष्टकाचरमुद्रितम् । लोकप्रसिद्धं स्वकृताद्वरमव्यक्तं शुभम्; अप्रकाशम् also used as adv.; e. g. *Kullika*: पितृगृहे क्त्वा यं पुत्रमप्रकाशं जनयेत् क्त्वापरिणेतुः पुत्रं नाम्ना कार्णीनं वदेत्; or अप्रकाशमुत्पन्नः पुत्रः. E. अ neg. or priv. and प्रकाश.

II. Tatpur. m. (-शः) ¹Want of brightness or clearness, darkness, lit. or figur.; e. g. in the comm. of the *Raghuvansā*: सो ऽहं . . . प्रकाशशान्धकारश्च लोकालोक इवाचक्षः (comm. एकस्मिन्पार्श्वे प्रकाशयुक्तः । अपरस्मिन्पार्श्वे ऽप्रकाशयुक्त इति भावः). ²Secrecy. E. अ neg. and प्रकाश.

अप्रकाशक m. f. n. (-शकः-शिका-शकम्) I. Tatpur. Not irradiating, not rendering apparent. E. अ neg. and प्रकाशक.

II. Making obscure, obfuscating. E. अप्रकाशि (denom. of अप्रकाश, aff. शिच्), kṛit aff. क्त.

अप्रकाशकग्रह Karmadh. m. (-हः) (In Astronomy.) The same as ¹धूमकेतु. ²पात. ³परिधि. ⁴इक्ष्वकेतु. ⁵विषकेतु qq. vv. E. अप्रकाशक and ग्रह.

अप्रकाशता f. (-ता) Hiddenness, secrecy. E. अप्रकाश, taddh. aff. तत्. अप्रकाशमान Tatpur. m. f. n. (-नः-ना-नम्) Not apparent, made obscure; e. g. *Śrīdharaśvāmin* in his comm. on the *Bhāgav. Pur.* रागादिभिरप्रकाशमाना दिग्देवताः कर्मसाचिभूता न जानाति. E. अ neg. and प्रकाशमान.

अप्रकाशित Tatpur. m. f. n. (-तः-ता-तम्) Not manifested, not evident, not divulged, unrevealed; e. g. in the *Mitākshara*: स्वं जनेतान्यविकीर्तं केतुर्दोषे ऽप्रकाशिते । हीनाद्ग्रहो हीनमुखो वेलाहीने च तत्करः; or अप्रकाशितात्मनो अभिचारात्पुरुषान्तरसंभोगसंख्यायदपुणं तत्कर्तारो रजोदर्शने मुक्तिः. E. अ neg. and प्रकाशित.

अप्रकाश Tatpur. m. f. n. (-शः-शा-शम्) Not to be divulged, to be kept secret; e. g. in the *Rudrayāmala*tantra: (प्रकाशं) अप्रकाशं परं गुह्यं रहस्यं सर्वकामदम्. E. अ neg. and प्रकाश.

अप्रकीर्णप्रसृतत्व n. (-त्वम्) I. The being neither (too) incoherent nor (too) prolix; or

II. Tatpur. The being diffuse (i. e. eloquent) on a concise subject; one of the thirty five excellent qualities in the speech of a Jaina Arhat. E. I. अ neg. and प्रकीर्ण-प्रसृत, taddh. aff. त्व; or II. अप्रकीर्ण and प्रसृतत्व.

अप्रकृत Tatpur. m. f. n. (-तः-ता-तम्) Not principal, irrelevant, incidental; comp. अप्रकरण. E. अ neg. and प्रकृत.

अप्रकृतत्व n. (-त्वम्) The same as अप्रकरण. E. अप्रकृत, taddh. aff. त्व.

अप्रकृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्ठा-ष्ठम्) Low, vile.

2. m. (-ष्टः) A crow. E. अ neg. and प्रकृष्ट.

अप्रकृत Tatpur. m. f. n. (-तः-ता-तम्) Not enjoined, irrelevant; comp. अप्रकृत. E. अ neg. and प्रकृत.

अप्रकेत Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) Indistinct, unrecognizable. E. अ priv. and प्रकेत.

अप्रचित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Undiminished, free from decay, ever lasting. E. अ neg. and प्रचित.

अप्रखर Tatpur. m. f. n. (-रः-रा-रम्) ¹Dull, obtuse. ²Bland, mild. E. अ neg. and प्रखर.

अप्रनम m. f. n. (-मः-मा-मम्) I. Tatpur. Invincible; or

II. Bahuvr. Not going well (with others), i. e. going too fast to be accompanied by others a long distance. (Both interpretations of the word are given in the passage of the *Bhāṭīkā*vyā: उदपतद्विद्यदप्रनमः परे हचिरम् &c. (*Jayam.* and *Bharatas.*: परेः शुभिरप्रनमो ऽनभिभवनीयः; or *Jayam.*: अप्रनमो ऽन्वेषामित्वर्थात्; *Bharatas.*: परेः सह नास्ति प्रकृष्टं नमनं यत्स्वेत्त्वर्थः । अतिशीघ्रनामित्वात्, the word परेः of the text depending in the latter interpretation not upon अप्रनमः but on हचिरम् and not meaning then 'enemy', but 'excellent'). E. I. अ neg. and प्रनम (= न प्रनम्यते ऽसौ, i. e. नम् with प्र, kṛit aff. अप्). II. अ priv. and प्रनम (i. e. प्र and नम).

अप्रनलभ Tatpur. m. f. n. (-लभः-लभ-लभम्) Not bold, modest, unassuming, bashful; e. g. in the *Hitopad.*: घृष्टः पार्श्वे वसति नियतं दूरतयाप्रनलभः; or in the *Bhāṭīkā*: स्त्रीभूषणं चेष्टितमप्रनलभं चाहस्यवक्राक्षपि पीक्षितानि. E. अ neg. and प्रनलभ.

अप्रगीत Tatpur. m. f. n. (-तः-ता-तम्) Not sung loud; e. g. *Śābara* in his comm. on a *Jaim. Sūtra*: अप्रगीतं निरापदं कर्तव्यम्. E. च neg. and प्रगीत.

अप्रगुह Tatpur. (-हः-हा-हम्) Confounded, perplexed. E. च neg. and प्रगुह.

अप्रगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (In Grammar.) Not प्रगृह्य q. v., as a vowel; e. g. *Pāṇini*: चक्षोऽप्रगृह्यक्षानुनासिकः. E. च neg. and प्रगृह्य.

अप्रग्राह Bahuvr. m. f. n. (-हः-हा-हम्) Unbridled; e. g. in the *Bhāṭik.*: प्राचीं तावन्निरवयः कपिभिर्विनतो ययौ। अप्रग्राहिरिवादिहो वाजिभिर्दूरपातिभिः. E. च priv. and प्रग्राह. अप्रचक्षुश्च Tatpur. f. (-शा) (ved.) (Perhaps.) A woman who is not beautiful, or one who has been deprived of her beauty. E. च neg. and प्रचक्षुश्च.

अप्रचक्षुः Tatpur. m. f. n. (-क्षुः-क्षा-क्षम्) Not violent, not excessive, mild. E. च neg. and प्रचक्षुः.

अप्रचुर Tatpur. m. f. n. (-रः-रा-रम्) Little, few. E. च neg. and प्रचुर.

अप्रचेतस् Tatpur. m. f. n. (-ताः-ता-तम्) Without proper knowledge, not knowing properly. E. च neg. and प्रचेतस्.

अप्रचेतित Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unrecognized; e. g. in the *Bhāṭik.*: जले विक्रममावाया हनूमा-ञ्जतचोवयम्। आख्यं प्रविशन्निरवाद्भूवाप्रचेतितः. E. च neg. and प्रचेतित.

अप्रचोदित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not bidden or commanded. ² Undeclared, not said. E. च neg. and प्रचोदित.

अप्रचुत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unmoved, unmoveable. ² Not deviating from, following, observing, with a noun in the abl. E. च neg. and प्रचुत.

अप्रज Tatpur. 1. m. f. n. (-जः-जा-जम्) ¹ Unborn; e. g. in the *Rīg.*: अप्रजाः सन्त्वविषः 'may the demons not come into existence' (*Sāyaṇa*: अनुत्पन्नाः सन्तु). ² Not productive (of children), unprolific; e. g. *मैत्रुणम्*.

2. m. (-जः) A man who has not begot (children); e. g. *Vṛihaspati* (as quoted by the *Vīramitrodaya*): सपिच्छ-स्त्राप्रजस्त्रांश्च खावरं सप्तधाकृतम्.

3. f. (-जा) ¹ A female who has not borne (a child); e. g. *Vṛiddhakātyāyana* (as quoted in the *Dāyat.*): पितृणां चैव यद्वत्तं दुहितुः खावरं धनम्। अप्रजायामतीतायां धातुवामि तु सर्वदा. ² One who cannot bear, a barren female; e. g. in *Kumārila's Mīmāṃsā Vārtt.*: प्रजा इह मासान्मर्मे धृत्वा एकादशमनु प्रजायते तस्माद्व्यतयोऽप्रजाः. E. च neg. and प्रज. (This word is always Tatpur., with the udātta on the first syllable, and must not be analyzed as a Bahuvr. of च priv. and प्रजा, for *Pāṇini* enjoins V. 4. 122., that the latter assumes 'always' the form अप्रजस्, and his rule is neither contradicted nor restricted by any of his commentators; the meanings of अप्रज and अप्रजस् will often coincide in bearing — comp. also अप्रजाता, अप्रप्रजाता, अप्रसूता —, but their difference will be perceived in such instances as given above, e. g. in अश्वतथोऽप्रजाः when the Bahuvr. epithet 'without progeny' would alter the sense, or in *Chāṇakya's* मैत्रुणमप्रजम्, since it would be absurd to speak of a मैत्रुण 'without children', instead of an unprolific one.)

अप्रजश्च Tatpur. m. f. n. (-श्चिः-चिः-चि) (ved.) ¹ Unprolific. ² Ignorant, unwise, unacquainted with. E. च neg. and प्रजश्च I. and II.

अप्रजस् Bahuvr. m. f. n. (-जाः-जा-जम्) ¹ Childless, without progeny; e. g. *Yājñavalkya*: अतीतायामप्रजसि बान्धवसद्वामुषुः। अप्रजःस्त्रीधनं भर्तृप्राप्तादिषु चतुर्विपि. — See the remark s. v. अप्रज. ² Destitute of subjects, of inhabitants, unpeopled. E. च priv. and प्रजा, samās. aff. चश्चि.

अप्रजसा f. (-सा) or अप्रजस्त्व n. (-त्वम्) Childlessness, want of progeny. E. अप्रजस्, taddh. aff. तस् or त्व.

अप्रजाता Tatpur. f. (-ता) The same as अप्रजा q. v. (s. v. अप्रज 3.). ¹ A female who has not borne (a child); e. g. a *Smṛiti* quoted in the *Mitākshara*: प्राज्ञश्चयविविशां भार्या शुद्धे च संनताः। अप्रजाता विमुध्वन्ति प्रायश्चित्तेन नेतराः. ² A barren female; e. g. *Suśruta*: अप्रजातारोगांश्च चिकित्सेदुत्तराङ्गिष्वक्. E. च neg. and प्रजात.

अप्रजास्त्व n. (-स्त्वम्) The same as अप्रजस्त्व (in the present edition of the *Atharvaveda*). E. अप्रजस्, taddh. aff. त्व.

अप्रज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unrecognized. E. च neg. and प्रज्ञात.

अप्रजय Tatpur. m. (-यः) Want of affection &c., see प्रजय. च neg. and प्रजय.

अप्रजीत I. Tatpur. m. f. n. (-तः-ता-तम्) Not delivered &c., see प्रजीत. E. च neg. and प्रजीत.

II. Bahuvr. n. (-तम्) The sacrificial act of frying the Havis (q. v.) when performed without the consecrated water called प्रजीताः q. v. E. च priv. and प्रजीता; scil. कर्मण.

अप्रक्षोष Tatpur. m. f. n. (-षः-शा-षम्) Not to be removed, not to be turned away; e. g. *Yājñav.*: अप्रक्षोषोऽतिथिः सायमपि (*Mitākshara*: = अप्रत्याक्षेयः). E. च neg. and प्रक्षोष.

अप्रतर्क्य Tatpur. m. f. n. (-र्कः-र्का-र्कम्) Not to be argued, uninvestigable, not to be comprehended by discussion, as the quality तमस्; e. g. *Manu*: यत्तु स्वाधोहसंयुक्तमवर्तं विचयात्मकम्। अप्रतर्क्यमविशेषं तमसदुपधारयेत्. E. च neg. and प्रतर्क्य.

अप्रत् Bahuvr. m. f. n. (-त्-ती-तम्) (ved.) Not possessed of great wealth, not rich; in the *Rīg.*: न सोमो अप्रता पये (*Sāyaṇa*: अप्रता चविशीर्षधनेन). E. च priv. and प्रत्.

अप्रताप I. Tatpur. m. (-पः) ¹ Want of brilliancy, dullness. ² Want of dignity or power, meanness. E. च neg. and प्रताप.

II. Bahuvr. m. f. n. (-पः-पा-पम्) ¹ Dim, dull. ² Without dignity or power. E. च priv. and प्रताप.

अप्रति Bahuvr. m. f. n. (-तिः-तिः-ति) (ved.) ¹ Without adversaries; e. g. *Rīg.*: च एक इदमतिर्मेवमानः (*Sāyaṇa*: = प्रतिद्वन्द्विरहितः). ² Not encountered by, unimpeded by, adversaries; e. g. in the neuter acc. used as adv. *Rīg.*: वृषाश्चप्रति वहिष्यति नि सहस्राणि वहिष्यः (*Sāyaṇa*: = शत्रुभिरप्रतिगतः). ³ Without hostility; e. g. in the neuter acc. used as adv. 'so as to cease to be hostile', e. g. *Rīg.*: इहो अप्रतस्पुरश्च कीरान् (*Sāyaṇa*: = प्रतिद्वन्द्विर्नो यथा न भवन्ति तथा). ⁴ Without retreat, not receding, encountering; e. g. *Rīg.*: सुत इहो मघवा यद् वृषा भूरीक्षो अप्रतीनि इति (*Sāyaṇa*: = अप्रतिवमनानि। अभिनमनयुक्तामीत्यर्थः). ⁵ Unequalled, excellent, as treasures; e. g. *Rīg.*: सो अप्रतीनि मग्ने पुच्छीक्षो दाशहामुने (*Sāyaṇa*: = उत्कृष्टानि

अप्रतिव); comp. also अप्रतिकर्मन्, अप्रतिरूप &c. and अप्रतिम. E. अप्रि. and प्रति.

अप्रतिकर Tatpur. m. f. n. (-र:-रा-रम्) ¹Trusting, confiding. ²Trusted, confided in. E. अप्रि. and प्रतिकर.

अप्रतिकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Of unequalled deeds. Comp. अप्रतिमकर्मन्. E. अप्रि. (s.) and कर्मन्.

अप्रतिकर्ष Tatpur. m. (-र्षः) The not anticipating of what occurs later (as of a religious act); e. g. in the *Jaimini Sūtra*: अप्रतिकर्षो (scil. कर्षण) वार्धहेतुत्वात्सहस्रं विधीयते. — Comp. अपकर्ष. E. अप्रि. and प्रतिकर्ष.

अप्रतिकार I. Tatpur. m. (-रः) ¹Not remedying. ²Non-requital, non-retaliation. Comp. अप्रतीकार. E. अप्रि. and प्रतिकार.

II. Bahuvr. m. f. n. (-र:-रा-रम्) ¹Irremediable. ²Helpless, defenseless. Comp. अप्रतीकार. E. अप्रि. and प्रतिकार.

अप्रतिकारिण Tatpur. m. f. n. (-री-रिणी-रि) Not counter-acting, not applying remedies (as against a disease); e. g. *Subrūta*: अप्रतिकारिणी वैद्यका भवति. E. अप्रि. and प्रतिकारिण.

अप्रतिगत Tatpur. m. f. n. (-त:-ता-तम्) ¹Not approached, not encountered. ²Not reverting, not flying, encountering. E. अप्रि. and प्रतिगत.

अप्रतिगमन I. Tatpur. n. (-गम्) The not reverting, the not flying, encountering. E. अप्रि. and प्रतिगमन.

II. Bahuvr. m. f. n. (-ग:-गा-गम्) Not reverting, not flying, encountering. E. अप्रि. and प्रतिगमन.

अप्रतिगृह्य Tatpur. m. f. n. (-ग्र:-ग्रा-ग्रम्) One of whom it is not permitted to accept a gift, as an Ugra &c.; but comp. अप्रतिग्राह्य. E. अप्रि. and प्रतिगृह्य.

अप्रतिग्राह्य Tatpur. m. f. n. (-ह्य:-ह्या-ह्यम्) Not accepting (a gift). E. अप्रि. and प्रतिग्राह्य.

अप्रतिग्राह्य Tatpur. m. f. n. (-ग्र:-ग्रा-ग्रम्) Not permitted to be accepted (as a gift), unacceptable; according to *Vijñāneśvara*: विप्रशस्त्रपुरादि पतितादिद्रव्यं च. E. अप्रि. and प्रतिग्राह्य.

अप्रतिघ Bahuvr. m. f. n. (-घ:-घा-घम्) What cannot be warded off or hindered, against what there is no defence; as the quality रजस्; e. g. *Manu*: तद्रजो ऽप्रतिघं विद्यात्सततं हारि देहिनाम्. E. अप्रि. and प्रतिघ.

अप्रतिघात Tatpur. m. (-तः) Absence of obstruction; e. g. in the *Nyāya Sūtra*: अप्रतिघातात्संनिधौत्यपि: 'contact (between the eye and an object) takes place, because there is no obstruction'. E. अप्रि. and प्रतिघात.

अप्रतिद्वन्द्व Bahuvr. m. f. n. (-न्द्व:-न्दा-न्द्वम्) Without an adversary (of equal or greater strength), unrivalled, unopposed; e. g. in the *Rāmāy.*: सो ऽहं वनमिमं प्राप्तो निर्जनं वनान्वितः । सीतया चाप्रतिद्वन्द्वः सखवादे स्मितः पितुः (where सीतया requires the ellipsis of अन्वितः; a conjecture 'अप्रतिद्वन्द्व (voc.)' is gratuitous); comm.: अप्रतिद्वन्द्वः । अप्रतिद्वन्द्वः केनापि निवारयितुं न शक्य इत्यर्थः; another: अप्रतिद्वन्द्व इति समाधिकवचनशुद्धीनः सर्वे ऽपि मत्तो हीनवशा एवेति न तद्वयावकाश इति अङ्गो ऽर्थः. E. अप्रि. and प्रतिद्वन्द्व.

अप्रतिद्वन्द्वता f. (-ता) The being without an adversary (of equal or greater strength), unrivalledness; e. g. in the *Bhāgav. Pur.*: अमुभिर्वसुमन्निर्वा सुरासुरमहोरगैः । अप्रति-

द्वन्द्वतां युद्ध एकपक्षं च देहिनाम् (scil. देहि). E. अप्रि. and तद्ध. aff. तद्ध.

अप्रतिधुर Bahuvr. m. f. n. (-र:-रा-रम्) (ved.) Matchless in carrying burdens (as a horse; liter. without another carrying burdens alike); e. g. in the *Śatapath.*: अर्धं निष्को-दानयन्ति यो दक्षिणायां धुर्यप्रतिधुरः (*Harisvāmin*: प्रतिधारयिता प्रतिधुरः । नास्ति प्रतिधुरो ऽस्तेष्वप्रतिधुरः). E. अप्रि. and प्रतिधुर (from धृ with प्रति, according to the quoted explanation; or perhaps more correctly, a Bahuvr. of प्रति and धुरा or of प्रति and धुर, burden, samās. aff. च, i. e. 'having or bearing a like burden').

अप्रतिधर्षित Tatpur. m. f. n. (-त:-ता-तम्) Unresisted, irresistible. Comp. अप्रतिधुष्ट. E. अप्रि. and प्रतिधर्षित.

अप्रतिधर्षितवत् Bahuvr. m. f. n. (-व:-वा-वम्) Of irresistible power. E. अप्रि. and प्रतिधर्षित and वत्.

अप्रतिधुष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Unresisted, irresistible. Comp. अप्रतिधर्षित. E. अप्रि. and प्रतिधुष्ट.

अप्रतिधुष्टशब्द Bahuvr. m. f. n. (-वा:-वा-वः) (ved.) Of irresistible power, an epithet of Indra. E. अप्रि. and प्रतिधुष्ट and शब्द.

अप्रतिधुष्य Tatpur. m. f. n. (-ष्य:-ष्या-ष्यम्) Irresistible. E. अप्रि. and प्रतिधुष्य.

अप्रतिपक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Not to be bartered or exchanged. E. अप्रि. and प्रतिपक्ष.

अप्रतिपत्ति Tatpur. f. (-त्तिः) ¹Want of understanding or ascertaining, not understanding, not ascertaining; e. g. in the *Nyāya Sūtra*: विप्रतिपत्तिरप्रतिपत्तिश्च नियह्यज्ञानम् (comm.: अप्रतिपत्तिः प्रकृताज्ञानम्); or *Patanjali* in the introd. to *Pāṇini*: शब्दाप्रतिपत्तिः । शब्दानां चाप्रतिपत्तिः प्राप्नोति चा-करणाच्छब्दान्प्रतिपत्तिमह इति. ²Confusion, perplexity; e. g. अप्रतिपत्तिर्वेदता स्वादिष्टानिष्टदर्शनमुक्तिभिः. ³Not returning (an answer); e. g. उत्तरस्वाप्रतिपत्तिरप्रतिभा; comp. अप्रतिभा. ⁴(In the *Mīmāṃsā* philosophy.) A sacrificial act which is not immaterial to the performance of a sacrifice (see संस्कार and comp. अपूर्व I. 1. 2. 1.), one essentially required for the completion of the sacrifice. E. अप्रि. and प्रतिपत्ति.

अप्रतिपद् Tatpur. m. f. n. (-त्-त्-त्) Not understanding, confused, perplexed; in the *Vājas.*: सर्पदेवजनेभ्यो ऽप्रतिपदम् (*Mahidh.*: अप्रतिपदम् । प्रतिपद्यते जानातीति प्रतिपत् । अतश्चाविधं विकल्पमित्यर्थः). Comp. अप्रतिपत्ति. E. अप्रि. and प्रतिपद्.

अप्रतिपन्न Tatpur. m. f. n. (-न्न:-न्ना-न्नम्) Not understood, not ascertained. E. अप्रि. and प्रतिपन्न.

अप्रतिवज्र Tatpur. m. f. n. (-ज्र:-ज्रा-ज्रम्) Unobstructed, unimpeded. E. अप्रि. and प्रतिवज्र.

अप्रतिवज्रचित्त Bahuvr. m. f. n. (-त्त:-त्ता-त्तम्) Whose mind is not obstructed (by desire &c.). E. अप्रि. and प्रतिवज्र and चित्त.

अप्रतिवन्ध I. Tatpur. m. (-न्धः) Non-obstruction, non-hindrance; e. g. in the *Vedānta Sūtra*: तन्निर्धारणानियमसङ्गृहेः पुष्ट्यप्रतिवन्धः फलम् (*Śankara*: ... कर्मफलसिद्धिप्रतिवन्धः); अप्रतिवन्धेन 'without obstruction'; e. g. अप्रतिवन्धेन प्रवर्तमानः. E. अप्रि. and प्रतिवन्ध.

II. Bahuvr. m. f. n. (-न्ध:-न्दा-न्धम्) Unobstructed, unimpeded. — In *Law*, when applied to दाय 'inheritance', unconditional or direct, viz. such property as devolves in direct descent from the father on the son, from the son on

the grandson &c., and is the converse of **सप्रतिबन्ध**, the conditional or collateral inheritance, viz. property which devolves on the lateral line, the uncle &c. on the condition that there be no direct heirs, their existence being the obstruction or impediment, as it were, of the title to the property which in the former case arises by birth-right or 'without impediment'. [*Mitākshara*: स च (scil. दायो) द्विविधः । अप्रतिबन्धः सप्रतिबन्धश्च । तत्र पुत्राणां पौत्राणां च पुत्रत्वेन पौत्रत्वेन च पितृधनं पितामहधनं च स्वं भवतीत्यप्रतिबन्धो दायः । पितृव्यधायादीनां तु पुत्राभावे स्वाम्यभावे च स्वं भवतीति पुत्रसंज्ञावः स्वामिसंज्ञावश्च प्रतिबन्धसदभावे धातुत्वेन च पितृव्यत्वेन च स्वं भवतीति सप्रतिबन्धो दायः । एवं तत्पुत्रादिव्यपूहनीयः ॥ *Vīramitrodaya*: पुत्रादीनां पित्रादिधने पुत्रत्वादिनैव सत्यपि स्वामिनि पित्रादी ज्ञानेनैव स्वस्वोत्पत्तेः स तेषामप्रतिबन्धो दायः । स्वामिसंज्ञावस्याप्रतिबन्धकत्वात् । यस्तु विभक्त्यासंसृष्टिर्नो ऽपुत्रस्य मृतस्य पितृधायादीनां तद्वन्नरूपो दायः स सप्रतिबन्धः । स्वामिसंज्ञावश्च प्रतिबन्धकस्यापगम एव तत्र स्वस्वोत्पत्तेः.] E. च priv. and प्रतिबन्ध.

अप्रतिबन्धक Bahuvr. m. f. n. (-न्धकः-न्धिका-न्धकम्) The same as **अप्रतिबन्ध** II. E. च priv. and प्रतिबन्ध, samās. aff. कप्.

अप्रतिबल Tatpur. m. f. n. (-बलः-बला-बलम्) Not of equal strength, not adequate; e. g. ततो ऽभ्यन्तस्संहृष्टाः समरे हरियुधपाः । तमप्रतिबलं हृष्टा हतं राक्षसपुङ्गवम्. E. च neg. and प्रतिबल.

अप्रतिगुवत् Tatpur. m. f. n. (-गु-ती-त्) Not contradicting, assenting. E. च neg. and प्रतिगुवत्.

अप्रतिम I. Tatpur. f. (-भा) ¹ Want of boldness. ² (In the Nyāya philosophy.) Want of ready wit or of presence of mind, in a discussion, viz. inability of returning an answer, although one has understood the argument of the opponent (therefore not necessarily the same as **अनुभाषण** q. v.), one of the twenty-two **नियहस्यान** or shortcomings in discussion. E. च neg. and प्रतिभा.

II. Bahuvr. m. f. n. (-मः-भा-भम्) ¹ Not bold. ² Not of ready wit, dull. E. च priv. and प्रतिभा.

अप्रतिम Bahuvr. m. f. n. (-मः-मा-मम्) Incomparable, unequalled. E. च priv. and प्रतिभा.

अप्रतिमकर्मन् Bahuvr. m. f. n. (-मी-मी-र्म) The same as **अप्रतिकर्मन्**. E. अप्रतिम and कर्मन्.

अप्रतिमन्वृयमान m. f. n. (-नः-ना-नम्) (ved.) Without returning wrath for wrath, without being able to retaliate. E. च neg. and प्रतिमन्वृयमान.

अप्रतियोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) ¹ Not hostile, not opposed. ² Not connected (by way of contrast); e. g. in the *Bhāṣāparichchheda*: हेतुमन्निष्ठविरहाप्रतियोगिना साधेन हेतोरैकाधिकरणं व्याप्तिरुच्यते. E. च neg. and प्रतियोगिन्.

अप्रतिरथ Bahuvr. 1. m. (-रथः) ¹ A leader in combat, a prominent warrior (liter. 'with incomparable chariots': = **चतुस्सरथः** or **महारथः**). ² The name of a Rishi, a son of Indra and the reputed author of the *Sāmaveda* verses 2. 1199-1225. (= II. 9. 3. 1-9.), but according to some only of 2. 1199-1212. (= II. 9. 3. 1-5. a. b. or *Rīg*. 10. 103. or *Vāj*. 17. 33-44. 46.; for *Vāj*. 17. 60. see **प्रतिरथ**; see the very careful compilation of the names of the poets &c. by *Benfey* in his ed. of the *Sāmaveda*). ³ The name of a descendant of Puru:

a son of Rantināra and the father of Kaṇwa (accord. to the *Vishṇup.*; the *Agni- and Brāhmaṇpur.* read his name: **Pratiratha**).

2. n. (-यन्) The name of the hymn composed by the Rishi Apratiratha; chanting it on journeys is considered an auspicious act. E. अप्रति and रथ; (but as the word is udātta on the first syllable, it might have to be analyzed perhaps as a Tatpur. of च neg. and प्रतिरथ).

अप्रतिरथ Bahuvr. m. f. n. (-रथः-वा-यन्) Free from dispute, uncontested (as the enjoyment of property); e. g. *Mitākshara*: वर्षश्रुताधिकभोगः संततो ऽप्रतिरथः..... स्वस्वं नमयति. Comp. अपरवोच्यत. E. च priv. and प्रतिरथ.

अप्रतिरूप m. f. n. (-रूपः-पा-यन्) I. Tatpur. Not conformable to, at variance with, (e. g. words not in accordance with the sacred writings). E. च neg. and प्रतिरूप.

II. Bahuvr. Of incomparable form, unequalled. E. अप्रति and रूप.

अप्रतिरूपकवा Karmadh. f. (-वा) Incomparable, i. e. unanswerable, speech. E. अप्रतिरूप and कवा.

अप्रतिरूपवदन Tatpur. n. (-यन्) Saying what is at variance with (e. g. the sacred writings). [As a Karmadh. the word might mean: an incomparable or very beautiful face; and as a Bahuvr., having such a face.] E. अप्रतिरूप and वदन.

अप्रतिवीर्य Bahuvr. m. f. n. (-वीर्यः-वी-र्यम्) Of incomparable valour. E. अप्रति and वीर्य.

अप्रतिशब्दित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not denied, not met with a refusal. ² Not denying, compliant. ³ Not echoed (?). E. च neg. and प्रतिशब्दित.

अप्रतिषिद्ध Tatpur. m. f. n. (-द्धः-धा-यम्) ¹ Not forbidden, not prohibited, e. g. a religious act. ² (In Grammar.) Not accompanied with a particle or word expressing negation, as a verb; e. g. in *Pāṇini's Sūtra*: किं क्रियाप्रत्यये ऽनुपसर्गमप्रतिषिद्धम्. E. च neg. and प्रतिषिद्ध.

अप्रतिषेध Tatpur. m. (-धः) ¹ Absence of a prohibition, non-prohibition, as of a religious act; e. g. in the *Jaimini Sūtra*:

अप्रतिषेधो वा दर्शनादिवायां स्वात्. Comp. also **पर्युदास**.

² Absence of negation or contradiction, non-denying (as of an argument alleged); e. g. in the *Nyāya Sūtras*: श्रद्धार्थव्यवस्थानादप्रतिषेधः; or प्रतिषेधानुपपत्तेरप्रतिषेधस्याप्रतिषेधः; or in the *Vedānta Sūtra*: विज्ञानादिभावे वा तदप्रतिषेधः.

³ Non-exception (as to a rule); e. g. in the *Vārttika* to *Pāṇ.* VIII. 4. 3.: अप्रतिषेधो वा यथा सर्वनामसंज्ञावाम्.

⁴ A bad or invalid objection (against an argument), used frequently in this sense in the *Nyāya Sūtras*; e. g. **बन्धत्वाच्चतिरेकाग्न्यादीनामप्रतिषेधः**: (what is said before) is an invalid objection, for odours (scents &c.) have no other nature than that of odour.

⁵ A useless exception, an exception which need not have been made; e. g. when *Kātyāyana* criticises the mentioning of the word **सुञ्ज** in *Pāṇini's* rule VII. 3. 81.: **सुञ्जेः कर्तृत्वादप्रतिषेधः** (*Patanjali*: **अनर्थकः प्रतिषेधो ऽप्रतिषेधः**); or when a successor of *Kātyāyana* criticises the latter for finding fault with *Pāṇ.* VI. 4. 110., he says of the **प्रतिषेध** of *Kātyāyana* that it is an **अप्रतिषेध**;

and in the same manner he turns into ridicule the criticism of *Kātyāyana* on *Pāṇ.* I. 1. 22.: **चसंज्ञायां नदीतरे प्रतिषेधः** by substituting for the latter words **नदीतरे ऽप्रतिषेधः**;

when *Patanjali* gives the same explanation and *Kaiyaṇa*

observes: न प्रतिषेध इति प्रतिषेधनक्रिया नया निविध्यते । भाष्यकारस्तु वस्त्वर्थं व्याचष्टे. — E. च neg. and प्रतिषेध.

अप्रतिक्षुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹ Not receding, not resisted, irresistible (*Yāska*: अप्रतिस्वसित or अप्रतिक्षुत). ² Not denied, not met with a refusal (*Sāyaṇa*: अप्रतिशब्दित or प्रतिकूलशब्दरहित). ³ Not refusing, compliant (*Sāyaṇa*: प्रतिशब्दरहित i. e. यद्यदस्माभिर्प्राप्यते तत्र सर्वत्र नेति प्रतिशब्दं नोच्चारयति). E. च neg. and प्रतिक्षुत.

अप्रतिक्षुत Tatpur. m. f. n. (-तः-ता-तम्) Not resisted, irresistible. E. च neg. and प्रतिक्षुत.

अप्रतिष्ठ I. Tatpur. f. (-ष्ठा) ¹ Want of solidity or stability, lit. and fig.; e. g. *Śaṅkara* on a *Vedānta Sūtra*: अन्वया वचनमुमास्मान्महे यथा नाप्रतिष्ठादोषो भविष्यति न हि प्रतिष्ठितस्तथाः. ² Want of fame or celebrity. E. च neg. and प्रतिष्ठा.

II. Bahuvr. 1. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) ¹ Without stability, unsettled; comp. the instance s. v. अपरस्परसंयुत. ² Fluctuating, without result, unprofitable. ³ Having no or a bad reputation, disreputable.

2. m. (-ष्ठः) The name of a bell (according to the *Viśhṇupur.*). E. च priv. and प्रतिष्ठा.

अप्रतिष्ठान Tatpur. n. (-न्म) Want of solidity or firmness, lit. or fig.; e. g. in the *Vedānta Sūtra*: तर्कप्रतिष्ठानादप्यन्वयानुमेयम् &c. E. च neg. and प्रतिष्ठान.

अप्रतिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unfixed, unsettled; e. g. in the *Chhāndogya-Upan.*: अप्रतिष्ठितं वै किञ्च ते दास्यन्माम् (*Śaṅkara*: असंस्थितं परोवरीयः). ² Not strong, not valid; e. g. *Śaṅkara* on a *Vedānta Sūtra*: यस्मात्त्रिरागमाः पुत्रयोर्मित्राभ्यामनियन्मनासकौ अप्रतिष्ठिताः संभवन्ति &c. ³ (In Law.) Poor, as a married daughter entitled on the score of poverty to her parents' estate; (according to *Vijñāneśwara* the word would imply: poor or childless, but the latter qualification is denied by *Mitrāmīśra*; *Gautama*: स्त्रीधनं दुहिनुषामप्रतानाप्रतिष्ठितानां च; *Mitākshara*: अप्रतिष्ठिता चर्षणा निर्धना वा; *Vīramitrodaya*: अप्रतिष्ठिता निर्धना । यद्यपि स्त्रीधनमिच्छतं तथापि नुक्तव्यायतया पितृधनविषयमभ्येतत् । बन्धत्वादिना संतानरहिताप्रतिष्ठितेति तु न युक्तम् । तस्याः संतानमुखेनादृष्टोपकाराभावेन धनहारित्वाद्योनात्. On one occasion, however, *Vijñāneśwara* explains likewise अप्रतिष्ठिता merely by निर्धना. Comp. the following). E. च neg. and प्रतिष्ठित.

अप्रतिष्ठितत्वं n. (-त्वं) ¹ The same as अप्रतिष्ठान; e. g. *Śaṅkara* on a *Vedānta Sūtra*: एतदपि हि तर्कानामप्रतिष्ठितत्वं तर्केष्वेव प्रतिष्ठाप्यते. ² (In Law.) Poverty; see अप्रतिष्ठित 3.; e. g. *Vīramitr.*: पत्न्या ऊर्ध्वं सवर्णादिविशेषणोपेतप्रतिष्ठिताप्रतिष्ठितोऽनुष्ठानां दुहितृणां समवाये प्राग्गृहेव नुक्नाति । पित्रा भर्तव्यत्वात् । तदभाव उदाप्रतिष्ठिता । भर्ता भर्तव्यत्वे ऽपि भर्तुर्भरत्वासामर्थेनाप्रतिष्ठितत्वात्. E. अप्रतिष्ठित, taddh. aff. त्व.

अप्रतिस्कृम Bahuvr. m. f. n. (-मः-मा-मम्) Having no associations with, free from connexion with; as Puruṣa or his *dvayam* (of the Yoga philosophy) who is immutable and does not intermix with wordly objects; e. g. in the *Yoga Sūtra*: चित्तेरप्रतिसंक्रमायास्तदाकारापत्ती बुद्धिर्बिद्वन् (*Bhōjadeva*: पुत्रवसिष्ठपत्न्याश्चित्तिः । सा अप्रतिसंक्रमा । न विद्यते प्रतिसंक्रमो ऽन्वयनमनं यस्याः सा । तद्योक्ता । अन्वा-सकीर्षेति &c.; another comm.: अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च). E. च priv. and प्रतिस्कृम.

अप्रतिसङ्गानिरोध Tatpur. m. (-धः) (In Buddhistic doctrine.)

Unobserved nullity, cessation (of existence) the process of which cannot be perceived; one of the three categories of non-existence or cessation of existence (see निरूप); for the two others see प्रतिसङ्गानिरोध and आकाश; *Śaṅkara* on the *Vedānta Sūtra* 'प्रतिसंख्याप्रतिसंख्यानिरोधामाप्तिर-विच्छेदात्': अपि च वैनाशिकाः कस्ययन्ति बुद्धिबोधं चया-दन्त्यसंस्कृतं चणिकं चेति । तदपि च चयम् । प्रतिसंख्याप्रतिसं-ख्यानिरोधावाकाशं चेत्वाचयते । चयमपि चैतद्वस्तु चभाव-मात्रं निरूपयामि मन्वते । बुद्धिपूर्वकः किञ्च विनाशो मा-वानां प्रतिसंख्यानिरोधो भाष्यते । तद्विपरीतो ऽप्रतिसंख्यानि-रोधः । आवरणाभावमात्रमाकाशमिति &c. E. च neg. and प्रतिसङ्गानिरोध.

अप्रतिसमाधेय Tatpur. m. f. n. (-यः-या-यम्) Incurable (as a disease); e. g. अप्रतिसमाधेययक्षादिरोनयसः. E. च neg. and प्रतिसमाधेय.

अप्रतिसम्बन्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) Not connected, not consequential; e. g. in the *Nyāya Sūtra*: पौर्वापर्याद्यो-नादप्रतिसंबन्धार्थमपार्थक्यम्; (comp. s. v. अपार्थक्य). E. च neg. and प्रतिसम्बन्ध.

अप्रतिस्वसित Tatpur. m. f. n. (-तः-ता-तम्) Not receding, not made to retreat. E. च neg. and प्रतिस्वसित.

अप्रतिस्वस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Unchecked, unresisted, irresistible; e. g. in the *Bhāṭik.*: अप्रतिस्वस्यवि-क्रान्तमनिस्यस्यो महाहवे । विखोडवन्तमस्त्राणि वतस्यस्यहन-ध्वनिः. E. च neg. and प्रतिस्वस्य.

अप्रतिहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Uninjured, unimpaired, unaffected; e. g. in the *Hitop.*: तापीन्द्रियास्त्विक-लानि तदेव नाम । सा बुद्धिरप्रतिहता वचनं तदेव &c. ² Unobstructed, unimpeded; e. g. महदादिसूक्ष्मपर्यन्तं (of the *Sāṅkhya phil.*) सूक्ष्मत्वात्सूक्ष्मचिदसक्तं पर्यन्तादिष्वप्रति-हतप्रसरं सरति. ³ Not disappointed; e. g. अप्रतिहतशब्द q. v. E. च neg. and प्रतिहत.

अप्रतिहतचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Of unimpaired intellect. E. अप्रतिहत and चित्त.

अप्रतिहतचित्तता f. (-ता) Fullness of mental power; in Bud- dhistic doctrine, one of the 108 धर्मास्तीकमुख q. v.; *Lalitavistara*: अप्रतिहतचित्तता धर्मास्तीकमुखमात्मवसानुरचयतायि संवर्तते. E. अप्रतिहतचित्त, taddh. aff. तत्.

अप्रतिहतनेत्र Bahuvr. 1. m. f. n. (-चः-चा-चम्) With unimpaired eyes.

2. m. (-चः) The name of a Buddhistic divinity. E. अप्रतिहत and नेत्र.

अप्रतिहतपुंस्त्व Bahuvr. m. (-स्त्वः) One in the fullness of man- hood. E. अप्रतिहत and पुंस्त्व.

अप्रतिहतशक्ति Bahuvr. m. f. n. (-क्तिः-क्तिः-क्ति) Of irresistible or of unimpaired power; e. g. *Kādambarī*: गृह इवाप्रतिहत-शक्तिः रावा मूढको नाम. E. अप्रतिहत and शक्ति.

अप्रतिहतशब्द Bahuvr. m. f. n. (-ब्दः-ब्दा-ब्दम्) Whose word is not disappointed. E. अप्रतिहत and शब्द.

अप्रतीकार I. Tatpur. m. (-रः) and

II. Bahuvr. m. f. n. (-रः-रा-रम्) The same as अप्रतिकार, with the lengthening of the third syllable.

अप्रतीचम् Tatpur. ind. Without looking backward or towards. E. च neg. and प्रतीचम् (ईच् with प्रति, kṛit aff. यमुच्).

अप्रतीचमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) ¹ Not waiting

for, not expecting. ² Not considering. E. अ neg. and प्रतीचमास.

अप्रतीचातिता f. (-ता) Irresistibility; one of the ten qualities of आकाश (æther), according to the *Śāntiparvan* of the *Mahābhārata*. See आकाश. E. अप्रतीचातिन्, taddh. aff. तत्.

अप्रतीचातिन् Tatpur. m. f. n. (-ती-तिनी-ति) What cannot be warded off, irresistible. Comp. the preceding. E. अ neg. and प्रतीचातिन्.

अप्रतीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not encountered, unattackable (by enemies), a vaidik epithet, in the *Rigveda*, esp. of Indra; e. g. अपूर्वघ्नो अप्रतीत मूर &c., also of a horse; in the *Vājasan.* and *Atharvav.*, also of *Vishnu* and *Varuṇa*: अप्रतीता सहोभिर्विष्णु &c. ² Not understood, not clearly intelligible, as a word; being अप्रतीत is according to the *Kāvyaprakāśa* one of the seventeen, according to the *Sāhityadarpaṇa* one of the thirteen defects of a word, which must be avoided in composition; a word is defined as अप्रतीत in these works, if it is used in a sense which it properly has not or may have only in a certain work, as if in the sentence सम्यग्ज्ञानमहाज्योतिर्दक्षिताश्रयतामुषः । विधीयमानमथितं भवेत्कर्मवन्धनम्, or in the sentence यो-नेन दक्षिताश्रयः the word आश्रय is used in the sense वासना which it has only in the Yoga philosophy. — See also दोष and पददोष. E. अ neg. and प्रतीति.

अप्रतीतता f. (-ता) or अप्रतीतत्व n. (-त्वम्) The not being clearly intelligible; one of the defects of a word in composition; see the preceding. E. अप्रतीत, taddh. aff. तत् or त्व.

अप्रतीति Tatpur. f. (-तिः) ¹ The not being perceived, understood, intelligible, the not resulting clearly; e. g. in the *Sāṅkhya Sūtra*: न तादृक्पदार्थप्रतीतिः; or in *Mādhava's Jaiminiya-nyāyam.*: अशाब्दी शेषता शाब्दी वा न शाब्दप्रतीतिः &c.; or पात्नीवतमाययणाङ्गुकातीत्यत्र त्वष्टुरप्रतीतिः । तस्माददेवत्वात्पृष्टा गोपलक्षणीयः; or in *Sankara's Upaskāra* on a *Kaṇāda S.*: परस्परपिचायां हि द्वयोरनुत्पत्तिरप्रतीतिः; or in the *Mitākshara*: तदनुपपन्नम् । पत्नी दुहितर इत्यत्र (*Yāgyav.* 2. 135.) नियोगस्याप्रतीतिः । अप्रसूतत्वाच्च । ² Mistrust, want of confidence (?); comp. अप्रत्यय. E. अ neg. and प्रतीति.

अप्रतीत Tatpur. m. f. n. (-तः-ता-तम्) Not restored, not paid (as a debt); see the instance s. v. अपमित्व. E. अ neg. and प्रतीत.

अप्रतीप Tatpur. m. (-पः) The name of a king of Magadha, a descendant of Vrihadratha, who reigned during twenty six years, according to the *Matsya Purāṇa*. E. अ neg. and प्रतीप.

अप्रतुल I. Tatpur. n. (-त्नम्) Absence of great weight; esp. fig. absence of much wealth, need, want. E. अ neg. and प्रतुल.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Not very heavy; esp. fig. not very large (as wealth). E. अ priv. and प्रतुल.

अप्रत Tatpur. 1. m. f. n. (-तः-ता-तम्) Not given; e. g. in the *Bhāgav. Pur.*: अप्रतं नस्त्वया किं नु भगवन्भुवनेश्वर । यज्ञो ऽनाहृदयं विश्व तमो हंसि स्वरोविषा.

2. f. (-ता) A girl not given in marriage, an unmar-

ried girl; e. g. *Gautama*: स्त्रीधनं दुहितृवामप्रतानामप्रतिष्ठितानां च. E. अ neg. and प्रत.

अप्रत्यक्ष Tatpur. m. f. n. (-चः-चा-चम्) Imperceptible, not visible, transcendental, absent; e. g. in the *Nyāya S.*: प्रत्यक्षेणाप्रत्यक्षसिद्धेः; or नाप्रत्यक्षे नयये प्रमादार्थमुपमानस्य पक्षामः.

अप्रत्यक्षता (-ता) or अप्रत्यक्षत्व n. (-त्वम्) Imperceptibility, invisibility, transcendentality, absence; e. g. *Siddhāntamukt.*: तत्तच्छब्दमन्तरसाधभावानां प्रत्यक्षत्वमुपपद्यते । अन्वया तत्तदधिकरणानां तत्तद्विद्विद्यायामप्राप्तत्वादप्रत्यक्षत्वं स्यात्; or *Vijñānabhikṣhu*: अप्रत्यक्षतया धर्मापत्तायो न संभवति; or *Jayam.*: काव्यस्याप्रत्यक्षत्वात्कार्याणां दर्शनात्तद्दर्शनम्. E. अप्रत्यक्ष, taddh. aff. तत् or त्व.

अप्रत्यक्षशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not distinctly enjoined, e. g. in the abstract deriv. with taddh. aff. त्व, in the *Mīmāṃsā Sūtra*: तेषामप्रत्यक्षशिष्टत्वात्. E. अ neg. and प्रत्यक्षशिष्ट.

अप्रत्यभिज्ञान Tatpur. n. (-जम्) Absence of perception or recognition; e. g. in the *Nyāya S.*: अप्रत्यभिज्ञाने च विनाशप्रमदः, or अप्रत्यभिज्ञानं च विषयाकारवासङ्गात्. E. अ neg. and प्रत्यभिज्ञान.

I. अप्रत्यय 1. Tatpur. m. (-यः) ¹ Distrust, want of confidence; e. g. *Śīlana*: दोषाणां संनिधानं कपटश्रुतमयं चैवमप्रत्ययानाम् (scil. स्त्रीरूपम्) 'a woman's figure is a field for all kinds of distrust'. ² The not being perceived, understood or intelligible, the not resulting clearly (comp. अप्रतीति); e. g. *Bharatasena*: रामेय अवयवसुखकारिभिर्निर्नादेः कलहसमाप्ताः प्रतीयिरे । निनादमुत्तिष्ठतिरेवेवाप्रत्यये हेतुवर्धविशेषमाह. ³ (In Grammar.) ⁴ No-affix, a letter not being an affix or not belonging to an affix; e. g. in *Pāṇini's Sūtra*: इदुदुपधस्य चाप्रत्ययस्य. ⁵ Absence of an affix; e. g. the *Kāśikā* on the ved. loc. sing. चर्मन् or the voc. राजन् &c., नलोपप्रतिषेधवचनादप्रत्यय इति प्रत्ययस्येन प्रातिपदिकसंज्ञा न प्रतिविध्यते; or in the *Vārtt.* to *Pāṇini*: अप्रत्यये तथेवेष्टः (*Kaiyy.*: प्रत्ययाभावे ऽपि पूर्वपदोत्तरपदयोरन्वतरस्य वा लोप इत्यर्थः); or *Patanjali* on the formation अभिसुसु, अभिसुसुषतेरप्रत्ययः; or the same on अनुसु, अनुसुतेरप्रत्ययः (comp. also the remark under 2. 2). E. अ neg. and प्रत्यय.

2. Bahuvr. m. f. n. (-यः-चा-यम्) ¹ Having no confidence, distrusting; e. g. in the *Sakunt.*: आ परितोषादिदुषां न साधु मन्वे प्रयोगविज्ञानम् । वक्तव्येपि शिषितानामात्मन्वप्रत्ययं चेतः. ² (In Grammar.) Having no affix; e. g. *Patanjali* on the word पाह्, अयमसि पादयतेरप्रत्ययः पात्; (as the absence of an affix is in this and similar instances the effect of the disappearance of an assumed affix च् which is always dropped, अप्रत्यय and अप्रत्यय, or as the latter word is written for the sake of euphony *Pān.* VI. 2. 52. and VI. 3. 52.: अप्रत्यय, become synonyms; — comp. the insertion of an अ for a like purpose in the *ādeśa* अह् and *Kaiyyā's* remark on VII. 1. 35.: तेनोच्चारणाच्चो ऽकारो हकारमात्रं स्वादेशः). E. अ priv. and प्रत्यय.

II. अप्रत्यय Karmadh. m. (-यः) (In Grammar.) The affix च्, esp. when च् is also the technical name of the affix, as in *Pāṇini*; e. g. the samās. aff. च्, च्च, पुर्, अप, धुर, पचिन् । इत्येतदन्तात्समासात्समासात्तो ऽप्रत्ययः स्यात्; or the

- kṛit aff. च (in the *Kāśikā* on the word भिषा of the compound भिषामाच VI. 2. 14.): तत्र भिषाशब्दो गुरोश्च इत् (III. 3. 103.) इत्प्रत्ययान्तो ऽनोदात्तः. (Instead of II. अप्रत्यय, however, the commentaries prefer in general the expression अकारप्रत्यय.) E. च (the letter) and प्रत्यय.
- अप्रत्ययस्य Tatpur. m. f. n. (-स्य:-स्या-स्यम्) (In Grammar.) Not being in, not belonging to, an affix; e. g. in the *Vārtt.* to *Pān.*: तत्राप्रत्ययस्य प्रतिषेधो वक्तव्यः. E. च neg. and प्रत्ययस्य.
- अप्रत्याख्यात Tatpur. m. f. n. (-त:-ता-तम्) Unrefuted, uncontradicted. E. च neg. and प्रत्याख्यात.
- अप्रत्याख्यान Tatpur. n. (-नम्) Non-denial, non-refutation &c.; see the meanings of प्रत्याख्यान; e. g. in the *Nyāya Sūtra*: नित्यस्याप्रत्याख्यानं यद्यप्यसम्भिव्यवस्थानात्. E. च neg. and प्रत्याख्यान.
- अप्रत्याख्येय Tatpur. m. f. n. (-च:-चा-चम्) ¹Undeniable, not to be refuted. ²Not to be rejected, to be admitted. ³Incurable (as a disease); e. g. असाध्यो ऽप्रत्याख्येयो व्याधिरुच्यते. E. च neg. and प्रत्याख्येय.
- अप्रत्याख्यान Tatpur. m. (-चः) Non-contradiction, not saying to the contrary; e. g. in the *Īgṛ. Prātiś.*: अप्रत्याख्याये पदवच्च पद्यान्. E. च neg. and प्रत्याख्यान.
- अप्रत्युच्चारण Tatpur. n. (-णम्) Not enouncing again, not repeating (as the argument for discussion); see अननुभाषण; *Nyāya Sūtra*: विज्ञातस्य परिषदा चिरभिहितस्याप्रत्युच्चारणमननुभाषणम्. E. च neg. and प्रत्युच्चारण.
- अप्रत्युत Tatpur. m. f. n. (-त:-ता-तम्) Not encountered (scil. by enemies). (The explanation of अनर्घ by *Yāska*; *Sāyaṇa*: अप्रत्युता केनापि प्रातिकूलमप्रापिता.) E. च neg. and प्रत्युत.
- अप्रथम Tatpur. m. f. n. (-म:-मा-मम्) Not first, repeated; e. g. in the explanation of पुनर्, पुनरप्रथमे भेदे &c. E. च neg. and प्रथम.
- अप्रथिमन् Tatpur. m. (-मा) Absence or want of largeness. E. च neg. and प्रथिमन्.
- अप्रदक्षिण Tatpur. and Avyayibh. Not from the right to the left, i. e. from the left to the right; comp. अपसववि. E. च neg. and प्रदक्षिण.
- अप्रदान Tatpur. n. (-नम्) ¹Not giving; e. g. in the *Mīmāṃsā Sūtra*: अधर्मत्वमप्रदानात्प्रणीतार्थे विधानादनुत्पत्त्यादसंसर्गः. ²Taking back again (as a thing given; lit. not giving it up), see दत्ताप्रदाभिः; *Vijñāneśvara*: दत्तस्याप्रदानं पुनर्हरणम्. E. च neg. and प्रदान.
- अप्रदुग्ध f. (-ग्धा) Not milked. E. च neg. and प्रदुग्ध.
- अप्रदुष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Not very bad, (of a woman) not very incontinent, not very unchaste; e. g. in *Yājñav.*: अप्रदुष्टा स्त्रियं हत्वा मुद्रहत्वाव्रतं चरेत् (*Vijñāneśv.*: अप्रकर्षेण दुष्टानीषद्व्यभिचारिणीम्). E. च neg. and प्रदुष्ट.
- अप्रहृषित Tatpur. m. f. n. (-त:-ता-तम्) ¹Not humiliated, not humbled. ²Not arrogant, not overbearing. (*Sāyaṇa* adopts apparently the latter meaning, when he refers the word in *Īgṛ. I.* 145. 2. to Indra; but unless the word be referred in this sense to his ellipsis सर्वो लोकः, the former meaning would seem more congenial with the context.) E. च neg. and प्रहृषित.
- अप्रहृष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Not arrogant, not

- overbearing (in *Sāyaṇa*, as explanation of अप्रहृषित q. r.). E. च neg. and प्रहृष्ट.
- अप्रदेश Tatpur. m. (-शः) Pudendum muliebre (acc. to the *Sabbaratnāvali*). E. च neg. and प्रदेश.
- अप्रद्वेष Tatpur. m. f. n. (-व:-वा-वम्) Not hateful, not odious; e. g. निषपचक्षेव शत्रुपक्षाणामप्यप्रद्वेषो भवति. E. च neg. and प्रद्वेष.
- अप्रधान Tatpur. 1. m. f. n. (-न:-ना-नम्) Not principal, subordinate, secondary; e. g. *Hitop.*: करटको ब्रूते । आवां तावदप्रधानौ. — In most instances, however, the word occurs only as a *neuter* either as an attribute to a noun or absolutely or as part of a compound, in the sense: 'any thing secondary, a secondary object, a secondary act &c.', e. g. in *Pāṇini's Sūtra*: सहयुक्ते ऽप्रधाने; or in the *Kāśikā* on *Pān.* (हस्तादिः शेषः): अपरे तु भवते । शेषशब्दो ऽर्थं निवृत्त्या विशिष्टमवस्थानमाह । तदवस्थानमुक्तिर्नो यद्यपि प्रधानम् । अविधेयत्वात् तदप्रधानम् । निवृत्तिरेव तु विधेयत्वात् प्रधानम्; or in the *Kārikā* to *Pān.* (अकथितं च): प्रधानकर्मस्वाख्येये तादीनाञ्जिर्कर्मणाम् । अप्रधाने दुहादीनां खलो कर्तुञ्च कर्मणः; or in *Bharatas*. (on *Vopadeva's Sūtra* सहचारण*) सहयोगस्य प्रधानाप्रधानत्वाविशेषोक्तेः &c. । न च पितापुत्रसंबन्धेन प्रधानाप्रधानता &c., where the affixes त्व and तत्त्व belong to the whole compound प्रधानाप्रधान; or in the *Jaiminiya-nyāyam.*: प्रधानस्य प्रयोक्तृत्वमप्रधानप्रयोक्तृता &c. E. च neg. and प्रधान.
- अप्रधानता f. (-ता) The not being principal, the being secondary or inferior; e. g. in the *Hitop.*: दमनकः पुनराह । कियता कालेनामात्रः प्रधानतामप्रधानतां वा समेत; or in the following definition of पर्युदास, प्रधानत्वं विधेयं प्रतिषेधे ऽप्रधानता । पर्युदासः स विज्ञेयो यद्योत्तरपदे न नञ्. E. अप्रधान, taddh. aff. तत्त्व.
- अप्रधानत्व n. (त्वम्) The same as अप्रधानता; e. g. in the *Mīmāṃsā Sūtra*: न वा संयोनपुत्रत्वात्तुल्यस्त्वेवाप्रधानत्वादसंयुक्ता हि चोदना; or in *Nagajibh.* on *Patanjali* (अप्रधानत्वात्) (to *Pān.* I. 1. 1.) अप्रधानत्वमप्याचार्यचारेण साधयति भाष्ये. E. अप्रधान, taddh. aff. त्व.
- अप्रधुष्य Tatpur. m. f. n. (-च:-चा-चम्) Not to be defeated, invincible, unconquerable; e. g. in the *Bhāṭik.*: दुर्गम् । कुमारिदुर्गस्यैवाप्रधुष्यान्वर्धेत राजा (comm. अप्रधुष्यान् = अनम्यान्). E. च neg. and प्रधुष्य.
- अप्रधुष्यमाण Tatpur. m. f. n. (-ण:-णा-णम्) Undefeated, invincible. E. च neg. and प्रधुष्यमाण.
- अप्रपदन Tatpur. n. (-नम्) (ved.) No place to rest in or upon; an epithet of the waters. E. च neg. and प्रपदन.
- अप्रबल Tatpur. m. f. n. (-व:-वा-वम्) Weak, inefficacious. E. च neg. and प्रबल.
- अप्रभ Bahuvr. m. f. n. (-भ:-भा-भम्) ¹Dull, obscure. ²Mean. E. च priv. and प्रभा.
- अप्रभु Tatpur. m. f. n. (-भु:-भु-भु) Not powerful, insufficient, inadequate. Comp. अप्रभूत. E. च neg. and प्रभु.
- अप्रभुत्व n. (-त्वम्) Insufficiency, inadequateness: e. g. in the *Panchatantra*: ते ऽपि सर्वे काकादयो ऽप्रभुत्वे तस्मै बुधाविष्टाः परं दुःखं भेदुः. E. अप्रभु, taddh. aff. त्व.
- अप्रभूत Tatpur. m. f. n. (-त:-ता-तम्) Insufficient, inadequate; e. g. in the *Māghak.*: अप्रभूतमतीत्यसि तन्वी काश्चिधाश्चिपिहितकतरोहः । श्रीमन्मनुस्मृत्या विचर्ष्य &c. E. च neg. and प्रभूत.

अप्रभृति Tatpur. f. (-तिः) Want of effort, little effort; e. g. *Rigv.*: अप्रभृती वक्ष्यो निरपः सुवतः; (*Sāyana*: अप्रभृती = अप्रभृता अत्येव वक्ष्ये). E. च neg. and प्रभृति.

अप्रमत्त Tatpur. m. f. n. (-तः-ता-तम्) Attentive, assiduous, vigilant; e. g. in *Yājñav.*: अप्रमत्तश्चरेन्नैवं सायाह्ने नाभिक्ष-
वितः (*Vijñāneśvara*: अप्रमत्तो वाक्वचुरादिचापसरहितः); or in the *Bhāgav. Pur.*: किं नु बालेषु मूरेषु कलिनाभीर-
भीक्ष्णः। अप्रमत्तः प्रमत्तेषु यो वृक्षो गृध्रं वर्तते; or अप्रमत्ता
मुचिः क्षिप्त्वा पतिं स्वपतितं भवेत् (*Śrīdharaśw.*: = अवहितः
or अवहिता); or in the *Sāntiparv.*: अप्रमत्तो भवेद्भ्राता कि-
द्दृशी परात्मनो; or in the *Kātha-Upan.*: अप्रमत्तसदा
भवति योगो हि प्रभवाप्ययौ; or in an instance of the *Kāśikā*
to *Pān.*: आ होतोरप्रमत्तश्चिहति. E. च neg. and प्रमत्त.

अप्रमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g.
in the following यमकावली (q. v.) of the *Bhāṭik.*, describing
the effects of the conflagration of Lankā: न गवा नगवा
इयिता इयिता विनतं विनतं कलितं कलितम्। प्रमदाप्रमदा-
महता महतामरणं मरणं समवात्समयात्; 'the excellent
mountain elephants were not saved, the motion of the birds
ceased, women (lit. woman) became joyless, struck (as it
were) by disease (or by flight), in time there came death
unto the brave, (but) not in battle'; (the commentaries
divide either प्रमदा अप्रमदा the latter = प्रमदरहिता हर्ष-
शून्यत्वर्थः, or प्रमदा प्रमदा the latter = प्रगतो मदो यस्या
इति प्रमदा हर्षशून्यत्वर्थः i. e. in either case to the same
effect). E. च priv. and प्रमद.

अप्रमय Bahuvr. m. f. n. (-यः-या-यम्) (ved.) Immeasurable,
infinite; an epithet of the neuter Brahman (*Sankara*: = अ-
प्रमेय). E. च priv. and प्रमय.

अप्रमा Tatpur. f. (-मा) The reverse of प्रमा, viz. ¹ The same
as अप्रमाण I. q. v.; e. g. in *Mādhava's Jaiminiya-nyāyam.*:
सदाचारो ऽप्रमा मा वा निर्गुलत्वादमानता। अष्टकादेरिवै-
तस्य समुलत्वात्प्रमायता। होलाकोत्सवादिसदाचारस्य मूलभू-
तवेदाभावादप्रामाण्यमिति चेत् ॥ न &c.; or गुणनामत्वसंदे-
हादप्रमा षोडशेति चेत्। नोक्तत्वाद्येन संघस्य नामधेयत्वनिर्ण-
यात्. ² (In the *Vaiśeṣika* philosophy.) Knowledge which
is not absolute, viz. knowledge which is either at variance
with the properties of the thing supposed to be known (see
विपर्यय), as if one believes, he knows 'Soul or Self when
he attributes to it properties belonging to Body', or know-
ledge based on doubt (see *संशय*), as if one does not know
whether 'an object is a man or a post'. E. च neg. and प्रमा.

अप्रमाण I. Tatpur. n. (-णम्) No-authority, a rule, injunction,
reasoning, saying, precedent &c. which is not binding, no
standard to be guided by, irrelevancy; (comp. the similar
terms अप्रमा, अप्रामाण्य, अमा, अमात्य, अमान, अमानता,
also प्रमाणाभास); e. g. in *Mādhava's Jaiminiya-nyāyam.*:
अर्थावोधादप्रमाणं पिकाशमनघोदना। मैवं क्षेत्रप्रसिद्धापि
तद्वोधादविश्वया; or अगुणत्वादनामत्वादमन्त्रत्वादन्यथे।
अष्टत्वाद्यप्रमाणं चेत्यर्थवादतयान्वयात्; or in the *Nyāya S.*:
रोधोपघातसादृश्येभ्यो अभिचारादनुमानमप्रमाणम्, or in the
instance s. v. अनैकान्तिकत्व; or *Sankara* in the comm. on
the *Bṛihadār.*: यदि तावदुपनिषदो ब्रह्मीकत्वप्रतिपत्तिप्रमां
कुर्वन्ति कथमप्रमाणं भवेयुः; or in a *Vārtt.* to *Pāṇini*: तद्वि-
तार्थनिर्देशे लिङ्गवचनमप्रमाणं तस्मादविश्वसितत्वात् 'gender
and number are irrelevant (i. e. not the subject of the rule)

in the chapter on the derivations with *taddhitas* &c.'
(*Kaīyyāta*: अप्रमायमिति। तद्वशात्कार्यस्य विधिविवेची न
भवत इत्यर्थः); or in the *Sākunt.*: तस्मात्प्रमाणं वचनं अनस्य
'the word of such a person is no-authority, (where अप्रमायम्
is not to be considered as a Bahuvr.). E. च neg. and प्रमाय.

II. Bahuvr. m. f. n. (-यः-या-यम्) Immeasurable, im-
mense, infinite; (the word occurs scarcely in this sense in
the classical Sanskrit; comp. the following articles). E. च
priv. and प्रमाय.

अप्रमायगुण Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.)
The name of a class of divinities which belong to the
second degree of the third dhyāna or contemplation (literally,
according to the Buddh. interpretation, 'of immeasurable
virtue'). E. अप्रमाय and गुण.

अप्रमायाम Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.)
The name of a class of divinities which belong to the second
degree of the second dhyāna or contemplation (liter. 'of
immeasurable splendour'). E. अप्रमाय and आभा.

अप्रमाद I. Tatpur. m. (-दः) ¹ Attentiveness, assiduity, vi-
gilance; e. g. *Sankara* in the comm. on the *Kātha-Upan.*:
न हि बुद्ध्यादिवेष्टाभावे प्रमादसंभवो ऽस्ति। तस्मात्प्रवेष्टु-
ब्धादिवेष्टोपरमादप्रमादो विधीयते; or *Sāntiparv.*: अप्रमा-
दश्च शीघ्रं च राज्ञो भूतिकरं महत्; or अप्रमादेन श्रियेचाः अ-
मां बुद्धिं धृतिं मतिम्. (*Kullūka* mentions it as one of the five
kinds of विचय q. v., but differs in this respect from the
Yoga philosophy where it does not belong to the latter
notion; comp. अप्रमादता. In the Buddh. *Dhammapada* it
is the subject of the second chapter.) ² The former personified
as a son of Dharma (righteousness) who is a son of (the
masc.) Brahman, by Buddhi (intellect), a daughter of Da-
kṣha, accord. to the *Linga Purāṇa*. E. च neg. and प्रमाद.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Attentive, vigilant,
assiduous. Comp. अप्रमादम्. E. च priv. and प्रमाद.

अप्रमादता f. (-ता) Attentiveness, vigilance, assiduity. *Yā-
jñavalkya* calls it one of the ten kinds of नियम q. v.; but
the Yoga philosophy does not mention it in the definition
of this term; comp. अप्रमाद I. E. अप्रमाद II., *taddh. aff.* तत्-
अप्रमादम् Tatpur. ind. Attentively, watchfully, assiduously;
e. g. *Vājas.*: सप्त ऋषयः प्रतिष्ठिताः प्ररिरे सप्त रचन्ति सद्-
मप्रमादम्. [The meaning of this word would apparently
also result from the Bahuvr. अप्रमाद taken as a neuter in
the accus., but as the latter is udātta on the last syllable,
and as अप्रमादम् is in the Vedas udātta on the first, it
seems necessary to distinguish both forms etymologically.]

E. च neg. and प्रमादम् (मद् with प्र, *kṛit aff.* यमुञ्).

अप्रमादि Tatpur. m. f. n. (-दी-दिनी-दि) The same as
अप्रमाद II. or अप्रमत्त. E. च neg. and प्रमादिन्.

अप्रमायत् Tatpur. m. f. n. (-य-यी-त्) The same as अप्रमाद II.
or अप्रमत्त; e. g. *Yāska*, in explaining *Vājas.* 34. ३३.: रचन्ति
सदमप्रमादं संवत्सरमप्रमायन्तः. E. च neg. and प्रमायत्.

अप्रमायुक Tatpur. m. f. n. (-यः-या-यम्) ved. (Probably.)
Immense, very long (comp. अप्रमय); in the *Atharv.*: मर्द्दं
पुष्यजीवनं ऋषोत्प्रेममायुकम्. E. च neg. and प्रमायुक.

अप्रमित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not authoritatively
established, unproved; e. g. *Rāmakrishṇatīrtha*: (the महा-
वाक्य of the *Vedānta* is) नापि राजपुष्ये राजायमिति वदौ-

व्यारिकम् । अप्रमितमेदोरीकस्योपचारिकत्वानुपपत्तिः. ²Un-
bounded, unmeasured. E. अ neg. and प्रमित.

अप्रमुदित Tatpur. 1. m. f. n. (-तः-ता-तम्) Not delighted,
not happy.

2. n. (-तम्) (In the Sāṅkhya philosophy.) The reverse
of प्रमुदित q. v., a technical term to denote the incapacity
of removing the pains that are produced by any created
beings viviparous, oviparous, generated by heat and moisture
or springing from the soil (as men, beasts, tame and wild,
birds, reptiles, gnats, mosquitoes, lice, bugs, fish, alliga-
tors, trees, stones &c.), by not attending for this purpose
a holy teacher (the removal of such pains being required
for the attainment of final liberation); it is amongst the
seventeen बुद्धिबध or obstructions of intellect one of the
eight which are the converse of the सिद्धि or perfections.
For the other terms of this category see अतार (Supple-
ment), अतारतार (Supplement), अप्रमोद, अप्रमोदमान,
अरम्य, असदाप्रमुदित, असुतार. E. अ neg. and प्रमुदित.

अप्रमूर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not foolish,
not heedless, prudent. E. अ neg. and प्रमूर.

अप्रमूर्च्छित Tatpur. m. f. n. (-तः-ता-तम्) The same as the
preceding (of which it occurs as an explanation). E. अ
neg. and प्रमूर्च्छित.

अप्रमुख Tatpur. m. f. n. (-यः-या-यम्) Not to be overcome,
not to be injured, not to be disturbed. E. अ neg. and
प्रमुख.

अप्रमेय Tatpur. 1. m. f. n. (-यः-या-यम्) ¹Immeasurable,
unbounded, infinite; e. g. in the *Lalitav.*: (बोधिसत्त्वः)
अप्रमेयकत पूर्वद्विषयपश्चिमोत्तरास्य ऊर्ध्वं समन्ताद्भृदि-
त्यप्रमेयास्योपायवशात्समन्तान्मोक्षिसत्त्वान्; comp. also
अप्रमेयानुभाव. ²Not to be established or proved from
authorities (philosophical writings &c.), unproveable, as
Brahman; e. g. in *Manu*: स्मृतौ ह्यस्य सर्वस्य विधानस्य
स्वयंभुवः । अविश्वस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो (Kullika:
अप्रमेयस्य मीमांसादिन्यायनिरपेक्षतयानवगम्यमानप्रमेयस्य);
or as Viṣṇu; e. g. in the *Bhāgav. Pur.*: अत्यन्तस्याप्रमेयस्य
नानाशक्त्युद्भवस्य च । न वै चिकीर्षितं तात को वेदात्ता स्वसं-
मवम् (Śrīdharaśv.: अत्यन्तस्यात् एवाप्रमेयस्य); or as the
Veda; e. g. in *Manu*: अशक्यं चाप्रमेयं च वेदशास्त्रम् (Kullika
as before).

2. m. (-यः) ¹A name or epithet of Viṣṇu; e. g. in the
Viṣṇusahasran.: अप्रमेयो ह्यविवेकः पद्मनाभो ऽमरप्रभुः. ²A
name or epithet of Śiva; e. g. in the *Śivasahasran.*: अतर्क्या-
चाप्रमेयाय प्रमाणाय नमो नमः; or in the *Vāyu Pur.*: नमः
कपाहस्ताय अप्रमेयाय &c. E. अ neg. and प्रमेय.

अप्रमेयात्मन् Bahuvr. m. (-त्मा) A name of Viṣṇu (lit. 'of
unproveable spirit'); e. g. in the *Viṣṇusahasran.*: असंख्ये-
को ऽप्रमेयात्मा विशिष्टः शिष्टककुचिः. E. अप्रमेय and आत्मन्.

अप्रमेयानुभाव Bahuvr. m. f. n. (-वः-वा-वम्) Of unbounded
energy; e. g. in the *Bhāgav. Pur.* (said of Prahrāda): अप्र-
मेयानुभावो ऽवमकुतचिद्वयो ऽमरः. E. अप्रमेय and अनुभाव.

अप्रमोद Tatpur. n. (-इम्) (In the Sāṅkhya philosophy.)
The reverse of प्रमोद q. v., a technical term to denote the
incapacity of removing the pains that are produced by cor-
poreal causes (fever, and other disorders of the three tem-
peramental elements air, bile or phlegm) or by mental causes

(privation of what is liked and approximation of what is
disliked), by not attending for this purpose a holy teacher
(the removal of such pains being required for the attain-
ment of final liberation); it is amongst the seventeen बुद्धि-
बध or obstructions of intellect one of the eight which are
the converse of the सिद्धि or perfections. Comp. अप्रमुदित
and the following. E. अ neg. and प्रमोद.

अप्रमोदमान Tatpur. n. (-मम्) (In the Sāṅkhya philosophy.)
The reverse of प्रमोदमान q. v., a technical term to denote
the incapacity of removing the pains that are produced by
superhuman, i. e. divine or atmospheric influences (cold,
heat, wind, rain, lightning &c.), by not attending for this
purpose a holy teacher (the removal of such pains being
required for the attainment of final liberation); it is amongst
the seventeen बुद्धिबध or obstructions of intellect one of
the eight which are the converse of the सिद्धि or perfections.
Comp. अप्रमुदित and अप्रमोद. E. अ neg. and अप्रमोदमान.

अप्रयच्छत् Tatpur. m. f. n. (-न्-नी-त्) Not giving, not de-
livering; e. g. *Yājñav.*: राजदिवोपचातेन यच्छे दोषमुपायते ।
हानिर्विन्नेतुरेवासौ याचितस्त्रायच्छतः; or *Mitāksh.*: अप्र-
यच्छंस्तथा मुक्तमनुभूय पुमान्स्त्रियम् । मुक्तमष्टगुणं दाप्यः.
E. अ neg. and प्रयच्छत्.

अप्रयत्न I. Tatpur. m. (-त्तः) Want of effort, apathy, in-
difference. E. अ neg. and प्रयत्न.

II. Bahuvr. m. f. n. (-त्तः-ता-तम्) Apathetic, indiffe-
rent, making no effort; e. g. in *Manu*: अप्रयत्नः सुखार्हेषु
ब्रह्मचारी &c. E. अ priv. and प्रयत्न.

अप्रयाज Bahuvr. m. f. n. (-जः-जा-जम्) Without the sacri-
ficial act called प्रयाज; e. g. अप्रयाजास्ता अननूयाजाः. E.
अ and प्रयाज.

अप्रयाणि Tatpur. f. (-णिः) Not progressing, not going on;
used only in negative phrases implying an imprecation; e. g.
अप्रयाणिसि भूयात् 'mayst thou not be able to progress!'.
E. अ neg. and प्रयाणि (या with प्र, kṛit aff. ञि).

अप्रयात् Tatpur. m. f. n. (-न्-ती or -नी-त्) Not progressing,
not going on. E. अ neg. and प्रयात्.

अप्रयापि or अप्रयापिनि Tatpur. f. (-णिः or -निः) Not
causing or allowing to progress; used only in negative
phrases implying an imprecation; comp. अप्रयाणि. E. अ
neg. and प्रयापि or प्रयापिनि (या in the caus., with प्र,
kṛit aff. णि).

अप्रयावम् Tatpur. ind. (ved.) Assiduously, attentively; (*Mahidh.*
= अप्रमत्तम्). E. According to this comm. the word would
be the acc. neuter of a Bahuvr. अ priv. and प्रयाव, but as
it is udātta on the first syllable it seems more correct to
derive it from अ neg. and प्रयावम् (यु with प्र, kṛit aff.
वम्).

अप्रयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not employed, not
applied; e. g. in the *Mīmāṃsā S.*: न्यायानि वाप्रयुक्ते प्रसङ्गः
स्यात्. ²Wrongly used. ³Not usual, strange, as a word,
although it may be grammatically correct; e. g. in the *Vārtt.*
to *Pāṇ.*: अस्त्यप्रयुक्तः; *Patanjali*: सन्ति वै शब्दा अप्रयुक्ताः ।
तद्यथा । ऊष तेर चक्र पेचेति (comp. s. v. अप्रयोग) । किमनो
यत्तत्प्रयुक्ताः । प्रयोगादि भवाच्छब्दानां साधुत्वमध्यवस्यति ।
य इदानीमप्रयुक्ता नामी साधवः सुः । इदं विप्रतिषिद्धम् ।
यदुच्यते सन्ति वै शब्दा अप्रयुक्ता इति यदि सन्ति नामयुक्ताः ।

अप्रयुक्ता न सन्ति । सन्ति चाप्रयुक्ताश्चेति विप्रतिषिद्धम् &c. (Compare अप्रयोगः.) According to the *Kāvya-prak.*, being अप्रयुक्त is one of the seventeen, accord. to the *Sāhityad.*, one of the thirteen defects of a word (see पददोष), which must be avoided in composition; e. g. in the sentence: यथायं दास्यन्ताचारः सर्वदैव विभाव्यते । तथा मन्वे देवतो ऽस्य पिशाचो राक्षसो ऽव वा, or in the sentence: भाति पद्मः सरोवरे, the masc. forms देवतः and पद्मः are अप्रयुक्त; or as the *Kāvya-pr.* says, although the masc. of देवत is grammatically correct, no body uses the word in this gender: अथ देवतशब्दो देवतानि पुंसि वेति पुंस्त्वाच्चातो ऽपि न केनचित्प्रयुज्यते. E. अ neg. and प्रयुक्त.

अप्रयुक्ता f. (-ता) or अप्रयुक्तत्व n. (त्वम्) ¹The not being applied. ²The being unusual or strange; one of the defects of a word in composition; see the preceding and comp.

अप्रयोगः E. अप्रयुक्त, taddh. aff. तत् or त्व.

अप्रयुक्त Tatpur. m. f. n. (-न्-की-त) (ved.) Attentive, assiduous, vigilant; e. g. in the *Vājas.*: स नः खोनः सुयवा यजेद् देवेभ्यो हव्यं सदमप्रयुक्तमस्त्राहा (scil. अपे); or अथमपिर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुक्त्वा. E. अ neg. and प्रयुक्त.

अप्रयुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Free from (scil. defects); e. g. in the *Rīgv.*: त्वं विष्णो सुमतिं विश्वजन्वामप्रयुतामेवयावो मतिं दाः (*Sāyana*: अप्रयुतां दोषैर्विमुक्ताम्). E. अ neg. and प्रयुत.

अप्रयुत्न Tatpur. m. f. n. (-त्वा-त्वा-त्) (ved.) Not separated, joined, combined; e. g. in the *Rīgv.*: पर्वं तोकं तनयं पर्वभिद्मदक्षीरप्रयुत्नभिः (*Sāyana*: अप्रयुत्नभिः । अपृथग्भूतैः सहैः). E. अ neg. and प्रयुत्न.

अप्रयोग Tatpur. m. (-गः) ¹Non-application, non-use; e. g. in the *Mīmāṃsā S.*: अप्राप्ता चानुपपत्तिः प्रयोगे हि विरोधः स्थाच्छब्दार्थस्वप्रयोगभूतसंज्ञादुपपद्येत; or in *Pāṇini's S.*: संभावने ऽलमिति चेत्सिद्धाप्रयोगे (i. e. if the word असम् is not used in the sentence; *Kāśikā*: सिद्धाप्रयोग इत्यलमो विशेषणम् । सिद्धयेदलमो ऽप्रयोगः). ²Wrong application (as of an argument, i. e. arguing, or speaking wrongly); e. g. in the *Nyāya S.*: न व्याघातादप्रयोगः. ³Strangeness, unusualness (as of a word), an unusual expression (although it be grammatically correct); e. g. in the *Vārṭt.* to *Pāṇini*: अप्रयोगः प्रयोगान्यत्वात्; *Patanjali*: अप्रयोगः खल्वेषां शब्दानां न्यायः (comp. the words ऊष &c. in the instance s. v. अप्रयुक्त ³). कुतः । प्रयोगान्यत्वात् । यदेतेषां शब्दानामर्थे ऽन्यान्प्रयुज्यते । तच्च वा । ऊषेत्स्व शब्दस्यार्थे क्व यूयमुचिताः । तेरेत्स्वार्थे क्व यूयं तीर्थाः । चक्रेत्स्वार्थे क्व यूयं कृतवन्तः । पेचेत्स्वार्थे क्व यूयं पङ्कवन्त इति. Comp. अप्रयुक्ता. E. अ neg. or deter. and प्रयोग.

अप्रयोजक I. Tatpur. m. f. n. (-जकः-जिका-जकम्) Not causing to be applicable or to exist, not effecting the applicability or existence of; e. g. in the *Yoga Sūtra*: निमित्तमप्रयोजकं प्रकृतीनां &c. E. अ neg. and प्रयोजक.

II. Bahuvr. m. f. n. (-जकः-जका-जकम्) Not having a sufficient cause for being applied, not being properly applicable, useless, irrelevant; e. g. *Mallinātha* in his comm. on the *Kīrāt.*: समर्धनीयप्रधानोपसर्जनभावस्त्वप्रयोजक इति व्यक्तविवेककारः; or in the *Kāñhābharaṇa*: यदप्रयोजकं यच्च नतार्थं वर्धमेव वा (viz. a word) । तस्यापि क्तापि निर्दोषः

प्रयोनो वृज्यते यथा; or in the *Jaiminiya-nyāyam.*: न च क्व-मेणैव तत्सिद्धैर्विद्ममप्रयोजकमिति वाच्यम् &c.; or in the *Dattakamini*: नन्विदमप्रयोजकं यत्पिच्छं अक्वभावाद्पुनस्त्वमिति. E. अ priv. and प्रयोजक.

अप्रयोजकत्व n. (-त्वम्) The being without a sufficient cause, the not being properly applicable, irrelevancy, uselessness; e. g. in the *Mīmāṃsā S.*: अप्रयोजकत्वादिकस्यान्विष्टेरेवस्य गुणभूतत्वात् (*Śābara*: अप्रयोजकत्वात् । अक्वस्यान्विष्टेरेव । अप्रयोजकानि शेषकार्याणि हविषाम्); or *Vijñānabh.* ou a *Sāṅkhya S.*: महदादिकं सकर्तृकं कार्यत्वादित्वाद्यनुमानेवप्रयोजकत्वेन व्याख्यासिद्ध्या नेष्टरे ऽनुमानम्; or *Viśvan.* on a *Nyāya S.*: यच्च नाप्रयोजकत्वात्वाशङ्का तच्च नापेक्षेव; or the *Siddhāntamukt.*: न च प्रत्यभिज्ञां प्रति तत्तासंस्कारस्य हेतुत्वेन प्रत्यभिज्ञायाः संस्कारजन्यत्वेन श्रुतित्वापत्तिरिति वाच्यम् । अप्रयोजकत्वात्. E. अप्रयोजक, taddh. aff. त्व.

अप्रसम्भ Tatpur. m. f. n. (-म्भः-म्भा-म्भम्) Quick, expeditious. E. अ neg. and प्रसम्भ.

अप्रवर्ग्य Bahuvr. m. f. n. (-र्ग्यः-र्ग्या-र्ग्यम्) (ved.) Without the प्रवर्ग्य q. v., as a sacrifice; e. g. *Satapath.*: यद्वशिरो अप्रवर्ग्यो ऽव केनास्यामिहोषं शीर्षस्त्वन्नवति. E. अ priv. and प्रवर्ग्य.

अप्रवर्तक Tatpur. m. f. n. (-र्तकः-र्तिका-र्तकम्) ¹Abstaining from action, inert. ²Not exciting to action. E. अ neg. and प्रवर्तक.

अप्रवर्तन Tatpur. n. (-नम्) ¹Abstaining from action, not engaging in. ²Not exciting to action. E. अ neg. and प्रवर्तन.

अप्रवर्तिन Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) Not coming forth, not proceeding; e. g. in the *Bṛihadār. Upan.*: स होवाच गार्गी य एवायमाकाशे पुष्य एतमेवाहं प्रज्ञोपास इति स होवाचावातशुभ्रो मेतस्मिन्संवदिष्टाः पूर्णमप्रवर्तीति वा (*Sankara*: अप्रवर्तिविशेषणफलं नास्मात्साक्षोकात्प्रजोदत इति); or in the *Chhānd. Upan.*: अयं वाव स यो ऽयमकार्ददय आकाशसदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद (*Sankara*: अप्रवर्ति न कुतश्चित्प्रवर्तितुं शीघ्रमस्तेष्वप्रवर्ति तदनुच्छिन्तिधर्मकम् । पूर्णमप्रवर्तिनीमनुच्छेदात्मिकां श्रियम्). E. अ neg. and प्रवर्तिन.

अप्रवीण Tatpur. m. f. n. (-णः-णा-णम्) Unskilful; e. g. in *Patanjali* (on *Pāṇini*): दृष्टव्यो हि कृतप्रयत्नाच्चाप्रवीणा अकृतप्रयत्नाच्च प्रवीणाः; or *Mitāksh.* (on *Yājñav.*): अप्रवीणप्राचकप्रैरितिर्दंष्ट्रिभिः शृङ्गिभिर्गवादिभिर्विध्यमानं &c. E. अ neg. and प्रवीण.

अप्रवीत Tatpur. m. f. (-तः-ता) (ved.) ¹Not approaching (as in copulation); e. g. *Rīgv.*: यदप्रवीता दधते ह गर्भम् (*Sāyana*: यत्वं स्वामप्रवीता अनुपगता यजमाना गर्भं लब्धवन्तहेतुमरणिं दधते). ²Not approached (as in copulation), not become pregnant; e. g. *Satapath.*: यदि वशां न विन्देदपि यैव का चाप्रवीता स्वात्सर्वा ह्येव वशाप्रवीता (*Sāyana*: अप्रवीता अप्रजाता अगृहीतगर्भेत्यर्थः). E. अ neg. and प्रवीत.

अप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not begun, not taken place, not come into existence; e. g. in *Mādhava's Jaim.-nyāyam.*: प्राप्तस्य प्रवृत्तिरतीतिति न तन्निवारणं शक्यम् । अप्राप्तस्य बाधाविषयत्वेनावस्थानमेव नास्ति । तस्मात्प्रवृत्तो बाध इति चेत् । मेवम् । बुद्ध्या विषयीकृतस्य वारयितुं शक्यत्वात् । न चैतद्वत्त्वं प्रवृत्तम् । अनुष्ठानरूपफलपर्यवसानाभावात् । नास्त्यन्तमप्रवृत्तम् । तदुच्चेत्पन्नत्वात् &c.; or फलं विधेयम् इति चेत् । मेवम् । अप्रवृत्तप्रवर्तनं हि वि-

धानम् । फले तु पुनः सौन्दर्यं जानन्त्यं रामादेव प्रवृत्त इति
वर्णनं विधिः. E. च neg. and प्रवृत्त.
अप्रवृत्ति Tatpur. f. (-त्तिः) ¹Not proceeding, not commenc-
ing, not taking place; e.g. in the *Mīmāṃsā Sūtra*: कर्म-
स्त्वप्रवृत्तित्वात्फलनियमकर्तृसमुदायस्य &c.; or in *Mādhava's*
Jaim.-nyāyam: प्रधानकर्मसोऽनाकाङ्क्षितस्य विकृतावप्रवृत्ते-
स्तत्संबन्धः फलादयोऽप्यनाकाङ्क्षितत्वान्नातिदिश्यन्ते; or in the
modern compilation of a comm. to *Pāṇini* (VIII. 1. 78):
उत्तरसूचकं सामान्यवचनपदं भाष्यकृद्भिरव्ययितम् । पर्या-
यशब्देष्वप्रवृत्तये 'that the word सामान्यवचन may not take
place in, i. e. may not be applied to, synonymes of a word'.
²Inactivity, inertion; e.g. in the definition of the term
आलस्य in a comm. of the *Yoga S.*: आलस्यं कायचित्तगुह-
त्वादप्रवृत्तिः. ³(In Medicine.) Stoppage of the natural func-
tions of the body, as suppression of the evacuations &c.;
e.g. in *Sūruta*: तथा मज्जगते हृक्च न कदाचित्प्रशस्यति ।
अप्रवृत्तिः प्रवृत्तिर्वा विकृतिः शुक्लेऽनिले. E. च neg. and प्रवृत्ति.
अप्रवृद्ध Tatpur. m. f. n. (-द्दः-द्दा-द्दम्) Not full grown, not
very large &c.; see the meanings of प्रवृद्ध. [N. B. This
word is mentioned in the modern compilation of a comm.
to *Pāṇini* as an instance to the ākritigaṇa प्रवृद्धादि (VI. 2.
147.), when it would be udātta on the last syllable; but it
occurs neither in the *Kāśikā*, nor in the *Siddhāntak.* and
its comm., the *Praudhamanor.*, nor in *Nṛsiṅha's Śicara-*
manjari; and as *Patanjali* and his commentators *Kaiyyata*
and *Nagojibhaṭṭa* have no gloss on this Sūtra, it becomes
very doubtful whether the quoted Gaṇa extends to the word
प्रवृद्ध in composition with the neg. च.] E. च neg. and प्रवृद्ध.
अप्रवृद्धि Tatpur. f. (-द्धिः) Not excessive growth; e.g. कष-
रमश्रुणखाप्रवृद्धिः (one of the 34 superhuman qualities of a
Jaina Arhat) i. e. 'their hair, beard and nails are not ex-
cessively long'. E. च neg. and प्रवृद्धि.
अप्रवेद Bahuvr. m. f. n. (-दा-दम्) (ved.) Not to be obtained,
difficult to be obtained; e.g. *Śatapath*: शृंगवी ते जीवदानू
खामित्वेवितदाहायसु अप्रवेदे इति (*Sāyaṇa*: अप्रवेदे । प्रवेदनं
प्रसाधः । नास्ति प्रवेदनमेतयोः । अप्रवेदे दुर्लभे; when the
word would be a Bahuvr.; but its accent being the udātta
on the first syllable, it would, if regular, be a Tatpur.).
E. च priv. (or perhaps neg.) प्रवेद.
अप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Moderate, temperate.
E. च neg. and प्रवृत्त.
अप्रवृत्ति Tatpur. f. (-त्तिः) Moderation. E. च neg. and
प्रवृत्ति.
अप्रशस्य m. f. n. (-स्यः-स्या-स्यम्) I. Tatpur. ¹Not good, in-
ferior, bad, evil; e.g. in the *Nalop*: विभीतकषाप्रशस्यः
संवृत्तः कलिसंश्रयात्; or *Vishṇu* (as quoted in the *Mitāksh.*):
अप्रशस्यासु कानीनगुहोत्पन्नसहोदवाः &c. (i. e. inferior to
the सवर्षाः sons); or *Mādhava* in the *Jaim.-nyāyam*. (on
the choice of a priest belonging to one, two or three Go-
tras, in the performance of the Darśapūrnāmāsa sacrifice):
एकवरसद्विवरसे अप्रशसे अपि यदा कर्तव्ये । तदा विवरसस्य
कर्तव्यत्वं किमु वक्तव्यमिति सुतिः; or *Rigv.*: पान्ति मिवाव-
वाववाद्ययत ईमर्यमो अप्रशसान् (*Sāyaṇa*: अप्रशसान् =
वीशानपि यदार्थान्); or *Parāśara* (as quoted by *Rādhāk.*):
अप्रशसं निशि स्नानं राहोरव्यय दर्शनात् 'it is not good to
bathe at night time as Rāhu might see it'. — The neuter

occurs in *Manu* in the sense of 'dirt, natural excretion',
अप्रशसं तु कृत्वापु मासमासीत भेषभुक् (*Kullūka*: अप्रशसं
मूत्रपुरीषोत्सर्गादिकम्). E. च neg. and प्रशस्य.
II. Bahuvr. (ved.) ¹Worthless, contemptible; e.g. *Rigv.*:
इह विशो दासीरक्षयोरप्रशसाः (*Sāyaṇa*: अप्रशसा
गर्हिताः). ²Without property, poor; e.g. *Rigv.*: अप्रशसा
इव ससि प्रशसिमन्त्र नक्षुधि (*Sāyaṇa*: अप्रशसा इव धना-
भावादसमुदा इव). E. च priv. and प्रशस्य.
अप्रशस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Not good, infe-
rior, bad, evil. E. च neg. and प्रशस्य.
अप्रशान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Not calm, ex-
cited; e.g. in the *Bhāṭik*: केचिन्निनिन्दुर्गुणमप्रशान्तम्
(*Jayam*: अप्रशान्तं वृद्धभावेऽपि स्त्रीवशम्). E. च neg. and
प्रशान्त.
अप्रशीर्ण Bahuvr. m. f. n. (-यः-या-यम्) With uninjured
points, well pointed (as a blade of Kuśa grass); e.g. in
Kātyāy. Śrautas: कुशी समावप्रशीर्णाद्यौ. E. च neg. -प्रशीर्ण,
and चय.
अप्रसक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not attached to. ²Not
connected with &c.; see the meanings of प्रसक्त. E. च neg.
and प्रसक्त.
अप्रसक्तप्रतिषेध Karmadh. m. (-धः) A negation not of the
notion expressed by the verbal action, but e.g. of that
expressed by the agents (comp. प्रसज्यप्रतिषेध and पर्युदास);
e.g. in *Mādhava's Jaiminiya-nyāyam*: दर्शपूर्णमासप्रकरणे
श्रूयते । मन्त्रवद्वाससा न संवदेदिति । अस्य निषेधस्य प्रकरणा-
त्कलङ्कत्वमिति चेत् ॥ भैवम् । अप्रसक्तप्रतिषेधप्रसङ्गात् । E.
अप्रसक्त and प्रतिषेध.
अप्रसक्ति Tatpur. f. (-क्तिः) ¹Want of attachment. ²Want
of connexion (e.g. of the negation with the notion ex-
pressed by the verbal action, comp. the preceding); e.g.
in *Mādhava's Jaim.-nyāyam*: न संवदेत मन्त्रवद्वाससेत्यपि पूर्व-
वत् । पुमर्थः स्वात्मन्तौ क्वापि संवादस्वाप्रसक्तिः. E. च neg.
and प्रसक्ति.
अप्रसङ्ग Tatpur. m. (-ङ्गः) ¹Want of attachment. ²Want of
connexion with; e.g. in the *Nyāya Sūtra*: स्वल्पवर्णनत्वाच्छ-
रीरस्य केशगन्धादिष्वप्रसङ्गः 'since (the notion of) body goes
only as far as the cuticle, (the qualities spoken of before)
have no connexion with (i. e. are not met with in) the hair,
in the nails &c.'; or in a *Vārtt.* to *Pāṇini*: सिद्धं तु नृतेर-
न्तेदात्ताप्रसङ्गात्. E. च neg. and प्रसङ्ग.
अप्रसन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹Not clear, turbid,
muddy. ²Agitated (mentally), disturbed, alarmed; e.g. in
the *Māghak*: अप्रसन्नमपराङ्मरि पत्नी बधूनाम् (*Malli-*
nātha: अप्रसन्नं कलुषं बुभितमित्यर्थः). ³Displeased, dissatis-
fied, unfavourable; e.g. (in a quotation by *Rādhākāntad.*):
त्वयि प्रसन्ने परशर्मभिः किं त्वत्प्रसन्ने परशर्मभिः किम्. E.
च neg. and प्रसन्न.
अप्रसव Tatpur. m. (-वः) ¹Not bringing forth, not bearing
(young). ²The not being born, non-birth; e.g. in the comm.
on a *Yoga S.*: पुनश्चाप्रसव इत्येव मोक्षस्य मार्गो हानसोपायः.
E. च neg. and प्रसव.
अप्रसवधर्मिन् Tatpur. m. f. n. (-र्मि-र्मिणी-र्मि) Not having
the property of producing, not being prolific; in the *Sāṅkhya*
philosophy one of the characteristics of Puruṣa or Spirit,
in contradistinction from प्रसवधर्मिन्, the property of Matter

and its evolutions, ('producing' or 'prolific' meaning there 'changing, becoming transformed', as **अहङ्कार** is a product, i. e. a transformation of बुद्धि &c.): 'प्रसवधर्मि व्यक्तं प्रधानं च । अप्रसवधर्मी पुद्गलो न हि किंचित्पुरुषात्प्रसूयते'. E. अ neg. and प्रसवधर्मिन्.

अप्रसह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not endurable, overpowering; e. g.: जिते ऽपि लोके मधुरेण वामे किमुवत्तं भूध-
नुरप्रसह्यम् । हनु चमो वा वद (v. l. वत) लोचनेषुर्दिग्धो वि-
षेणैव किमञ्जनेन. E. अ neg. and प्रसह्य.

अप्रसाद Tatpur. m. (-दः) Disfavour, ungraciousness (&c. the reverse of प्रसाद q. v.); e. g.: अप्रसादो ऽनधिष्ठानं देयां-
ग्रहरथं च यत् । कात्यायो ऽप्रतीकारस्तत्र वैराम्यकारणम्.
E. अ neg. and प्रसाद.

अप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Not established, not fixed. ² Not generally known, uncommon, unusual; e. g. in the *Kāvya-prakāśa*: कामस्य चक्रं लोके ऽप्रसिद्धम्; or निहतार्थं यदुभयार्थमप्रसिद्धे ऽर्थे प्रयुक्तम्; comp. s. v. निह-
तार्थः (in the present ed. of the *Kirātārj.* there occurs in the comm. on 3. 18. a quotation from the *Kāvya-pr.*: अप्रसि-
द्धानुभूतार्थविषयस्य च्छब्दो यच्छब्दोपादानं नपिषते; but the present ed. of the *Kāvya-pr.* reads it p. 77: प्रकान्तप्रसिद्धा०; comp. also Ballantyne's ed. of the *Sāhityad.* p. 216: तच्छब्दस्य प्रकान्तप्रसिद्धानुभूतार्थत्वे यच्छब्दस्यार्थत्वम्); or in the *Jaim.-nyāyam*: वपावचन उच्यते. यद्यपि वपायामप्रसिद्धः &c.

³ Inconclusive, as a reason; e. g. in the *Kaṇḍa Sūtra*: अप्रसिद्धो ऽनपदेशो ऽसत्संदिग्धज्ञानपदेशः; where the term अप्रसिद्ध comprehends according to *Śaṅkara's Upaśkāra*, the two categories of semblances of reason called असिद्ध and विरुद्ध qq. vv.; *Śaṅkara*: अप्रसिद्ध इति । अस्मात्तो ऽगृहीत-
व्याप्तिकस्य विपरीतव्याप्त्यासिद्धविरुद्धयोः संग्रहः. E. अ neg. and प्रसिद्ध.

अप्रसिद्धत्व n. (-त्वम्) ¹ The not being established, the not being fixed. ² Uncommonness, unusualness. ³ Inconclusiveness (see the preceding); e. g. in the *Bhāṣhāp.*: केव-
लात्ययविषयत्वादौ साध्ये साध्यवद्व्याप्रसिद्धत्वाद्वाप्तिः. E. अप्रसिद्ध, taddh. aff. त्व.

अप्रसिद्धि Tatpur. f. (-द्धिः) The same as the preceding; e. g. (the not being established) in a *Vārttika* to *Pāṇini*: स्त्री-
विषये ज्ञाप्योरप्रसिद्धिरकारात्तादर्थ्यनात् (*Kaṭṭhā*: ये निख-
मेव स्त्रियां वर्तन्ते खट्वाभावाद्यस्त्रीषामकारान्ताप्रकृतित्वमवधा-
रयितुं न शक्यते); or अपत्याभिधाने स्त्रीपुंलिङ्गस्याप्रसिद्धिर्नपुं-
सकत्वात् (*Patanjali*: अपत्यं नपुंसकलिङ्गम् । तेन नपुंसकलिङ्ग-
स्त्रीषाभिधानं स्यात् । स्त्रीपुंलिङ्गस्य न स्यात्); or प्रकृतिप्रत्यययोः
स्वरस्य सावकाशत्वाद्प्रसिद्धिः; or (uncommonness) in the *Sāhityad.*: विषामृतयोरमृतविषीभावस्याप्रसिद्धिः &c. E. अ neg. and प्रसिद्धि.

अप्रसूतस्त्री Karmadh. f. (-स्त्री) The same as the following. E. अ-प्रसूत and स्त्री.

अप्रसूता Tatpur. f. (-ता) A woman who has not borne; comp. अप्रजा and अप्रजाता; e. g. in the *Mitāksh.*: स्त्री प्रसू-
ताप्रसूता वा पत्न्याविव तु जीवति । कामात्समाश्रयेदन्धं प्रथ-
मा स्त्रीरिणी तु सा. E. अ neg. and प्रसूता.

अप्रसाविक Tatpur. m. f. n. (-कः-की-कम्) Not belonging to the subject matter (as of a composition); e. g. in the *Mālatim.* (*Kāmandakī* answering the question of *Lavangikā*: 'who is Mādhava?'): अप्रसाविको महर्षिषा कथा; (*Wilson* takes

the word in the sense 'requiring no preface': 'the story, though of import, needs no preface'; *Theatre of the Hindus* vol. II. p. 36). E. अ neg. and प्रसाविक.

अप्रसूत Tatpur. m. f. n. (-तः-ता-तम्) Not being the sub-
ject matter (as of a composition, of a sentence &c.), ex-
traneous &c.; the reverse of प्रसूत q. v. E. अ neg. and प्रसूत.

अप्रसूतत्व n. (-त्वम्) The not being the subject matter, ex-
traneousness &c.; see अप्रसूत; e. g. in the *Mitākshara* on *Yājñav.* 2. 135.: पत्नी दुहितर इत्यत्र नियोगस्याप्रतीतिः । अ-
प्रसूतत्वाच्च. E. अप्रसूत, taddh. aff. त्व.

अप्रसूतप्रशंसा Tatpur. f. (-सा) (In Rhetoric.) One of the
अहङ्कार q. v. or elegant modes of composition; viz. implied
or indirect expression (literally: conveying — the subject
matter — by what is not the subject matter); more espe-
cially defined as conveying the subject matter, if it is of a
specific nature by means of generalisation, or if it is of a
general kind, by means of specification, or if it is viewed
as a cause, by stating the effect, or if it is viewed as an
effect, by stating the cause, or hinting at the subject matter
by stating what is similar to it, (the latter category being
divided in two varieties which are again split in two other
varieties; while each of the named categories may be,
moreover, threefold, according to whether the expressed
special or general subject, fact, cause or similarity is of a
real or imaginary or mixed nature); an instance of the
second category is the following: सन्नियं यदि जीवितापहा
इदये किं निहिता न हन्ति माम् । विषमयमृतं क्वचिन्नवेदमृतं
वा विषमीश्वरेच्छया, where the general idea that the will
of God may turn evil into good and good into evil, is
conveyed by the special instance of poison and amṛita. E.
अप्रसूत and प्रशंसा.

अप्रहत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Unhurt, intact.
² Untilled, waste, fallow.

2. f. (-ता) An uncultivated ground, fallow; (according
to the comm. on the *Amarak.*). E. अ neg. and प्रहत.

अप्रहन् Tatpur. m. f. n. (-ह-हा-ह) Not inflicting injury, kind,
propitious; a vaidik epithet of Indra. E. अ neg. and प्रहन्.

अप्रहन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) The same as अप्रहन्.
E. अ neg. and प्रहन्तु.

अप्रहित Tatpur. m. f. n. (-तः-ता-तम्) Not encountered
(scil. by enemies), a vaidik epithet of Indra; e. g.: इत
ऊती वो अजरं प्रहितारमप्रहितम् (*Sāyaṇa*: अप्रहितम् । अप्र-
तिगतं केनचिच्छुणा). E. अ neg. and प्रहित.

अप्राकरणिक Tatpur. m. f. n. (-कः-की-कम्) Not being, or
belonging to, the subject matter; e. g. in the *Kāvya-pr.*:
अप्राकरणिकस्याभिधानेन प्राकरणिकस्याप्येवो ऽप्रसूतप्रशंसा.
E. अ neg. and प्राकरणिक.

अप्राकृत Tatpur. m. f. n. (-तः-ती-तम्) ¹ Not original, not
belonging to the original or principal substance, subject-
matter &c. (In works on ritual subjects where प्रकृति is
used in the sense of the original or principal rite in which
originate other, subordinate rites or विकृति, अप्राकृत is
used synonymously with विकृत in the sense of 'not referring
to the original or principal rite, not referring to the divi-
nities, sacrificial acts &c. of such a rite; e. g. in the *Jaimini*
Sūtra: अप्राकृतेन हि संयोगस्तत्त्वानीयत्वात्; *Śābara*: न

प्राकृतीभ्यो निर्वर्तयन् । कास्तिर्हि । वैकृतीभ्यः । कुतः । अप्राकृतेन देवताविशेषिष्व संयोजः श्रूयते &c.; or *Mādhava*, when treating on sacrificial acts of the *Darsapūrnāmāsa* and the subordinate rites connected with it, says: *आस्तरयकार्यं विकृती विधीयमानमप्राकृतकार्यतया प्राकृतौक्तवनादीन्वर्हिः संस्कारान् प्रापयति* &c.) ² Not low, not vulgar. E. अ neg. and प्राकृत. अप्राग्य Tatpur. m. f. n. (-ग्यः-ग्या-ग्यम्) Secondary, subordinate. E. अ neg. and प्राग्य.

अप्राचीन Tatpur. m. f. n. (-नः-ना-नम्) ¹ Modern, recent. ² Not eastern, western. E. अ neg. and प्राचीन.

अप्राज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Ignorant, unconscious. E. अ neg. and प्राज्ञ.

अप्राण Bahuvr. m. f. n. (-णः-णा-णम्) Lifeless, inanimate; e. g. in the *Bṛihadār.*: तद्वरं अचक्षुष्मश्रोत्रमवानमनो ऽतेजस्कमप्राणम् &c. E. अ neg. and प्राण.

अप्राणत् Tatpur. m. f. n. (-न्-ती-त्) Not breathing. E. अ neg. and प्राणत्.

अप्राणिकृति Karmadh. f. (-तिः) Inanimate creation in general; e. g. in a *Vārtt.* to *Pāṇini*: अहमकरणे ऽप्राणिकृति-चारस्वादीनाम्. E. अप्राणिन् and कृति.

अप्राणिन् Tatpur. m. f. n. (-णी-णिनी-णि) Inanimate, lifeless; e. g. in *Manu*: अप्राणिभिर्यत्क्रियते तत्तोके श्रुतमुच्यते. (As in *Pāṇini's Sūtras* the neg. अ is sometimes used in composition with a noun, when in ordinary writing it would be more correct to employ the un-compounded न, as referring to the verb of the sentence, the interpretation of the word अप्राणिषु in VIII. 3. 72. and therefore the bearing of the rule itself becomes doubtful; the *Kāśikā* takes the *Sūtra* as if it ended: न प्राणिषु; *Patanjali* is less positive, for he exclaims, after showing the possibility of either acceptance: किं पुनरपार्थसत्त्वम् । देवा एतज्ज्ञानुमर्हन्ति; but *Kaiyyāla* seems to think that if the gods must know it, the *Pāṇitis* may have at least an opinion on the matter, viz. that अप्राणिषु is not to be taken there in the sense of न प्राणिषु, as the unity of the *Sūtra* would become disturbed by such an interpretation: देवा इति । पण्डिताः पर्युदासं मन्यन्ते । संभवत्किंवा-कस्ते वाक्यभेदादयथाश्रयत्वात् । प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवर्यभावी; this latter view is also taken by *Bhattojīd.*) E. अ neg. and प्राणिन्.

अप्राप्तिलोभ्य Tatpur. n. (-भ्यम्) Compliance, favour; e. g. in *Pāṇini*: अङ्गाप्राप्तिलोभ्ये. E. अ neg. and प्राप्तिलोभ्य.

अप्राधान्य Tatpur. n. (-न्यम्) The same as अप्रधानता q. v.; e. g. in the *Kāśikā* on *Pāṇ.* II. 3. 19: पुष्येण सह गोमान् । पितुरप क्रियाभिसंबन्धः शब्देनोच्यते । पुष्यस्तु प्रतीयमान इति तस्याप्राधान्यम्; or in the following definition of प्रसज्यप्रतिषेधः: अप्राधान्यं विधेयं प्रतिषेधे प्रधानता । प्रसज्यप्रतिषेधो ऽसौ क्रियया सह यथा नञ्. E. अ neg. and प्राधान्य.

अप्रापित Tatpur. m. f. n. (-तः-ता-तम्) Not made to obtain, not got into; e. g. प्रातिकूलमप्रापितादितिरवतु. E. अ neg. and प्रापित.

अप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Not obtained, not taken possession of; e. g. in the *Bhāṣāp.*: अप्राप्तयोस्तु या प्राप्तिः श्वेन संयोज इति: 'conjunction is called the taking possession (mutually) of two objects that did not possess each-other (before)'. ² Not arrived, not taken place, not occurred; e. g. in the *Hitopad.*: अप्राप्तिं प्रकाशे न वक्तुमर्हसि.

³ Not authorized, not justified or established by a rule, injunction &c., unproved; e. g. in a *Pūrvap.* of an *Adhikar.* of *Mādhava's Jaimin.-nyāyam.*: प्राप्तस्य प्रवृत्तिरतीति न तन्निवारणं शक्यम् । अप्राप्तस्य बाधाविषयत्वेनावस्थानमेव नास्ति; or वषट्कर्ता होता । तस्य भरणं समाख्यया प्राप्तम् । प्राचक्ष्य स्वप्राप्तम् &c.; or in a *Vārttika* to *Pāṇini* (VI. 3. 10): अप्राप्ते समासविधानम् (the preceding *Vārttika* having established an अप्राप्तविभाषा q. v.: *Patanjali* on the latter *Vārtt.*: किमियं प्राप्ते विभाषा । आहोस्तिदप्राप्ते । अस्तु तर्ह्यप्राप्ता); compare also the following articles अप्राप्तबाध &c. E. अ neg. and प्राप्त.

अप्राप्तकाल Tatpur. 1. m. f. n. (-कः-का-कम्) ¹ Under age; comp. अप्राप्तव्यवहार. ² Out of time, not yet in time, inopportune, unseasonable; e. g. in the *Hitopad.*: अप्राप्तकालवचनं बृहस्पतिरपि नृवन् । प्राप्तयानुसङ्गवच्चानमपमानं च शाश्वतम्; comp. अप्राप्तावसर.

2. n. (-सम्) (In the *Nyāya* philosophy.) A discussion contrary to the order in which it ought to be conducted (one of the twenty-two नियहसङ्गान् or failures in argumentation), the regular order of a discussion being 'first the statement and the general argument on the part of the proposer of the argument, then the reply of the opponent, then the defence of the proposer and lastly victory or defeat'. E. अ neg. and प्राप्तकाल.

अप्राप्तकालत्वं n. (-त्वम्) The not yet being in time, the being out of time, unseasonableness; e. g. in the *Jaimini Sūtra*: अचकीर्णं पशुञ्च तद्वदाधानस्याप्राप्तकालत्वात् (*Śābara*: अप्राप्तो बाधानस्य काल इत्येतदुक्तम्); or न तूत्पन्ने यस्य चोदनाप्राप्तकालत्वात्. E. अप्राप्तकाल, taddh. aff. त्व.

अप्राप्तता f. (-ता) or अप्राप्तत्वं n. (-त्वम्) ¹ The not being attained or acquired. ² The not having come, the not taking place, the not occurring. ³ The not being justified or established by an injunction, rule &c., the not being proved; e. g. in the *Vārttika* to *Pāṇ.*: नियमानुपपत्तिरप्राप्तत्वात्प्रतिषेधस्य; or in the *Jaimin.-nyāyam.*: सीमिकं प्राकृतं वा स्नाहूयोः प्रत्ययं श्रुतम् । आद्यो ऽप्राप्तत्वतो मेवमनामत्वेन वादनीः; or प्रायणीयस्य पूर्वमप्राप्ततया अनेकेषु विविधं कमेकेन वाक्येन विधातुं शक्यम्; compare also the instance s. v. अपूर्वार्थत्वं and see अप्राप्ति. E. अप्राप्त, taddh. aff. तन् or त्व.

अप्राप्तप्रतिषेध Karmadh. m. (-धः) An unauthorized prohibition. (As a Tatpur. it may mean probably also the same as अप्राप्तबाध q. v.) E. अप्राप्त and प्रतिषेध.

अप्राप्तप्रापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Establishing what has not been established before (as a rule). E. अप्राप्त and प्रापक.

अप्राप्तबाध Tatpur. m. (-धः) Prohibiting what is unauthorized, superseding what is either at variance with authority or what results merely from the semblance of authority, according to *Mādhava*: पूर्वप्रमादविषयैरन्तरोत्तरिः प्रमादाभासैरप्युपसृज्यस्वप्राप्तबाधः (in which definition पूर्व refers to what precedes the *Adhik.* of *Jaimin.-nyāyam.* III. 3. 12). E. अप्राप्त and बाध.

अप्राप्तबाधन Tatpur. n. (-नम्) The same as the preceding. E. अप्राप्त and बाधन.

अप्राप्तवयस् Tatpur. m. f. n. (-यः-या-यः) Not adult, under age; e. g. in the *Brahmanavil.*: कुत एव परिवर्तुं सुतं शक्या-

महं स्वयम् । वाचमप्राप्तव्यसमजातव्यजनाकृतिम्. E. च neg. and प्राप्तव्यम्.

अप्राप्तविधान Tatpur. n. (-वम्) A rule or injunction concerning a subject not previously established by a rule or injunction; e. g. in a *Vārttika* on *Pāṇini's Sūtra* 'ब्राह्मो ऽजाती': तत्राप्राप्तविधाने प्राप्तप्रतिषेधः (*Patanjali*: तत्राप्राप्तस्य टिलोपस्य विधाने प्राप्तस्य प्रतिषेधो वक्तव्यः). Compare also the following. E. अप्राप्त and विधान.

अप्राप्तविधि Tatpur. m. (-धिः) The same as the preceding; e. g. in a *Vārttika* on *Pāṇini* 'विभाषायेप्रचमपूर्वेषु': अयाद्विप्रप्राप्तविधेः समासप्रतिषेधः. E. अप्राप्त and विधि.

अप्राप्तविभाषा Tatpur. f. (-षा) (In Grammar, esp. in the commentaries on *Pāṇini*.) An option, enjoined by a rule, if the latter does not refer to, and therefore is not a restriction of, another, previous or subsequent, rule; it is distinct therefore from the प्राप्तविभाषा or the option enjoined by a rule which is a restriction of another rule, and the उभयव्यविभाषा or the option enjoined by a rule some portion of which is and some portion of which is not a restriction of another rule. It follows from this distinction that in *Pāṇini's* definition of विभाषा (I. 1. 44. 'न वेति विभाषा') both terms न and वा apply *simultaneously* only to the प्राप्तविभाषा and उभयव्यविभाषा and even more properly to the latter alone, while only वा can be predicated of the अप्राप्तविभाषा, its purport not being negative with regard to another rule but purely optional in itself; *Patanjali*: तत्र वा तावदप्राप्ते विभाषा तत्र प्रतिषेधं नास्तीति कृत्वा वेत्तनेन विकस्यो भविष्यति । वा हि प्राप्ते विभाषा तत्रोभयमुपस्थितं भवति । वेति च वेति च । तत्र वेत्तनेन प्रतिषेधे वेत्तनेन विकस्यो भविष्यति ॥ उभयव्यविभाषायां च संज्ञाकरणस्यानुपयोगात् । तत्रा हि । प्राप्तविभाषासु पदे निवृत्तिः क्रियते पदे तु प्रवृत्तिः स्थितिः । अप्राप्तविभाषासु च पदे कार्यस्य प्रवृत्तिः क्रियते पचात्तरि स्वप्रवृत्तिः स्थितिरेति नास्ति तत्र संज्ञाफलम् &c. (*Nagajibh.*: एवं च केवलप्राप्तविभाषायामुभयव्यविभाषायां च क्रमेण विविधविकल्पयोरुपस्थितिः । मुञ्जाप्राप्तविभाषायां तु निषेधस्यान्वयाद्योस्यत्वाच्च विकस्योपस्थितिरिति तात्पर्यम् &c. &c.) Such अप्राप्तविभाषा are in *Pāṇini*, e. g. in the *Sūtras*: I. 1. 32, 2. 2, 2. 16, 3. 43; II. 4. 12; III. 1. 38, 1. 61, 3. 188, 4. 24; VI. 1. 208 (?), 2. 161, 3. 59, 3. 72, 3. 106; VII. 3. 9, 4. 81; VIII. 1. 26, 2. 21; when in consequence of such an interpretation of the option, the *Sūtra* I. 2. 16 e. g. becomes disconnected from I. 2. 15, II. 4. 12 from II. 4. 6, III. 1. 61 from III. 1. 66, III. 4. 24 from III. 4. 22 &c. &c. — Compare also प्राप्तविभाषा, उभयव्यविभाषा and व्यवस्थितविभाषा. E. अप्राप्त (in the sense of a locative) and विभाषा.

अप्राप्तव्यवहार Tatpur. m. (-रः) (In Law.) A minor, one incapable from nonage of conducting his own affairs; (according to *Krishna Tarkal.*, a boy not more than fifteen years old: अप्राप्तव्यवहारा वाचकाः पञ्चदशवर्षादधिकवयस्काः; according to the *Mitākshara*, a boy under sixteen years, the same as पौगण्ड); his inherited property must be confided to the care of relatives or friends; (*Kātyāyana*: अप्राप्तव्यवहाराणां धनं व्यववर्जितम् । ज्येष्ठपुत्र्यभिर्युग्मेषु); he is not amenable for the debts of his deceased father, (*Nārada*: अप्राप्तव्यवहारश्चेत्यतस्त्वो ऽपि हि नर्हभाक्); nor liable

to arrest or summons, (अप्राप्तव्यवहारस्य दूतो दानोचुखो व्रती । विषमस्त्वस्य नासेधो न वेतानाहुवेत्तुः). E. च neg. and प्राप्तव्यवहार.

अप्राप्तव्यवहारकाल Tatpur. m. (-कः) (In Law.) The same as the preceding. E. च neg. and प्राप्तव्यवहारकाल.

अप्राप्तावसर Tatpur. m. f. n. (-रः-रा-रम्) Inopportune, unseasonable; e. g. in the *Hitopad.*: इमनको ऽव्रवीत् । मित्रमा भैषीः । नाहमप्राप्तावसरवचनं वक्ष्यामि. E. च neg. and प्राप्तावसर.

अप्राप्ति Tatpur. f. (-प्तिः) ¹ Non-attainment, non-acquisition; e. g. a quot. in the *Kāvyaprak.*: तदप्राप्तिमहादुःखविषीनाशेषपातका चिन्तयन्ती जगत्सूतिम् &c. ² The not taking place, the not occurring; e. g. in the *Vedānta Sūtra*: प्रतिसंस्मृतिसंस्मृतिनिरोधप्राप्तिरविच्छेदात् (*Śāṅkara*: अप्राप्तिरसंभव इत्यर्थः); or in the *Sāṅkhya Sūtra*: नाप्राप्तप्रकाशकलमिन्द्रियाणामप्राप्तिः सर्वप्राप्तेर्वी. ³ The not being justified or established by a rule, injunction, the not being authorized &c.; e. g. in a *Vārttika* to *Pāṇini*: यूनि चाकाङ्क्षिते ऽप्राप्तिः, or ग्रामणिपुत्रादिव्यप्राप्तिः, or इत्वे कथं ह्यसंज्ञातयह्यं वेदितिकास्तप्राप्तिः; or in an *Adhikar.* of *Mādhava*: यथा देशकालकर्तृद्वयाणां पदे ऽप्राप्ती निवर्तनी विहितः । एवमवचातो ऽपि नियम्यते, or लौकिकापी होतुं पुस्तकपठिनाधिननु च शक्यत्वेनाधानोपनयनयोरकल्पे ब्राह्मणादीनामप्राप्तिः &c. Compare अप्राप्तत्व. E. च neg. and प्राप्ति.

अप्राप्तिसम Tatpur. m. f. (-मः-मा) (In the *Nyāya* philosophy.) One of the two sophisms on the irrelevancy of the notion 'cause'; viz. arguing that if a cause is stated the characteristics of which cannot be proved — as by saying that the Śyena sacrifice inflicts pain on enemies —, such characteristics prevent a cause from proving the effect, i. e. from being a valid cause; ('यदि चाप्राप्तं सिद्धं साध्यबुद्धिं जनयति साध्यभावबुद्धिमेव किं तेन न जनयेत्'); the refutation is: that such a cause is nevertheless valid, since it is an ideal cause, mentioned in the Veda. — For the other sophism on the irrelevancy of cause see प्राप्तिसम. E. अप्राप्ति and सम. (For the gender of this word and the ellipsis required to explain it, see the etym. of अनित्यसम.)

अप्राप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Unobtainable, unattainable. E. च neg. and प्राप्य.

अप्राप्यग्रहण Tatpur. n. (-ग्रहणम्) Apprehension of what cannot be attained; e. g. by the eye of an object separated from it by glass &c., in the *Nyāya Sūtra*: अप्राप्यग्रहणं कायाध-पटस्यस्फटिकाकारितोपलब्धेः. E. अप्राप्य and ग्रहण.

अप्रामाणिक Tatpur. m. f. n. (-कः-की-कम्) Unauthoritative, not having binding power; e. g. in the *Dāyabhdga*: साधारणधनोपचातार्जितं धनं विभजेदिति विधिः अतो ऽविभक्तार्जितत्वमात्रेण धनस्य साधारणत्वाभिधानमप्रामाणिकम्. E. च neg. and प्रामाणिक.

अप्रामाण्य Tatpur. n. (-ग्रहणम्) The same as अप्रामाण्य q. v.; e. g. in the *Jaim.-nyāyam.*: पुत्रप्राप्ताप्रत्यक्षवेदः सर्वविष्टननु-तेर्मुलमित्युच्यते । तर्हि ना भूतत्वा अप्रामाण्यम्; or in the *Nyāya Sūtra*: प्रत्यक्षादीनामप्रामाण्यं वैकाल्यादिभिः; or in the *Mitākshara*: सुखोः परस्परविरोधे सतीतरेतराधवाद्प्रामा-ण्यं कस्यान भवति. E. च neg. and प्रामाण्य.

अप्राप्ति Tatpur. m. f. n. (-मिः-मिः-मि) (ved.) Unhurt, not infringed; see the next. E. च neg. and प्राप्ति.

अप्रामिसत्व Bahuvr. m. f. n. (-त्वः-त्वा-त्वम्) (ved.) Of unbroken truthfulness; an epithet of Indra. E. अप्रामि and सत्व.

अप्रायत्व Tatpur. n. (-त्वम्) Want of self-restraint, incontinence, self-degradation; e. g. in the *Bhāgav. Pur.*: (Prajapati speaks to Diti:) अप्रायत्वादात्मनो दोषाभीष्टति कादुत भविष्यतस्वामिद्रावभद्रे जाठराधमी (*Śrīdharaśw.*: अप्रायत्वाद्भुवितात्). E. अ neg. and प्रायत्व.

अप्रायु Tatpur. m. f. n. (-युः-युः-यु) (ved.) Attentive, assiduous; (according to *Yāska*: अप्रायुवः = अप्रमाद्यतः, *Mahidhara*: = अनासताः; but *Sāyaṇa* gives to this word in one verse the meaning: not going forth, not leaving: = अप्रगच्छतः; while in another he admits also of the former meaning, which seems more congenial with the context). E. अ neg. and प्रायु.

अप्रायुस् Tatpur. m. (-युः) (ved.) With ungone life, with brilliant vigour; an epithet of Agni whose life or brilliancy does not vanish before daylight, although all other beings appear, as it were, lifeless during night (according to *Sāyaṇa*'s interpretation of *Rīgve.* I. 127. 5). E. अ neg. and प्रायुस्.

अप्राशस्त्व Tatpur. n. (-त्वम्) Inferiority; e. g. *Raghuṇandana* when commenting on the neg. अ at the occasion of अगुणवान्, 'तत्सादृश्यमभावश्च तदन्वयं तदल्पता । अप्राशस्त्वं विरोधश्च नमर्षाः षट्प्रकीर्तिताः'. E. अ neg. and प्राशस्त्व.

अप्रिय Tatpur. 1. m. f. n. (-यः-या-यम्) ¹Unkind, unfriendly; e. g. in the *Taittiriya-Up.*: परि ये ऽप्रिया भानुवाः. ²Disliked, disagreeable, offensive; e. g. in the *Hitopad.*: न स्त्रीषामप्रियः कश्चित्प्रियो वापि न विद्यते । गावस्तृणमिवारक्षे प्रार्थयन्ति नवं नवम्; or अप्रियस्यापि पश्यस्व परिषामः सुखावहः; or in the *Bhāṭik.*: ऊर्ध्वं स्त्रिये मुहूर्तादि विद्वजः चतुर्वाचसः । मन्त्रे स हि तमाख्यामि न करोमि तवाप्रियम्; or in *Gaurapāda* on the *Sāṅkhyakār.*: प्रियसमागमाप्रियपरिहारकटुतिक्तकषायादिक्वाचादिभिर्दृष्ट एव आध्यात्मिकोपायः.

2. m. (-यः) ¹A foe, an enemy. ²The name of a Yaksha (in Buddhistic mythology).

3. f. (-या) A sort of skate (*Silurus pungentissimus*). E. अ neg. and प्रिय.

अप्रियंवद Tatpur. m. f. n. (-दः-दा-दम्) Speaking harshly or unkindly; e. g. in the *Hidimb.*: एष त्वामेव दुर्वृद्धे निहन्मस्वाप्रियंवदः; or in *Yājñav.*: सुरापी व्याधिता धूतो बन्धार्थ-अप्रियंवदा । स्त्रीप्रसूयाधिवेत्तवा पुष्यदेविषी तथा. E. अप्रिय and वद (वद्, kṛit aff. खच्), āgama मुम्.

अप्रियभागिन् m. f. n. (-मी-मिमी-मि) Ill-fated; e. g. in the *Brāhmaṇavil.*: धिगिदं जीवितं लोके मतसारमनर्षकम् । दुःखमूर्खं पराधीनं भृशमप्रियभागि च. E. अप्रिय-भाग, taddh. aff. इनि.

अप्रियभाषिन् Tatpur. m. f. n. (-षी-षिषी-षि) Speaking harshly or unkindly; comp. अप्रियंवद. E. अप्रिय and भाषिन्.

अप्रियवचस् Karmadh. n. (-चः) Harsh or unkind speech. E. अप्रिय and वचस्.

अप्रियवादिन् Tatpur. m. f. n. (-दी-दिमी-दि) The same as अप्रियभाषिन्. E. अप्रिय and वादिन्.

अप्रीति Tatpur. f. (-तिः) ¹Absence of affection, aversion, enmity (*Mallīnātha*: अपरानो ऽप्रीतिर्द्वेषः). ²Pain, grief.

— In the *Sāṅkhyā philosophy* अप्रीति 'pain' is the essential characteristic of the elementary quality रजस् q. v., the middle quality between clearness (goodness) and darkness (sinfulness); *Sāṅkhyā Sūtra*: प्रीत्यप्रीतिविषादाविर्गुणानामन्वोन्म वेधर्म्यम्; *Gaurapāda* on the *S. Kār.*: अप्रीत्यात्मकं रजः; but the term 'pain' is there, according to the commentators, a general term which comprises besides its own notion that of hatred, violence, envy, abuse and wickedness, or various kinds of grief in general: *Sāṅkhyā Chandrikā*: अप्रीतिर्दुःखसुखवर्णं प्रदेष्टुद्रोहमत्सरनिन्दानिघ्नतीनाम्; *Vijñānāch.*: रजो ऽपि शोकादिनामभिर्दं समासतः दुःखात्मकम्; in a similar manner *Manu*, who names however दुःख and अप्रीति as two distinct qualities connected with रजस्, the first, as it were, as the quality inherent in it, the second as the effect produced by it, while the term अप्रीति is used by the *Sāṅkhyā* writers in either acceptance; *Manu*: यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः । तद्वचः &c. E. अ neg. and प्रीति.

अप्रीतिकर Tatpur. m. f. n. (-रः-री-रम्) ¹Unkind, adverse, offensive. ²Causing pain; (the essential characteristic of the quality रजस् q. v.; see the preceding). E. अप्रीति and कर.

अप्रीत्यात्मक Bahuvr. m. f. n. (-त्वकः-त्विका-त्वकम्) Having the nature of pain, being pain itself; (the essential characteristic of the quality रजस् q. v.; see अप्रीति). E. अप्रीति and आत्मन्, samās. aff. कप्.

अप्रियमाण Tatpur. m. f. n. (-यः-या-यम्) Not being pleased or propitiated. (A various reading of a Ms. of the *Kāśikā* instead of अप्रियमाण which results from the *Gaṇa* to *Pāṇ.* VI. 2. 160., when the word in a conventional meaning would be udātta on the last syllable, instead of being udātta on the first; but this meaning is not mentioned). E. अ neg. and प्रियमाण.

अप्रेतराक्षसी Bahuvr. (?) f. (-सी) The name of a plant; the same as अपेतराक्षसी q. v. E. अप्रेत and राक्षसी. (The correctness of this word seems doubtful.)

अप्रेमन् I. Tatpur. n. (-म) Want of affection, unkindness, aversion. E. अ neg. and प्रेमन्.

II. Bahuvr. m. f. n. (-मा-मा-म) Unkind, unfriendly. E. अ priv. and प्रेमन्.

अप्रिय Bahuvr. m. f. n. (-यः-या-यम्) Without a Mantra of the kind called प्रिय q. v., as divinities invoked with other Mantras than Praishas; e. g. *Nārāyaṇa* on *Āśvalāy.*: अनुवाक्यावत्तो ऽप्रियाश्च ताः सर्वा आदिश्रयष्टवाः. E. अ priv. and प्रिय.

अप्रोक्षित Tatpur. m. f. n. (-तः-ता-तम्) Not sprinkled; e. g. in the *Satapath.*: द्वी प्रोक्षितौ यूपशक्यौ भवतः । द्वावप्रोक्षितौ । प्रोक्षितं वैवाध्वर्युरादत्ते ऽप्रोक्षितं वैवमेव प्रतिप्रस्थाता &c. E. अ neg. and प्रोक्षित.

अप्रोट Tatpur. (?) m. (-टः) The skylark (= भारद्वाज). E. ?

अप्रोषिवस् Tatpur. m. f. n. (-षिवान्-षुषी-षिवत्) Not gone away, always present or near; a vaidik epithet of Agni (*Sāyaṇa*: = सर्वदा संनिहितः or सर्वदा वर्तमानः). E. अ neg. and प्रोषिवस्.

अप्रौढ Tatpur. 1. m. f. n. (-ढः-डा-ढम्) Not bold, gentle, timid; e. g. in the *Rājatarang.*: एकाकिनीं रहः शीवां लब्ध्वा दुर्धमयोषितम् । अप्रौढो ऽनुपमुञ्चान्वादिने दूतार्थयेत यः.

2. f. (-डा) An unmarried girl, or one very recently married and not come to womanhood. E. च neg. and प्रौढ. **अलव** I. Tatpur. m. (-वः) A bad or defective raft; e. g. in the *Atharvav.*: **अलीरमलवा इव न तरेषुररातवः**. E. च neg. and लव.

II. Bahuvr. m. f. n. (-वाः-वा-वम्) Without a raft. E. च priv. and लव.

असुत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Not protracted (as a vowel; see **सुत**); e. g. in *Pāṇini*: **अतो रोरसुतादसुते**. E. च neg. and सुत.

असुतवत् ind. Like a vowel which is not protracted (see **सुत**); e. g. in *Pāṇini*: **असुतवदुपस्थिते**. E. असुत, taddh. aff. वति.

अप्वा f. (-प्वा) (ved.) ¹ Disease. ² Danger (*Yāska*: **आधिर्वा भयं वा**). ³ The throat (*Unādikosha*: **अप्वा तु स्त्री कण्ठदेशके**). E. According to *Yāska* and *Mahidhara*, a Tatpur. of अप (with the loss of the final च) and वा, kṛit aff. उ, 'because it removes happiness and life'; for the third meaning the comm. of the *Unādik.* gives the etym. आप (shortened to अप, but see the etym. of **अप्त**), uñ. aff. व (which would correspond with the uñ. aff. क्क of the *Un. Sūtras*). Neither etym. is very probable.

अप्य Tatpur. m. (-सः) (ved.) I. Spending water; (according to *Mahidh.* on the *Vājas.* verse: **पृथिव्याः पुरीषमलप्यो नाम**, viz. **अपः सन्नोति ददात्यप्यो नामायां कारणीभूतो रसश्च स्वमसि**, when the mascul., although used in addressing the **इष्टका**, would require the ellipsis of **रस**). E. अप and स.

II. Not destroying, protecting; (according to *Mahidhara* on the *Vājas.* verse: **अप्रेः पुरीषमलप्यो नाम**, viz. **प्या भक्षणे । न प्याति भक्षयति विनाशयतीत्यप्यो रचको नाम यो ऽपि-स्तस्य** &c., when the mascul. requires the ellipsis of **अपि**; comp. also *Nirukta* 5. 13). E. च neg. and प्य.

अप्सर Tatpur. m. (-रः) An aquatic animal; e. g. in *Manu*: **पीष्ठादीनि** (scil. **दुग्धाणि**) **आश्रितालीषां मृगगताश्चाप्सराः** (comp. the remark s. v. **अप्सर**). E. अप and सर, 'moving in the water'.

अप्सरःपति Tatpur. m. (-तिः) Indra (the Lord of the Apsarasas); comp. **अप्सरापति**. E. **अप्सरस्** and पति.

अप्सरस् Tatpur. f. (-राः) The name of female divinities, not often met with in the three Vedas, but frequently in the classical poetry:

* The *Sāmaveda* makes no mention of them; the *Rigveda* names as such **Urvaśi**, (the *Anukram.* of the *Rigv.* two Apsarasas **Śikhaṇḍinī** as authoresses of a hymn); in the *Vājasan. S.* of the *Yajurveda* there occur five pairs of Apsarasas: **Punjikasthalā** and **Kratusthalā**, **Menakā** and **Sahajanyā**, **Pramlochantī** and **Anumlochantī**, **Viśvāchī** and **Ghṛitāchī**, **Urvaśi** and **Pūrvachitti**; in the *Śatapathabr.*, **Śakuntalā** and **Urvaśi**; in the *Atharvaveda*, **Ugrampaśyā**, **Ugrajit** and **Rāshtrabhṛit**. In the *Ādiparvan* of the *Mahābhārata* several of these divinities are enumerated under two heads, the first comprising: **Anūchānā** (v. l. **Anūnā**, another Ms. **Antinā**), **Anavadyā**, **Guṇamukhyā** (v. l. **Priyamukhyā**), **Guṇāvarā** (v. l. **Gaṇāvarā**), **Adrikā** (v. l. **Attikā**), **Somā** (v. l. **Sāchī**), **Mīśrakeśi**, **Alambushā**, **Marichi**, **Śuchikā** (v. l. **Ishukā**), **Vidyutparṇā**, **Tilottamā** (v. l. **Tulā** and **Anaghā**), **Ambikā**,

Lakshmaṇā, **Kshemā**, **Devī**, **Rambhā**, **Manoramā** [v. l. **Manoharā**, or **devī** 'divine' and **manoramā** (or **manoharā**) 'beautiful' are perhaps epithets of **Rambhā**], **Asitā**, **Subāhu**, **Supriyā**, **Vapus** (v. l. **Suvapus**), **Puṇḍarikā**, **Sugandhā**, **Surasā** (v. l. **Surathā**), **Pramāthini**, **Kāmyā** and **Śāradwatī**; the second comprising the following eleven: **Menakā**, **Sahajanyā**, **Karnikā** (v. l. **Parṇini**), **Punjikasthalā**, **Ritusthalā** (v. l. **Kratusthalā**), **Ghṛitāchī**, **Viśvāchī**, **Pūrvachitti** (v. l. **Viprachitti**), **Umlochā**, **Pramlochā** (v. l. **Pramlā**) and **Urvaśi**. (*Hemachandra* mentions two Apsarasas **Saudāmini** and **Chitrā**; other names too, will occur in the following.)

^b As regards their origin, the *Rāmāyana* makes them arise from the Ocean when it was churned by the gods for obtaining the **Amṛita**; *Manu* represents them as one of the creations of the seven **Manus**, themselves created by the seven **Prajāpatis** **Marichi**, **Atri** &c.; in the later mythology they are daughters of **Kaśyapa** by **Muni** (e. g. according to the *Viśṇu-* and *Bhāgav. Pur.*), or by **Vāch** (according to the *Padma P.*), or some by **Muni**, some by **Prādhā**, while a third class is created by the mere will of **Kaśyapa**; thus, according to the *Harivansa*, the daughters of **K.** and **Prādhā** are: **Anavadyā**, **Anūkā**, **Anūnā** (v. l. **Aruṇā**), **Aruṇapriyā**, **Anugā**, **Subhagā**, (two names seem omitted); of **K.** and **Muni**: **Alambushā**, **Mīśrakeśi**, **Puṇḍarikā**, **Tilottamā**, **Surupā**, **Lakshmaṇā**, **Kshemā**, **Rambhā**, **Manoramā** (or 'the beautiful **Rambhā**'), **Asitā**, **Subāhu**, **Suvrittā**, **Sumukhī**, **Supriyā**, **Sugandhā**, **Surasā** (v. l. **Suramā**), **Pramāthini**, **Kāmyā** (v. l. **Kāśyā**) and **Śāradwatī**; those created by the will of the **Prajāpati** and called the *vaiddik* Apsarasas are: **Menakā**, **Sahajanyā**, **Parṇini** (v. l. **Parṇikā**), **Punjikasthalā**, **Ghṛitasthalā**, **Ghṛitāchī**, **Viśvāchī**, **Urvaśi**, **Anumlochā**, **Pramlochā** and **Manovatī**. (The two **Śikhaṇḍinī** of the *Anukr.* of the *Rigv.* are also daughters of **K.**) — Another and more elaborate list is that of the *Vāyu-Purāṇa*. [It is omitted in two E. I. H. Mss. of this P. and very incorrect in four other Mss. that I consulted, belonging severally to the E. I. H., the R. A. S. and the R. S.; in some instances, as **Mīśrakeśi** instead of **Mitrakeśi**, **Punjikasthalā** p. **Punjakastanā**, **Kratusthalā** p. **Vṛitastanā** &c. the correction appeared safe, in others it was preferable to give the doubtful reading.] This *Purāṇa* mentions in the first place thirty-four Apsarasas, called the **Gandharva-Apsarasas** or wives of the **Gandharvas**, and daughters of **Kaśyapa** by **Muni** (but the Mss. in question give only twenty-nine, or if **Devī** and **Manoramā** are proper names, thirty-one names): **Antachārā**, **Daśavadyā** (?), **Priyaśishyā**, **Surottamā**, **Mīśrakeśi**, **Sāchī**, **Pīṇḍinī** (v. l. **Parṇini**), **Alambushā**, **Mārichi**, **Śuchikā**, **Vidyudvarṇā**, **Tilottamā**, **Adrikā**, **Lakshmaṇā** (?), **Devī**, **Rambhā**, **Manoramā** (or: the divine, beautiful **Rambhā**), **Sucharā**, **Subāhū**, **Sūritā** (?), **Sūritā** (?), **Supratishthitā**, **Puṇḍarikā**, **Akshagaundhā** (v. l. **Sugandhā**), **Sudantā**, **Surasā**, **Hemā**, **Śāradwatī**, **Suvrittā**, **Kamalāchayā**, **Subhujā**, **Hansapādā**; these are called the *laukiki* or *worldly* Apsarasas; then six daughters of **Gandharvas**: **Suyasā**, **Gāndharvī**, **Vidyāvati**, **Aśvavati**, **Sumukhī**, **Varānanā**; and four daughters of **Suyasā**, also called Apsaras: **Laṇheyī**, **Bharatā**, **Kṛīśāngī** (v. l. **Kṛī-**

abháṅgi) and Viśálá; then eight daughters of Kāśyapa by Arishtá: Anavadyá, Anavaśá, Atyantamadanapriyá, Surúpá, Subhagá, Bhási, Manovatí and Sukeśi; then the *daivati* or *divine* Apsarasas: Vedaká (sic, but v.l. Menaká), Sahajanyá, Parínini, Punjikasthalá, Kratusthalá, Ghṛitáchi, Viśwáchi, Púrvachitti, Pramlochá, Anumlochanti, to whom are added Urvaśi, born from the thigh of Nárāyaṇa, and Menaká the daughter of Brahman. Besides these the *Vāyu-P.* mentions fourteen Gaṇas or classes of Apsarasas: 1. The Śobhayantyas, produced by the mind (manas) of Brahman, 2. the Vegavatyas born in heaven (? the Mss. खरिहा:), 3. the Ūryás (? perhaps Ūrjas, comp. *Vājas.* 18. 41.), produced by Agni (comp. *Vājas.* 18. 38.), 4. the Āyuvatyas, by the Sun (comp. *Vājas.* 18. 38.), 5. the Śubhancharás, by Wind (comp. *Vājas.* 18. 41.), 6. the Kuravas (?), by the Moon (Mss.: सोमस्य सेवास्ये सुरजः शुभाः; perhaps their name is Bhekurayas, as occurring also in another passage of one Ms.; comp. *Vājas.* 18. 40.), 7. the Śubhás (?), by Sacrifice (; their name is perhaps Stávás, comp. *Vājas.* 18. 42.), 8. the Vahnayas (? perhaps Eshṭayas, comp. *Vājas.* 18. 43.), by the Rich- and Sáman-verses, 9. the Amfítas, by Amfita, 10. the Mudás by Water; (three Mss. have वायुपन्नाः and one Ms. वायुपन्नाः which however must be corrected वायुपन्नाः, since वायुष्ठाः occurs under 5; comp. *Vājas.* 18. 38.), 11. the Bhavás (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavás, by Death (comp. *Vājas.* 24. 27.) and 14. the Śoshayantyas, by Love; (this list is probably meant by the author of the *Kādambari*, who — ed. Calc. p. 122 — professes to give fourteen classes of Apsarasas, but, in fact, only names thirteen, fathering moreover one class on Dakṣa). — The *Harivaṇśa* (v. 6798) speaks of seven Gaṇas of Apsarasas, but, without naming them. *Vyādi*, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhāvatī as born from a hole in the ground for receiving the fire consecrated to Brahman, Vedavatī as born from an altar-ground, Sulochaná from Yama, Urvaśi from the left thigh of Viśhṇu, Rambhá from the mouth of Brahman, Chitraklekṣá from his hand, and from his head Maháchittá, Kákaliká, Márichi, Súciká, Vidyutparná, Tilottamá, Adriká, Lakshaná, Kshemá, the divine and beautiful Rámá (or Divyá, Rámá, Manoramá), Hemá, Sugandhá, Suvasu, Subáhu, Suvratá, Asitá, Śáradwatí, Puṇḍariká, Surasá, Súnritá, Suvátá, Kámalá, Hansapadī, Sumukhí, Menaká, Sahajanyá, Parínini, Punjikasthalá, Rítusthalá, Ghṛitáchi and Viśwáchi.

Originally these divinities seem to have been personifications of the vapours which are attracted by the Sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the *Rigveda* where mention is made of them. At a subsequent period when the Gandharva of the *Rigveda* who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the Moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life; thus in the *Yajurveda* Sunbeams are called

the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas associated with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the A. of the G. Wind: Sacrificial gifts the A. of the G. Sacrifice: Rich- and Sáman hymns the A. of the G. Manas (creating will); in another passage of the *Vājas.* Fire is connected (*Mahidhara*: in the two months of Vasanta or spring) with the two Apsarasas Punjikasthalá and Kratusthalá (considered by the comm. as personifications of a principal and an intermediate point of the compass), Wind (Viswakarma) with Menaká and Sahajanyá (comm.: in the two months of Grishma or the hot season), Sun (Viśwavyachas) with Pramlochanti and Anumlochanti (comm.: in the two months of Varshá or the rainy season), Sacrifice (Samyadvasu) with Viśwáchi and Ghṛitáchi (comm.: in the two months of Śarad or the sultry season), Parjanya (Arvágvasu) with Urvaśi and Púrvachitti (comm.: in the two months of Hemanta or the cold season). — This latter idea becomes then more systematized in the *Purāṇas*, when a description is given of the Geni that attend the chariot of the Sun in its yearly course; thus the *Bhāgavata P.* mentions that besides the Rishis, Gandharvas &c. also one Gaṇa or troupe of Apsarasas pays adoration to the Sun every month; and the *Viśhṇu P.*, that among the Geni who preside each in every month over the chariot of the Sun, Kratusthalá performs this function in the month Madhu, Punjikasthalá in the month Mádhava, Mená in Śuchi, Sahajanyá in Śukra, Pramlochá in Nabhas, Anumlochá in Bhádrapada, Ghṛitáchi in Áswina, Viśwáchi in Kárttika, Urvaśi in Agrahāyaṇa, Púrvachitti in Pausa, Tilottamá in Māgha, Rambhá in Phálguna; an analogous description is given in the *Vāyu P.* with the only difference that Viprachitti takes the place of Púrvachitti, apparently with less correctness, as this account is a strict developement of the quoted passage of the *Yajurveda* (*Vājas.* 15. 18-19). In the last mythological epoch when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarasas appear amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the *Rigveda*, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would have otherwise acquired through unbroken austerities. — To this association of the ethical with the physical element in the character of the Apsarasas belongs also that view expressed by *Manu*, according to which the Soul in its transmigrations is reborn as Apsaras when it was in its previous existence under the influence of rajas or passion; and probably too the circumstance, that in the *Atharvaveda* they are fond of dice, and three Apsarasas, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.

The word occurs also in the form अप्सरा, and may be written, besides, अप्सरस् accord. to *Kātyāyana*, or अप्सरस् accord. to *Paushkarasādi*; (these latter forms however are not varieties of the form अप्सरस्, but the consequence of general Sandhi rules; the first is given as an instance by *Patanjali*, the latter by the *Kāśikā*). E. अप् and सरस् (सु, un. aff. अपि), *liter.* 'coming from the waters' (*Rāyam.*: वाद्यप्रधानत्वादयः सृता इत्यप्सरसः); this is the most probable E.; it is given also by *Yāska* who mentions besides an improbable one by *Śākapīni*, viz. from अप्सस् 'form, beauty' which he completes by adding the latter part of the comp., रस् (from रा), when the word would mean according to him, 'a woman endowed with beauty (रूपवती)' or 'one by whom beauty is taken (तद् — scil. रूपम् — अनयात्मम्)' or 'one to whom beauty is given (तदस्मि दत्तम्)'; a similar E. is intended by the passage of the *Satapath.* (IX. 4. 1. 4): गन्धर्वाप्सरसो हि भूत्वोदक्रामन्तवो गन्धेन च वे रूपेण च गन्धर्वाप्सरसश्चरन्ति, on which the comm. of *Sāyana* runs thus (E. I. H. 149): गन्धेन च (Ms. चा sic) वे रूपेण (Ms. वे च रूपेण sic) च गन्धर्वाप्सरसश्चरन्तीत्यनेन (Ms. गन्धर्वोप्स^{००} sic) गन्धर्वशब्दो ऽप्सरःशब्दश्च निरुच्यते । गन्धेन विश्रन्तीति (Ms. गन्धेन विश्रन्तीति sic) गन्धर्वाः । अप्सशब्देन (Ms. अप्रशब्देन sic) रूपमभिधीयते । तेन विश्रिष्टाश्चरन्तीति अप्सरसः । गन्धर्वाप्सरसः । गन्धर्वाप्सरःशब्दयोः पृथोदरादित्वात् (*Pān.* VI. 3. 109.) वर्षागमादिति विधानेनोक्त एवार्थं साधुत्वं दृष्टव्यम्, when the word would literally mean: 'going (distinguished) with beauty'; (comp. the quotation of *Patanj.* on *Pān.* V. 2. 95: उर्वशी वे रूपिष्यप्सरसाम्), but this kind of popular E. of the word is as little plausible as that given by the *Rāmāyaṇa*, according to which these deities would derive their name from the circumstance that they arose from the essence (रस) which was obtained from the churning 'in the waters' (अप्सु) of the ocean.

अप्सरसीर्ष Tatpur. n. (-र्षम्) The bathing place of the Apsarasas, a proper name of a place mentioned in the drama *Śakuntalā*. E. अप्सरस् and तीर्थ.

अप्सरा Tatpur. f. (-रा) The same as अप्सरस् of which it is a shorter form.

अप्सरापति Tatpur. m. (-तिः) The Lord of the Apsarasas, an epithet of the Gandharva Śikhaṇḍin in the *Atharvaveda*. Comp. अप्सरःपति. E. अप्सरा and पति.

अप्सराय denom. ātm. (-यते) To behave like an Apsaras, to behave licentiously. E. अप्सरस्, denom. aff. क्ङ्.

अप्सरायमाण f. (-या) Behaving like an Apsaras, behaving licentiously; e. g. in the *Bhāṭik.*: मानुषानभिव्यञ्जनी रोचिष्पुर्दिव्यधर्मिणी । तमप्सरायमाणेह स्वतन्त्रा कथमश्नुसि. E. अप्सराय, kṛit aff. शानच्, āgama मुक्.

अप्सव m. f. n. (-वः-वा-वम्) (ved.) Having shape or beautiful; (*Sāyana*: = रूपवत्). E. अप्सस् (shortened to अप्), taddh. aff. व.

अप्सव m. f. n. (-वः-वा-वम्) ¹ Conversant with water. ² Fit or appropriate for water. ³ Being in the water. [The two first meanings are given according to the explanation of *Kaiyyāṭa*, the last according to that of the *Praudhaman.*, on the word in *Vārtt.* 6. to *Pān.* VI. 3. 1. — mentioned also in the *Vārtt.* of the *Kāśikā* to *Pān.* VI. 3. 18. — and by *Nagojibh.* on I. 1. 7., viz. *Kaiyyāṭa*: अप्सवमिति । अप्सु सा-

धुः । तपसाधुरिति चत् (comp. *Pān.* IV. 4. 98., where साधु has the two meanings 'conversant with' or 'appropriate for'); *Praudh.*: अप्सव इति । दिनादिभ्यो चत् — *Pān.* IV. 3. 54.] E. अप्सु (loc. plur. of अप्), taddh. aff. चत्.

अप्सस् n. (-प्सः) (ved.) The same as रूप; esp. form, beauty. E. *Śākapīni*, as quoted by *Yāska*, derives this word as a Tatpur. from अप neg. and प्सस् (प्सा, probably un. aff. असुन्) and interprets it as meaning *liter.* 'what ought to be looked upon (आदर्शनीय)' or 'what ought to be diffused' i. e. manifest to sight 'आपनीयं वा खटं दर्शनाय'; but in the latter acceptance probably from अप् (comp. the E. of अप्) and implying perhaps the meaning of ईप्सित.

अप्सा Tatpur. m. (-प्साः) (ved.) ¹ Giving water, giving rain, an epithet of Soma; e. g. *Ṛigv.* or *Vājas.*: अप्साहं दुत्सु पु-तनासु पप्रिं स्वर्षामप्सां वृजन्तस्य गोपाम् (*Sāyana*: अप्सामपां वृष्टिपचयानामुदकानां दातारम्; *Mahidhara*: अपो अस्मानि सनोतीत्यप्साः । तम्); or *Ṛigv.*: पवस्व देवमादनी विचर्वशि-रप्सा इन्द्राय वद्वाय वायवे (*Sāyana*: अप्सा अपां दाता).

² Liking water, an epithet of Soma; e. g. *Ṛigv.* or *Sāmav.*:

अप्सा इन्द्राय वायवे वद्वाय मद्वः (*Sāyana*: अप्सा वस-तीवरीनामधेयानामपां संभक्ता). ³ Liking work, active; e. g. *Ṛigv.*: अपिरप्सामुतीवहं वीरं इदाति सत्पतिम् (*Sāyana*: अप्सामपामाप्तवानां कर्मणां सनितारं संभक्ताम्). E. अप् (1. 2. water, 3. work) and सा (सन्, kṛit aff. विट्).

अप्सु Babuvr. m. f. n. (-प्सुः-प्सुः-प्सु) Deprived of beauty, altered in form or appearance; e. g. *Ṛigv.*: मा त्वा वचं (scil. वसिष्ठाः) सहसावन्नवीरा माप्सवः परि वदाम मादुवः (*Sāyana*: अप्सवो रूपरहिताः); comp. अद्भुतप्सु. E. अप् priv. and प्सु (instead of प्सुस्), with udatta on the first syllable.

अप्सुजित Tatpur. m. (-त्) (ved.) Residing in the intermediate region, in the region between heaven and earth, viz. the eleven gods which form one class, besides the class of eleven gods which reside in heaven, and another class of eleven gods which reside over the earth. (An interpretation 'residing in the waters' has been applied to these gods probably in order to suggest what Hindu mythology ought to have been, but it is neither countenanced by *Sāyana* nor by *Mahidh.* nor by any other authority.) E. अप्सु (loc. of अप् 2.) and जित्.

अप्सुचर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Moving in the waters or in the intermediate region, in the region between heaven and earth. E. अप्सु (loc. plur. of अप्) and चर.

अप्सुज Tatpur. m. f. n. (-जः-जा-जम्) ¹ Born in water, arisen from water. ² Born in the intermediate region, in the region between heaven and earth; (probably in this sense in the *Atharvav.*: ये अपिवा ओषधिवा अहीनां ये अप्सुजा विद्युत आवभूवुः). E. अप्सु (loc. plur. of अप्) and ज.

अप्सुजा Tatpur. m. f. (-जाः-जाः) (ved.) ¹ Born in water, arisen from water, an epithet of the horse of the *Aśvamedha*; comp. अप्सुयोनि. ² Born in the intermediate region, in the region between heaven and earth, an epithet of Agni (*Sāyana*: अप्सुजा अन्तरिक्षजातः). E. अप्सु and जा (जन्, kṛit aff. विट्).

अप्सुजित Tatpur. m. (-त्) (ved.) Conquering (the demons) in the intermediate region, in the region between heaven and earth, an epithet of Indra (*Sāyana*: अन्तरिक्षे वर्तमा-

नानामसुराणां जेता); another interpretation of *Sāyana*, 'conquering for the sake of water (scil. Vṛitra)', is less probable, in the *Rig-* or *Sāmav.* verse: वज्रं च वृषणं भर-
त्समप्सुजित् (*Sāy.*: अप्सुजित् । उदकार्थं वृषस्य जेता यदा आप
इत्यन्तरिक्षनाम । अन्तरिक्षे ऽहिनामकस्य जेता; comp. his ex-
planation of अप्सुवाहः). E. अप्सु (loc. plur. of अप्) and जित्.
अप्सुनामन् Bahuvr. m. (-मा) A proper name: the father of
a Rishi Manu who is mentioned in the *Rigv. Anukram.* as
the author of the *Rigv.* verses IX. 106. 7-9. E. अप्सु (loc.
plur. of अप्) and नामन्.

अप्सुमत् m. f. n. (-मान्-मती-मत) ¹ Having or possessing
what is in water or arises from water; e. g. Agni so called
from his combination with the fire of lightning which is in,
or comes from, the rain-waters; or in the *Chhândogya Up.*:
न हाप्सु प्रेत्यप्सुमाभवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधं
सामीपाक्षे (where *Anandajñ.* explains the word 'possessed
with water', viz. असावुपासको मन्त्रस्त्वपि यथेच्छमुदक-
वाभवतीत्यर्थः, but it is perhaps better to say that such a
worshipper becomes possessed with all the benefits that
are in, or come from, water). ² Containing, or accom-
panied with, the word अप्सु; as verses, e. g. in the *Śatap.*:
अप्सुमतीभ्यामपेरितद्विजानरस्य सोमम्; or as oblations, e. g.
अप्सुमत्तावाज्यभागी, whereon the *Praudham.* observes:
अप्सुमत्ताविति । कारीर्यो आश्वभागयोः । अप्सु अग्ने सधिष्ठ
च । अप्सु मे सोमो ऽब्रवीदित्यनुवाक्ये । तत्र चाप्सुशब्दो ऽस्ति.
E. अप्सु (loc. plur. of अप्), taddh. aff. मतुप्.

अप्सुमति Bahuvr. (?) [The meaning of the word is not
given anywhere, to my knowledge; its form is mentioned
in the *Vārtt.* अपोयानि° to *Pāṇi.* VI. 3. 1., but on its cor-
rectness the doctors disagree: *Nagojibh.* (who alone of the
older comm. on *Pāṇini* subjects it to a remark) finds that
it is a proper form, but states at the same time that some
believe it a wrong reading in the *Bhāṣya* instead of अप्सु-
मत् (aff. मतु); *Bhāṭojid.* in the *Praudham.*, on the other
hand, denies flatly its occurrence in *Patanjali* or anywhere
else; *Nagojibh.*: अप्सुमतिरिति । वृत्तिहरिदत्तादयस्य वार्तिके
मनुष्विति पठित्वा अप्सुमत्तावाज्यभागावित्युदाहरति (see
अप्सुमत् ²). भाष्ये ऽप्येवमेव पाठः । दृष्टमानपाठः । दृष्टमा-
नपाठस्य लेखकप्रमादादिति तदनुयायिनः । ह्यसौ ऽनन्तर इति
सूत्रे (I. 1. 7). हरियन्त्रे तु अप्सुमतिरित्येव पाठो दृश्यते युक्तं
वेतत्; *Praudham.*: यत्तु प्राचा मतिष्विति पठित्वा अप्सुमति-
रित्युदाहृतं तन्नायादौ न दृष्टम्. The E. I. H. Mss. 326 of the *Ma-*
hābh. on *Pāṇi.* VI. 3. 1. and 2441 of the *Kāś.* on *Pāṇi.* VI. 3. 18.
read also °मतिषु and अप्सुमतिः, but Ms. 831 of the *Kāś.*:
°मनुषु and अप्सुमन्ती.] — E. अप्सु (loc. plur. of अप्) and मति.

अप्सुयोन Tatpur. m. (-गः) (Probably.) The supernatural
powers that are in water; in the *Atharvav.*: विष्णवे योगा-
याप्सुयोर्गैर्युगलम्. E. अप्सु (loc. plur. of अप्) and योन.

अप्सुयोनि Bahuvr. m. (-निः) (ved.) Born in or from the
waters, an epithet of the horse of the *Aśvamedha*; comp.

अप्सुवा. E. अप्सु (loc. plur. of अप्) and योनि.

अप्सुवाह Tatpur. m. (-ट्) (ved.) Driving in the intermediate
region, in the region between heaven and earth, an epithet
of the horses of *Indra*; (this would seem the natural inter-
pretation of this word in *Sāmav.* 1. 341. = I. 4. 1. 5. 10; *Sā-*
yana renders it however 'driving on account of water',

i. e. 'precipitating the waters': अप्सु निमित्तभूतासु ये वहन्ति
ते ऽप्सुवाहः । उदकस्य पातयितारः । तान् &c.; comp. the
explanation of अप्सुजित्). E. अप्सु (loc. plur. of अप्) and
वाह (वह्, *kṛit* aff. स्ति).

अप्सुवद् Tatpur. m. (-त्) (ved.) Residing in the waters (but
perhaps better: residing in the intermediate region, in the
region between heaven and earth, comp. अप्सुवा, अप्सुजित्
&c.), an epithet of *Agni* and *Soma*. E. अप्सु (loc. plur. of
अप्) and सद्.

अप्सुयोन Tatpur. m. (-मः) (ved.) *Soma* in the water. E.
अप्सु (loc. plur. of अप्) and योन.

अप्सुसंशित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beautiful,
or made splendid, in the waters; in the *Atharvav.*: विष्णोः
क्रमो ऽसि सपत्नहाप्सुसंशितो वरुणतेजाः; (comp. also *Vājas.*:
संशितो अप्सुसुवा ब्रह्मा सोमपुरोगवः, as epithet of the
horse of the *Aśvamedha*; *Mahidh.*: संपूर्वः श्रुतिः शोभनार्थः
.... संशितो दर्शनीयः or संशितः शोभितः). E. अप्सु
(loc. plur. of अप्) and संशित.

अफल Bahuvr. 1. m. f. n. (-लः-ला-लम्) ¹ Without fruits,
as trees, plants &c.; e. g. in the *Vājas.*: वाः फलिनीर्या
अफला अपुष्या यास्य पुष्यिणीः (scil. शोषधयः). ² Result-
less, useless; e. g. in *Manu*: यथा वण्डो ऽफलः स्त्रीषु यथा
गौर्गवि चाफला । यथा चाक्षे ऽफलं दानं तथा विप्रो ऽनृपो
ऽफलः. ³ Emasculated, unmanned; e. g. in the *Rāmāy.*:
अफलसु ततः शक्रः (through the curse of *Gautama*).

2. m. (-लः) The name of a plant (*Tamarix Indica*;
see *झातुक*).

3. f. (-ला) The name of two plants: ^a *Flacourtia ca-*
taracta, see *भूम्यामलकी*; ^b *Socotrine aloe* (*Aloes perfoliata*),
see *अदला*. E. अ priv. and फल.

अफलता f. (-ता) or अफलत्व n. (-त्वम्) Barrenness, unpro-
fitableness &c., see the meanings of अफल; e. g. in the
Jaimini Sūtra: अफलत्वाच्च कर्मणः E. अफल, taddh.
aff. तल् or त्व.

अफलीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Made useless,
made unprofitable. ² Emasculated, unmanned. E. अफल,
taddh. aff. च्चि, and कृत.

अफल्यु Tatpur. m. f. n. (-ल्युः-ल्युः-ल्यु) Productive, profi-
table. E. अ neg. and फल्यु.

अफुल Tatpur. m. f. n. (-लः-ला-लम्) Unblown, not expanded.
E. अ neg. and फुल.

अफेन Bahuvr. 1. m. f. n. (-नः-ना-नम्) Frothless, without
scum or foam.

2. n. (-नम्) Opium. (In this meaning the word, is
no doubt, of modern date and foreign introduction.) E. अ
priv. and फेन.

अफसरस्. See the remark s. v. अपसरस्.

अक् r. See अक्.

अवह Tatpur. m. f. n. (-हः-हा-हम्) ¹ Unbound, not re-
strained. ² Unmeaning, nonsensical, as speech (*Halāy.*:
.... अविसृष्टमवहं विद्युतार्थकम्); *Rāyamukūla* on the *Ama-*
rak. has an instance to show what kind of unmeaning
speech is intended by the word: यथा । वरुणवः कम्बसपा-
दुकाभ्यां द्वारि स्थितौ गायति मङ्गलानि । ब्राह्मणो पृच्छति पुष-
वामा राजनगयीं अवणस्य को ऽर्च इति. Also अवहव (or
अवहवक्?) and अवह्व. E. अ neg. and वह.

अवन्धक 1. m. f. n. (-इक-इका-इकम्) Unmeaning, nonsensical (as speech); comp. the preceding. (*Śabdaratnāṇḍī*: समुदा-यार्थमूले स्त्रादिरुचं चाप्यवन्धकम्.) *Bharatsena's Dwirūpak.* (E. I. H. 1334) reads the word अवन्धक, viz.: अवन्धं स्त्राद-वन्धकम्.

2. m. (-इः) The proper name of the chief of a renowned family; his descendants are called अवन्धकाः or आबन्धकयः; others read the name अवन्धक and the descendants अवन्धकाः or आबन्धकयः. E. अवन्ध, taddh. aff. कन्. **अवन्धमुख** Bahuvr. m. f. n. (-खः-खा-खम्) ¹ Foulmouthed, abusive, scurrilous. (*Amarak.*: दुर्मुखे मुखरावन्धमुखी; *Rāyam.*, *Bhānud.* &c.: दुर्निन्दितं मुखमखम्.) ² Mendacious, false, untrue (according to *Vallabhagani's* interpretation of दुर्मुखे &c. in *Hemach.*: विरुद्धभाषिणामाणि चीणि । सवाड इति भाषा); it seems doubtful, however whether the latter comm. is correct and whether it is not preferable to restrict the sense of the word to the interpretation given by the commentators of the *Amarak.* (A meaning 'talkative' lent to this word is devoid of authority.) E. अवन्ध and मुख.

I. अवध. See अवध.

II. **अवधा** Tatpur. (?) (In Geometry.) (Thus defined by *Colebrooke*:) 'From the point, where a perpendicular falling from the apex meets the base, the two portions or divisions of the ground on their respective sides (or, if the perpendicular fall without the figure in an obtuse-angled one, on the same side) are distinguished by this name' ('अन्वस्य पार्श्वद्वयोरन्वतमा भूमिः'); e. g. in the *Līlavatī*: दशसप्तदशप्रमौ भुजौ चिभुजे यच्च नवप्रमा मही । अवधे वदन्वस्यं तथा गणितं गाणितिकामु तच्च मे. — Also आवाधा or अववाधा (not अववधा). E. Probably the curtailed form of आवाधा, unless it be more correct to write the word अवधा, when the etym. would be धा, with अव, kṛit aff. अहः; for the connexion between धा and हन् see s. v. धा.

अवधार्ह Tatpur. m. f. n. (-ई-ई-ईम्) See अवधार्ह.

अवधिर Tatpur. m. f. n. (-रः-रा-रम्) Not deaf. E. अव neg. and अधिर.

अवध्य Tatpur. m. f. n. (-ध्यः-ध्या-ध्यम्) I. Unmeaning, nonsensical; see अवन्ध 2. E. अव neg. and वध्य.

II. See अवध.

अवध्यता f. (-ता) or अवध्यत्व n. (-त्वम्) See अवध्यता or अवध्यत्व.

अवध्यभाव Tatpur. m. (-वः) See अवध्यभाव.

अवध्याश्च Bahuvr. m. (-श्चः) See अवध्याश्च.

अवध्न Tatpur. m. f. n. (-ध्नः-ध्ना-ध्नम्) See अवध्न.

अवन्ति f. (-न्तिः) See अवन्ति.

अवन्ती f. (-न्ती) See अवन्ती.

अवन्धक I. Tatpur. 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Not binding, not confining.

2. m. (-कः) A proper name, the same as अवन्धक (q. v.) of which it is a various reading; the descendants are called अवन्धकाः or आबन्धकयः (*Gaṇaratnam.*: बन्धं करोतीति बन्धको न बन्धको ऽबन्धकः; but see also the Bahuvr.). E. अव neg. and वन्धक.

II. Bahuvr. 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Without a tie &c., see the meanings of वन्ध.

2. m. (-कः) ¹ (In Law.) A case (scil. of a loan) when

no pledge has been given; (in such cases the monthly interest is in the direct order of the classes, two, three, four or five in the hundred; according to Yājñavalkya); e. g. *Mitākshara*: सर्वे ब्राह्मणादयो ऽधमर्था अवन्धके सवन्धके वा स्वकृतां सामुपनतां वृद्धिं सर्वासु जातिषु दद्युः. (²The proper name I. 2. is explained by the *Gaṇaratnam.* also as a Bahuvr.: 'न विद्यते बन्धो ऽस्तेववन्धकः'.) E. अव priv. and वन्ध, in the first meaning with the ellipsis प्रयोग.

अवन्धन Bahuvr. m. f. n. (-नः-ना-नम्) Without fetters, unimpeded. E. अव priv. and वन्धन.

अवन्धु Bahuvr. m. f. n. (-न्धुः-न्धुः-न्धु) Without friends, without companions. E. अव priv. and वन्धु.

अवन्धुक्त Tatpur. m. f. n. (-तः-ता-तम्) Not procuring friends or companions. E. अव neg. and वन्धुक्त.

अवन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Not barren, fruitful, having a result; lit. and fig.; e. g. (fig.) in the *Hitop.*: अज्ञानस्य चयं बृद्धा वञ्चीकस्य च संवयम् । अवन्धं दिवसं कुर्याद्गानाध्ययनकर्मभिः; comp. also the following. E. अव neg. and वन्ध.

अवन्धकोप Bahuvr. m. f. n. (-पः-पा-पम्) One whose passion or impetuosity bears results; e. g. in the *Kīrtarj.*: अवन्धकोपस्य विहङ्गुरापदां भवन्ति वञ्चाः स्वयमेव देहिनः । अमर्षमूलेन जनस्य जगुना न जातहाहेन च विद्विषादरः. E. अवन्ध and कोप.

अवन्ध्र Bahuvr. m. f. n. (-न्ध्रः-न्ध्रा-न्ध्रम्) Without a bandage, without a ligature; e. g. in the *Atharvav.*: कोश इवावन्ध्रः परिकृतमानः. E. अव priv. and वन्ध्र.

अवन्धट m. f. n. (-टः-टा-टम्) See अवन्धट.

अवल I. Tatpur. n. (-लम्) Want of strength, weakness; e. g. in the *Dasakumārach.*: इतः किल जगन्मवतस्त्रिवर्ग-वलावलज्ञानम्; also figur., comp. अर्धवलावल. E. अव neg. and वल.

II. Bahuvr. 1. m. f. n. (-लः-ला-लम्) ¹ Weak, feeble, infirm; e. g. in the *Bhāgavata Pur.*: अहो वयं धन्वतमा वदन् त्वत्ताः पितृभ्यां न विचिन्तयामः । अभक्षमाणा अवला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे; or in the *Hitop.*: विपन्नायां गीती सकलमवलं सीदति जगत्. ² Without a protector, unprotected; see the instance 3. 1.

2. m. (-लः) ¹ The name of a plant (*Tapia cratoeva*). ² Time (?). ³ A hole (?). [The two last meanings which are very suspicious, occur in the fourth chapter of an E. I. H. Ms. (2544) of the *Anekārthamanjari*; this chapter itself, however, is omitted in three other E. I. H. Mss. of the same work and, to judge from its character, seems added by a later writer; these two meanings would suggest the assumption of an error in the copyist, for they remind us of वेला and विल, but the word occurs in the beginning of the Śloka and is written with the initial अव.]

3. f. (-ला) ¹ A woman; e. g. in the *Bhāṭik.*: वञ्चति ददर्श वृन्दानि कपीन्द्रः । हारीश्वलानां हारीश्वलानाम्, where the first अवलानाम् means 'of the women', and the second 'unprotected' or 'weak' (comm. अवलानां स्त्रीणां । अवलानामविद्यमानरक्षकाणाम् or अतिरक्षणां). ² (In Astronomy.) The sign of the zodiac, *Virgo*. ³ One of the ten Buddhist earths (?); comp. अवला. [An E. I. H. Ms. (1512) of *Ajāyapāla's Nānārthasāgraha* has the following

कर्मधः Karmadh. m. (-न्धुः) See **कर्मधः**.

अवुध Tatpur. m. f. n. (-अ-धा-धम) Unwise, foolish, stupid; comp. the instance s. v. अवोध. E. अव neg. and बुध; (the word being udátta on the last syllable, it is perhaps a Bahuvr. of अव priv. and बुध).

अनुध Bahuvr. n. (-धम्) (ved.) The intermediate region, the region between heaven and earth. E. अ priv. and **नुध**; lit. 'rootless'.

अनुध Tatpur. (-धः-धा-धम्) (ved.) Difficult to be known, difficult to be perceived; an epithet of Ahi in the *R̥g̥v.*: **अनुधुवन् विद्यतमनुधमनुधमानं अहिं वज्रेण वि रिणा अपवेन्** (*Sāyaṇa*: **अनुधं दुर्विज्ञानम्**). E. अ neg. and **नुध**; (the word being udātta on the last syllable, it seems to fall under the predicament of *Pāṇ.* VI. 2. 156., when **नुध** would not have to be derived from the rad. **नुध्**, but from the noun **नुध** or **नुध**, taddh. aff. य or यत्).

अनुधमान Tatpur. m. f. n. (-नः-ना-नम्) ¹Not awake. ²Not knowing. E. अ neg. and **नुधमान**.

अनुध Tatpur. m. f. n. (-धः-धा-धम्) See **अनुध**.

अवेक्ष Tatpur. (?) 1. m. (-क्षः) Denial or concealment of knowledge (= **अपहृव**).

2. f. (-क्षा) Chewed Betel. E. ? perhaps, अ neg. and **वेक्ष**; (the *Śabdabhedha* portion of *Viśva's* Kosha mentions the word amongst those which are to be written with a क्, not with a ख्; it seems doubtful therefore whether the masc. may be referred to **अव** and **इक्ष**).

अबोध I. Tatpur. m. (-धः) Want of understanding, ignorance, stupidity; e. g. in the *Kīrtārj.*: **निसर्गदुर्बोधमबोध-विक्लवाः क्व भूपतीनां चरितं क्व जन्तवः**. E. अ neg. and **बोध**.

II. Bahuvr. m. f. n. (-धः-धा-धम्) ¹Ignorant, unwise, stupid; e. g. in the *Hitop.* (*Serampore ed.*): **बुद्धिर्यस्य बलं तस्य अबोधस्य कुतो बलम्** (ed. *Schlegel-Lassen*: **अनुधस्य कु०**; ed. *Johnson*: **निर्वुद्धस्य कु०**). E. अ priv. and **बोध**.

अबोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Not conveying an understanding, not being clear or intelligible; comp. the following. E. अ neg. and **बोधक**.

अबोधकत्व n. (-त्वम्) Want of clearness, unintelligibility (as of a passage); e. g. in *Mādhava's Jaiminī-nyāyam*. (where the bearing of a vaidik passage is spoken of): **तस्मादबोधकत्वबाधितत्वयोरप्रामाण्यकारणयोरभावात्कुतिलिङ्गादिपञ्चकवत्प्रमाणेन समाख्यानं धर्मो व्यवस्थाप्यते**. E. अबोधक, taddh. aff. त्व.

अबोधगम्य Tatpur. m. f. n. (-गम्यः-गम्या-गम्यम्) Incomprehensible. E. अ neg. and **बोधगम्य**.

अञ्ज Tatpur. 1. m. f. n. (-ञ्जः-ञ्जा-ञ्जम्) Born or produced in, or by, water.

2. m. (-ञ्जः) ¹The moon. ²Dhanwantari, the physician of the gods (he having arisen from the ocean when it was churned for the amṛita). ³A fish. ⁴The ratan (Calamus rotang). ⁵The name of two other aquatic plants: ^aValisneria octandra; ^bBarringtonia acutangula. ⁶The proper name of the father of Viśala; see also **अञ्जककुम्भ**. ⁷(In Arithmetic sometimes used to denote) the numeral 1. Comp. **चङ्ग**.

3. m. n. (-ञ्जः-ञ्जम्) The conch.

4. n. (-ञ्जम्) ¹A lotus; (according to the *Sārasvatā-bhidhāna* the white esculent variety; 'पङ्कजकैरवे'). ²A large number, a million of millions; *Līlavati*: **एकदशशत-सहस्रायुतसप्तप्रयुतकोटयः क्रमशः । अर्बुदमन्त्रं सर्वनिर्बन्ध-हापयश्चङ्कवत्सङ्गात् । अक्षधियान्त्रं मध्यं परार्धमिति दशगु-नीचतराः संज्ञाः । संज्ञायाः खानाणां व्यवहारार्थं कृताः पूर्वैः**. ³A sort of collyrium; see **रसाञ्जन**.

5. f. (-ञ्जा) A pearl oyster. [The meanings 2. 3. 4. 5. a., 4. 3. and 5. are given in *Sureśvara's Śabdapratīpa*, where the word is thus defined: **अञ्जं रसाञ्जने पसे स्त्रियां युक्ती च पुंसि च । शङ्खशैवसमस्तेषु वेतसे रवनीकरे**.] Compare **अञ्जा**. E. अप् and ज.

अञ्जककुम्भ Dvandwa m. pl. (-भाः) The descendants of Abja and of Kakubha; (the patronymic affix is dropped in this compound; otherwise the descendants of **अञ्ज** would be **आञ्जयः** and those of **ककुम्भ**, **काकुभाः**; the word itself is the reading of, and explained by, the *Kāśikā* (E. I. H. 2440) in the *Gaṇa* to *Pāṇ.* II. 4. 68.; the present edition of *Pāṇ.* and the E. I. H. Ms. of the *Kāś.* 829 read **अञ्जककुम्भाः**). E. **अञ्ज** (instead of **आञ्जि** q. v.) and **ककुम्भ** (instead of **काकुम्भ** q. v.).

अञ्जकर्षिका Tatpur. f. (-का) The seed vessel of a lotus (= **कम-लबीजकोशः**). Comp. **अमोहककर्षिका**. E. **अञ्ज** and **कर्षिका**.

अञ्जव Tatpur. m. (-वः) A name of (the masc.) Brahman; (the god having sprung at the creation from the lotus which arose from the navel of Viśhnū). Comp. **अञ्जयोनि**. E. **अञ्ज** and व.

अञ्जदृम् Bahuvr. m. f. n. (-दृ-दृ-दृ) Lotus-eyed, having large fine eyes. E. **अञ्ज** and **दृम्**.

अञ्जनयन Bahuvr. m. f. n. (-नः-ना-नम्) The same as **अञ्ज-दृम्**. E. **अञ्ज** and **नयन**.

अञ्जनेव Bahuvr. m. f. n. (-वः-वा-वम्) The same as **अञ्ज-दृम्**. E. **अञ्ज** and **नेव**.

अञ्जबान्धव Tatpur. m. (-वः) The sun; comp. **पद्मबन्धु** and **अग्निनीपति**. E. **अञ्ज** and **बान्धव**; 'the friend of the lotus'.

अञ्जभोग Tatpur. m. (-गः) The root of the lotus. E. **अञ्ज** and **भोग**.

अञ्जयोनि Bahuvr. m. (-निः) A name of (the masc.) Brahman; comp. **अञ्जव**. E. **अञ्ज** and **योनि**.

अञ्जवाहन Tatpur. m. (-नः) A name of Śiva; (the god being the vehicle of, i. e. carrying, the moon on his forehead). E. **अञ्ज** and **वाहन**.

अञ्जबीजभृत् Tatpur. m. (-त्) The white variety of Oleander or Nerium odorum; see **करवीर**. E. **अञ्ज-बीज** and **भृत्**.

अञ्जस् n. (-ञ्जः) Form, shape, beauty. E. **आप्** with the vowel shortened, un. aff. **अनुन्**, āgama **बुद्**; (but more probably a Tatpur. of **अप्** in the sense of **अपस्** 'work', — comp. **अपस्** — and **जस्** from **जन्**).

अञ्जहस्त Bahuvr. m. (-स्तः) The sun; (Śūrya is represented when sitting on his chariot, holding a lotus in one hand). E. **अञ्ज** and **हस्त**.

अञ्जा Tatpur. 1. m. (-ञ्जाः) ¹Born or produced, in, or by, water; a vaidik epithet of Fire (see **अहि** and comp. **अप्**), and of Āditya or the Sun in the type Dadhikrā, when he is identified with Parabrahman or the universal deity, according to *Sāyaṇa*, because the Sun is born in the midst of the water; according to *Mahidhara*, because he has horses which are born from the waters, or as the Aitareya Brāhmaṇa intimates, on account of the Sun's apparent rising from the ocean and setting in the same (see *Wilson's R̥g̥veda* vol. 3, p. 200 note). ²A lotus. ³The moon.

2. f. (-ञ्जाः) Lakshmi or Śrī. [The last three meanings are given by the *Śabdaratnāvalī* where the two E. I. H. Mss., 1512 and 1585, refer the name of Śrī to the masc.;

both words **अन्व** and **अन्वा** are thus explained: **अन्वः** **वृद्धे स्त्रियां** (which must be read **ऽस्त्रियां**) **ना तु धन्वन्तर्यमुवे विषु ।** **क्षीवं पश्ये तवाभ्यासु पश्येदुर्वीक्ष्यसौ पुमान्**; there seems to be no incorrectness in the text of the Mss., for *Mathureśa* takes now and then the liberties of a verse-maker, but a male *Śrī* appears nevertheless to be a stronger license even than a curtailed **धन्वन्त** (loc. **धन्वन्तरि**) instead of **धन्वन्तरि** (loc. **धन्वन्तरी**).] **ए. अप् and वा (अन्, kṛit aff. विट्).**
अन्वाह Bahuvr. m. (?) (-हः) A grass the roots of which are fragrant and are used for *tatties* &c. (*Andropogon muricatum*). **ए. अन्व and आह.**

अन्वित Tatpur. m. (-त्) The conqueror of the waters; a vaidik epithet of Indra, because he conquers the waters attacked by *Vītra*. **ए. अप् and वित्.**

अन्विनी f. (-नी) A place abounding in lotus flowers. (The explanations of **अन्विनी** by *Bharata*, as quoted also by *Rādhā-kāntad.*, viz. an assemblage of lotus flowers, a place abounding in lotus flowers and the flexible stalk of a lotus, do not necessarily apply, more especially the last, to **अन्विनी**.) **ए. अन्व, taddh. aff. इनि.**

अन्विनीपति Tatpur. m. (-तिः) The sun. Comp. **अन्ववायव.** **ए. अन्विनी and पति.**

अन्व Tatpur. 1. m. f. n. (-न्वः-न्वा-न्वम्) Giving water, giving rain; the fem. instrum. **अन्वया** is used in the *Rīgv.* verse: **मदतः अन्वया विमुञ्जरा ह्रादुनीवृतः** &c. in the sense of an adverb, viz. 'in giving rain', which in this passage becomes equivalent to a nom. plur. referring to **मदतः**; hence *Sāyaṇa*: = **उदकानां दातारः । शसो वा-जादेशः**. — For this vaidik use of the fem. instr. in an adverbial sense (i. e. in the sense of the acc. neuter) compare also **साधुया = साधु** (*Kās. to Pāṇ. VII. 1. 39.*) and the use of the fem. acc. in -**न्वम्**, esp. in -**तराम्** and -**तमाम्** instead of -**तरम्** or -**तमम्**, e. g. **प्रतरम्** or **प्रतराम्**, **क्षितरम्** or **क्षितमाम्** &c. (comp. *Pāṇ. V. 4. 11. and 12.*)

2. m. (-न्वः) ¹ A cloud; e. g. in the *Bhāṭik.*: **ततः च-पाटिः पुषुपिष्ठाधिः खं प्रावृषेक्षीरिव चानशे ऽन्वः**. ² A year; (comp. *Śankara* on the *Vedānta S. IV. 3. 2.*: **वायु-मन्वाद्विशेषविशेषाभ्याम्**). ³ The name of a mountain. ⁴ The name of a grass (*Cyperus rotundus*); see **मुखाक**; according to the *Nighantaprakāśa*, *Cyperus pertenuis*; see **भ-द्रमुखाक** or **वागरमुखाक**. **ए. अप् and इ,** with the udātta on the first syllable; the *Unādi S.* however propose to derive the word from **अव्** 'to protect', **un. aff. इन्**, when the word would sound **अव्**; and *Nṛsiṅha's Swaramanjari* pretends that it comes from **अह्** 'to eat', with **इ** changed to **व्**, **un. aff. इन्**. [The Calc. and Petersb. edd. of *Hemachandra's Abhidhānāch.* have (2. 72. or v. 159.) the incorrect reading **अन्वम्**, as if the word were a neuter; an excellent Ms. of this portion, belonging to the R. A. S. has the correct form **अन्वः**; and the comm. of *Vallabhagani* says nothing of the word being m. or n.]

अन्वतन्म Tatpur. n. (-न्वम्) The name of an astronomical work. **ए. अन्व and तन्म.**

अन्ववाद Tatpur. m. (-वः) The name of several plants: ¹ A particular esculent vegetable, called in Mahr. **तांदुळवा** or **तांदुळवा**. ² = **शङ्खिनी** q. v. ³ A particular creeping plant,

called in Mahr. **मेखी**. [The word has probably also the meanings of its synon. **मेखनाद** q. v.] **ए. अन्व and वाद.**

अन्ववा. See **अन्व** 1.

अन्ववाहन Tatpur. m. (-नः) A name of Śiva; comp. **अन्व-वाहन**. **ए. अन्व and वाहन.**

अन्वशत Tatpur. n. (-तम्) A century. **ए. अन्व and शत.**

अन्वसहस्र Tatpur. n. (-सम्) A thousand years. **ए. अन्व and सहस्र.**

अन्वसार Tatpur. m. (-रः) A variety of camphor (*Rājani*). = **कर्पूरभेद**. **ए. अन्व and सार.**

अन्वार्ध Tatpur. n. (-र्धम्) A half year. **ए. अन्व and अर्ध.**

अन्वि Tatpur. m. (-न्विः) (ved.) A cloud; comp. the following. **ए. अप् and दि.**

अन्विमत् m. f. n. (-मान्-मती-मत्) (ved.) Having clouds; an epithet of *Parjanya*. **ए. अन्वि, taddh. aff. मत्प.**

अन्वदुर्ग Tatpur. n. (-र्गम्) A water-fortress, i. e. a place surrounded by deep water; *Manu* recommends it, amongst other sites, as one where a king should build his town: **धन्वदुर्गे महीदुर्गेमन्वदुर्गे वार्षमेव च । नृदुर्गे गिरिदुर्गे वा स-माश्रित्य वसेत्पुरम्** (*Kullika*: **अन्वदुर्गेमनाधोदकेन सर्वतः परि-वृतम्**); the best fortress for a king is, however, the **गिरिदुर्ग** q. v., for the **अन्वदुर्ग** is, in the view of *Manu*, the appropriate fortress for aquatic beings, the **धन्वदुर्ग** q. v. for wild animals, the **महीदुर्ग** q. v. for mice or other animals living in holes, the **वृषदुर्ग** q. v. for monkeys, while the **नृदुर्ग** q. v. is the fortress for men and the **गिरिदुर्ग** for gods. **ए. अप् and दुर्ग.**

अन्वेवताक Bahuvr. m. f. n. (-वः-वा-वम्) The same as **अन्वेवत** q. v. **ए. अप् and देवता, samās. aff. कप्.**

अन्वेवत Bahuvr. m. f. n. (-तः-ता-तम्) Having water for its divinity, addressed to the divinity Water, as a hymn; (the **अन्वेवतं सूक्तम्** or **तुष्टम्**, mentioned by *Manu* is the *Rīgv.* hymn X. 9. 1-3., or *Sāmav.* 2. 1187-1189. = II. 9. 2. 10.). Comp. **अन्विष्णु**. **ए. अप् and देवत.**

अन्वि Tatpur. m. (-न्विः) ¹ The ocean; lit. and figur.; e. g. (figur.) in the *Nalodaya*: **अपि चो दायादाय चयमदो ऽन्वि सतां यदाया दायः । क्रमादायादाय त्रियो ऽन्विधिराव-मसिनदायादा च**; or in the *Rudrayāmalat.*: **सदा सेवो देविः स भवति नरो भक्तिसुखम् । स जीवन्मुक्तो ऽपि तरति च भवा-न्विमचिरतः**. ² The name of one of the attendants of the Sun (acc. to *Vyādi* on *Hemach.*). ³ (In mathematical language sometimes used to denote) the numeral 4; e. g. in *Brahmagupta's Brhmasiddhānta*: **परिवर्ताखचतुष्टयशराब्धि-रसमुषयमद्विवसुतिचयः** (comp. *Colebr. As. Res.* XII. p. 231 note); or **वस्त्रासी घटिकासंघो सुनखस्य चतुष्टयम् । पञ्चाश-चक्राब्धिमितं विधोर्मेष्टकशेषकम्**; or in the *Keralagrantha*, as quoted by *Rādhāk.* (s. v. **अभिघात**): **अभिघातं क्षात्पूर्वं वेद-द्विष्ट्यन्विर्वर्षाक्षितं । नववर्षाणां परतो धरणीचक्रद्विरामाद्याः**; or in the *Sūryasiddh.* quoted *Journ. As.* XVI. p. 35. l. 12. *Schlegel* is probably correct when he ascribes this use of the word to the division of the ocean according to the four cardinal points of the compass (*Refl. sur l'étude des langues as.* p. 198), but he is mistaken when he adds, that 'ocean' may designate also the numeral 7, for all the synonymes of this word are only used to denote 4; comp. *E. Jacquet Journ. As.* vol. XVI. (1835) p. 17. 104. and, besides *Raffles*

quoted there, *Humboldt's Kawi Sprache* I. p. 32. — E. अप and धि.

अविकष Tatpur. m. (-वः) Probably an incorrect reading instead of अविकष q. v. E. अविक and कष.

अविकष Tatpur. m. (-फः) ¹Froth, foam. ²Cuttle fish bone, the dorsal scale of the cuttle fish (*Sepia officinalis*); so called because it looks like the froth of the sea; *Rāyamukūa* &c.: अव्येः कष इव. Compare समुद्रकष, अविकषेन, अविवमल and the following. E. अविक and कष.

अविक Tatpur. 1. m. f. n. (-जः-जा-जम्) Born in or by the ocean.

2. ^a m. sing. (-जः) ¹The moon; comp. अव्यज. ²(In mathematical language sometimes used to denote) the numeral 1. ³Cuttle fish bone; the same as अविकष or समुद्रफेन (according to the *Nigh. Prak.*), comp. also अविवज. (The meaning 'moon' is not given in the *Koshas*; but as the word occurs in the second meaning, in a mathematical Index, similarly as समुद्रदीधिति, and as the synonymes of चक्र q. v. are used likewise so, it seemed to me necessary to infer this mathematical application from the meaning 'moon', which would arise from the etymon of the word in the same way as अव्यज 2. 1. q. v. Comp. also जेतधामन 'moon and cuttle fish bone'.)

^b m. du. (-जी) A name of the *Asvins* q. v., these two gods having sprung from the ocean when it was churned for the *amṛita*.

3. n. (-जम्) Salt (according to the *Nigh. Prak.*).

4. f. (-जा) Spirituous liquor; see सुरा, the latter having come from the ocean when it was churned for the *amṛita*. E. अविक and ज.

अविकष Tatpur. m. (-वः) A sea fish. E. अविक and वष.

अविकषिण Tatpur. m. (-रः) Cuttle fish bone; the same as समुद्रफेन or अविकष q. v., (according to the *Nigh. Prak.*); comp. अविकषिण, and विण्डिर, विण्डिर, दिण्डिर, हिण्डिर, हिण्डिर. E. अविक and विण्डिर.

अविकदीपा Bahuvr. f. (-पा) The earth. E. अविक and दीपा; lit. 'having islands formed by the ocean'.

अविकनगरी Tatpur. f. (-री) The ocean-city, a name of *Dvārakā*, the capital of *Krishna*. E. अविक and नगरी.

अविकनवनीतक Tatpur. m. (-कः) The moon; comp. अव्यज 2. 1. E. अविक and नवनीतक.

अविकफल Tatpur. n. (-लम्) The name of a fruit, used as a drug; also called समुद्रफल. E. अविक and फल.

अविकफेन Tatpur. m. (-नः) The same as अविकष q. v.; comp. समुद्रफेन. E. अविक and फेन.

अविकमण्डूकी Tatpur. f. (-की) The pearl oyster. E. अविक and मण्डूकी.

अविकशयन Bahuvr. m. (-नः) A name of *Vishnu*; (lit. having the ocean for his couch, i. e. sleeping on the ocean at the periods of the destruction and renovation of the world). E. अविक and शयन.

अविकसार Tatpur. m. (-रः) A jewel, a gem (*Nigh. Prak.* = रत्न). E. अविक and सार.

अविकषिण Tatpur. m. (-रः) The same as अविकष q. v. (according to the *Rājanigh.*); comp. अविकषिण. E. अविक and विण्डिर.

अविकषि Tatpur. m. (-पिः) Submarine fire; comp. समुद्रवह्नि. E. अविक and पि.

अविकष Tatpur. 1. m. f. n. (-वः-वा-वम्) Living upon water, i. e. living upon very small diet, half fasting; e. g. in the *Bhāgav. Pur.*: ज्ञात्वा नुसवनं तस्मिन्नुत्ता चापीव चाविधि। अविकष उपशान्तात्मा स चापि विनतवहः. Comp. अविकष and वायुभक्ष, अविकष.

2. m. (-वः) A snake; (mentioned by *Patanjali* in his introd. to *Pāṇini* as an instance of an एकपद q. v.: अविकषो सन्तिकपदाव्यवधारणानि। तच्च वा। अविकषो वायुभक्ष इति। अप एव भक्षयति वायुमेव भक्षयतीति नम्यते। एवमिहापि सिद्ध एव न साध्य इति). Comp. वायुभक्ष. E. अप and भक्ष.

अविकष Tatpur. n. (-लम्) Living upon water, a kind of fasting; e. g. in the *Bhāgav. Pur.*: अविकषा जेवनेनाथ करिषे व्रतपारवम्। प्राङ्गरविकषं विप्रा ह्यशितं नाशितं च तत् (*Śrīdharaśw.*: श्रुतिश्च अपो ऽत्राति तन्निवाशितं निवानशितमिति). E. अप and भक्ष.

अविकषल n. (-लम्) The same as अविकष; e. g. in the *Mitāksh.*: यत्तु वसिष्ठेन मासमविकषलमुत्तम् &c. E. अविकष, taddh. aff. ल.

अविकष Tatpur. n. (-व्यम्). More commonly but less correctly written अव्य q. v.; *Bharatasena's Dwirīpak.*: अव्यं चाव्यं खमेचयोः; *Purushottama's Dwirīpak.*: अव्यमथमपि ज्ञातम्. E. see s. v. अव्य.

अविकष°. All compounds beginning thus see s. v. अव्य°.

अविकषक n. (-कम्) More commonly but less correctly written अव्यक q. v.

अविकषतर n. (-रम्) See अव्यतर.

अविकषि f. (-विः) or अविकषी f. (-वी) See अविकषि or अविकषी which are the more correct forms of these words; *Bharatasena's Dwirīpak.*: अविकषी ज्ञादविकषिश्च तच्चाविकषी च समा हमाः. E. see अविकषि.

अविकषि°. All compounds beginning thus see s. v. अविकषि°.

अविकषित m. f. n. (-तः-ता-तम्) See अविकषित.

अविकषिय m. f. n. (-यः-या-यम्) See अविकषिय.

अविकषीय m. f. n. (-यः-या-यम्) See अविकषीय.

अविकष्य m. f. n. (-व्यः-व्या-व्यम्) See अविकष्य.

अविकष्यचर्य I. Tatpur. n. (-चर्यम्) ¹Unchastity. ²Coition. E. च neg. and ब्रह्मचर्य.

II. Bahuvr. m. (-चर्यः) Unchaste, voluptuous. E. च priv. and ब्रह्मचर्य.

अविकष्यचर्यक n. (-कम्) The same as अविकष्यचर्य I. E. अविकष्यचर्य I., taddh. aff. क.

अविकष्यक Tatpur. 1. m. f. n. (-कः-का-कम्) ¹Not proper or fit for a *Brāhmaṇa* (*Halāyudha*: अविकष्यकमवर्णं साद्रुह्यं ब्रह्मणो हितम्). ²Not well disposed to, hostile to, the *Brāhmaṇas*; e. g. in the *Bhāgav. Pur.*: शोचतमुक्त्वा साध्वी दुर्भवेवोन्मिताधुना। अविकष्यका नृपबाजा मूढा भोजनमिति मामिति.

2. n. (-कम्) ¹A disgraceful act, a horrible act; e. g. in the *Panchatantra*: नाम्नुकसारस्त्रेण प्रोवाच। भो अविकष्यकमवर्णं वर्तते। मम शिशुरनेन चरिषापहतः. ²An exclamation of distress, uttered by a *Brāhmaṇa*, answering our: oh, alas! (*Rāyamuk.*, *Bhānid.* &c. on the *Amarak.*: वधं नाहंतीत्युक्ती; *Śvāmin* on the *Amarak.*, *Vallabhag.* on *Hemach.*: वधानहंस्व ब्राह्मणस्य पुत्ररक्षे; according to this interpretation the word अविकष्य, in the explanatory

compound of the *Amarak.* and of *Hemach.* 'अवधोक्ता', would simply mean 'Brāhmaṇa', the etymological sense of this word having disappeared in the conventional meaning; *Nīlak.*: वधं नार्हतीत्युक्ता ब्रह्मणि साधु । तच्च साधुरिति (*Pāṇ.* IV. 4. ३८) यत् । ब्रह्मणम् । ततो नञ्समासः); e. g. in the *Uttararāmach.*: अवाक्येन ब्रह्मणेन मृतं पुत्रमारोप्य रा-
जदारि सोरसाङ्गममब्रह्मणमुद्धोषितम्; or ² A cry of distress uttered by a person (in general) who craves for his life, answering our 'mercy!'; (according to this interpretation of अवधोक्ता, अवध्य would not have the conventional, but the literal or etymological sense: *Rāyamuk.*, *Mathureśa*, *Rāmāsraya* &c. on the *Amarak.*: अवधयाञ्जार्थमित्येके; *Valla-
bhag.* on *Hemach.*: अवधयाञ्जार्थं पूत्करण इत्येके, when अ-
ब्रह्मण has lost its etymological sense, 'an act which is not proper for a Brāhmaṇa' and assumed the meaning 1.); but the word occurs also in the still more general sense of a plaintive cry: 'woe!'; e. g. in the *Panchatantra*: सर्वे
ते पक्षिणो विषण्वदना वायुपूरितदृशः कण्ठस्त्रेण वैनतेय-
मासाव पूत्कर्तुमारब्धाः । अहो अब्रह्मणमब्रह्मणम्. (*Amarak.*
and *Hemach.* restrict the use of the word in the two last meanings to the dramas, but it occurs also elsewhere in the dialogue, as results e. g. from the given instance. —
अब्रह्मण is, contrary to the general rule on Tatpur. com-
pounds with अ neg., udātta on the last syllable.) Also
अब्राह्मण. E. अ neg. and ब्रह्मण.

अब्रह्मता f. (-ता) (ved.) The condition of what is not endowed with the bliss of wisdom, i. e. the condition of what is perishable (according to *Mahidhara*). E. अब्रह्मन्, taddh. aff. तक् (*Mahidhara* analyzes the word अ neg. and ब्रह्मता, but he can be scarcely correct in doing so, as it is udātta on the penultimate, not on the first syllable).

अब्रह्मन् Bahuvr. m. f. n. (-ह्मा-ह्मा-ह्म) ¹(ved.) Without hymns, unaccompanied by hymns (as libations). ²(ved.) Not having the bliss of wisdom (comp. अब्रह्मता). ³Without Brāhmaṇas; e. g. in *Manu*: नाब्रह्म च समुधोति नाचरं ब्रह्म वर्धते । ब्रह्म चरं च संपुनक्ति चामुच वर्धते. The word is udātta on the first syllable. E. अ priv. and ब्रह्मन्.

अब्रह्मवन्धू Bahuvr. m. f. n. (-क-का-कम्) Without Brāhmaṇa-women. E. अ priv. and ब्रह्मवन्धू, samās. aff. कप्.

अब्रह्मविद् Tatpur. m. f. n. (-त्-त्-त्) Not knowing Brahman (neuter), not knowing the supreme truth; e. g. in the *Māndūkya Upan.*: नास्त्राब्रह्मवित्तुले भवति य एवं वेद. E. अ neg. and ब्रह्मविद्.

अब्राह्मण I. Tatpur. 1. m. (-णः) ¹Not a Brāhmaṇa, any one in general except a Brāhmaṇa; e. g. in the *Śatapath.*: तदे नाब्राह्मणः पिबेदपी ह्यधिश्रयन्ति तस्मान्नाब्राह्मणः पिबेत्; or in the *Chhānd. Upan.*: तं होवाच भैतद्ब्राह्मणो विवक्तुमर्हति (where 'none but a Brāhmaṇa' implies 'because the Brāhmaṇas alone are upright'); or in the *Mitāksh.*: अन्नादुवाचामन्त्रः । तस्माद्ब्राह्मणाद्ब्राह्मणामुत्पन्नोऽब्राह्मण इति विवक्षम्; [but so far, by the fact of negation, comparable to a Brāhmaṇa, that a man, not a lump of earth &c. is implied; this sense is conveyed when *Patanjali* gives अब्राह्मण as an instance to the meaning 'similar' of ज, in his comment on the *Nyāya* to *Pāṇ.* III. 1. 12. and VI. 1. 71, omitted in the mutilated reprint of the Calc. edition:

नञ्युक्तमिवयुक्तं वा (to VI. 1. 71: नञ्युक्त इवयुक्ते वा) य-
त्किंचिदिह दृश्यते । अन्यत्किंचिदसदृशे कार्ये विज्ञायते । तथा
ह्यर्थो नम्यते । (VI. 1. 71: तद्वधा ।) अब्राह्मणमानयेत्युक्ते ब्रा-
ह्मणसदृश एवानीयते (to VI. 1. 71: ब्राह्मणसदृशमेवानयति)
नासी सोष्टमानीय कृती भवति; or the latter words more
completely to the same Nyāya, VI. 1. 134 (omitted in the
Calc. ed. and therefore also in the reprint of that edition):
अब्राह्मणमानयेत्युक्ते ब्राह्मणसदृशं चचियमानयति । नासी &c.].
² A twice-born man who is not a Brāhmaṇa, i. e. a Ksha-
triya or a Vaiśya; e. g. in *Manu*: अब्राह्मणादध्ययनमा-
पत्वाले विधीयते (*Kullūka*: ब्राह्मणादन्वो यो द्विः चचि-
यसदभावे वैज्ञो वा); or in *Jaimini's Sūtra*: अब्राह्मणे च
दर्शनात् (where a Kshatriya is meant); or in the *Vārttika*
to *Pāṇ.*: अब्राह्मणोऽपि ब्रह्मणोऽप्युपसंख्यानम् (*Kaivy.*:
तेन वैज्ञोऽपि सिध्यति, i. e. a Kshatriya and a Vaiśya;
comp. the other *Vārtt.* of II. 4. ३८ in the Calc. ed.); or in
the *Vājas.*: अमूद्रा अब्राह्मणास्ते प्राजापत्याः (scil. पश्यः).
³ A Śūdra (i. e. the reverse of a Brāhmaṇa, the last of the
castes, while the Brāhmaṇa is the first &c.); e. g. in *Manu*:
अब्राह्मणः संयह्ये प्राणानां दण्डमर्हति; (*Kullūka*: अब्राह्मणो
ऽच मूद्रः). ⁴ A bad Brāhmaṇa, an impious Brāhmaṇa;
e. g. in the *Ādiparvan* of the *Mahābh.*: स पीडितो देव-
यान्वा महर्षिः समाह्वयत्सरथाक्षिव काव्यः । असंशयं मामसुरा
द्विषन्ति ये मे शिष्यानागतान्द्रुषयन्ति । अब्राह्मणं कर्तुमिच्छन्ति
रौद्रास्ते मां यथा अभिचरन्ति निवृत्तम्.

2. f. (-णी) The fem. of अब्राह्मण in the foregoing mean-
ings; e. g. *Nārada*: स्त्रिरब्राह्मणी वेष्मा दासी निष्कासिनी
च याः । नम्याः सुरानुलोभ्येन स्त्रियो न प्रतिलोमतः (*Vira-
mitr.*: अब्राह्मणीति स्त्रिरब्रह्मविशेषणम्). E. अ neg. and ब्राह्मण.

II. Bahuvr. m. f. n. (-हः-णा-हम्) Without Brāhmaṇas;
e. g. in the *Vāyu Pur.*: ममाध्वरे शंसितारः सुवन्ति रक्षतरे
साम गायन्ति जेयम् । अब्राह्मणे ब्रह्मसचे यजन्ते &c. E. अ
priv. and ब्राह्मण.

अब्राह्मणता f. (-ता) or अब्राह्मणत्व n. (-त्वम्) The condition
of one who is not a Brāhmaṇa &c. (see the meanings of
अब्राह्मण I.); e. g. *Patanjali* on *Pāṇ.*: नञ्युक्तात्तत्पुत्रास्त्व-
तसौ । अब्राह्मणत्वम् । अब्राह्मणतेति. (It may mean too:
the condition of what is without Brāhmaṇas, as a sacrifice
&c.; see अब्राह्मण II.) E. अब्राह्मण, taddh. aff. तक् or त्व.
अब्राह्मण Tatpur. n. (-हम्) ¹Not the condition of a Brā-
hmaṇa, unholiness. ²The same as अब्रह्मण 2. 3. (according
to *Rāyamuk.* and *Ramānātha*). E. अ neg. and ब्राह्मण.

अनुवत् Tatpur. m. f. n. (-न्-ती-त्) Silent; e. g. in *Yājñav.*:
अनुवन्ति नरः सायमृणं सदशवन्धकम् । राज्ञा सर्वं प्रदायः
स्वात्यट्चत्वारिंशके ऽहनि. E. अ neg. and नुवत्.

अन्विक् Bahuvr. n. (-क्) A verse (of the three verses) of
the Rigveda hymn X. 9. 1-3. (or *Sāmav.* 2. 1187-1189. = II. 9.
2. 10) which is addressed to the divinity Water; *Yājñav.*:
उदक्तामुषिभिः स्नायात्संस्पृष्टीरपस्पृशेत् । अन्विक्कानि ज-
पेक्षेव गायत्री मनसा सक्तत् (*Mit.*: अन्विक्कानि । आपो हि
हेत्वमादीनि पीथि मन्त्रवाक्यानि). Comp. अद्वैत. E.
अप् and लिक्.

अम् (अभि-उदात्त-अनुदात्त) r. 1. cl. See अम्.

अभक्त I. Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not worshipping,
undevout; e. g. in the *Rigv.*: भक्तमभक्तमवो जन्तो जवरा
जपवो जन्तो जवराः; or in the *Rudrayāmālatantra*: अभ-

तेष्वोऽपि पुषेष्वा इत्या नरकमामुषात्. ² Detached, not connected with; said by the commentators on *Pāṇini* of a grammatical element which stands part, as it were, of the other elements of the word, and therefore prevents the application of rules which would have to take place, if it were भक्त, i. e. if it were essentially connected with the other elements of the word; e. g. the *Kāśikā* on सुट् VI. 1. 18a.: पूर्व धातुपदसर्वेष्वुच्यते इति तत्र धातुपदसर्वयोः कार्यमन्तरङ्गमिति पूर्वं सुट्ठिचते । पश्चादुच्यते । अभक्तश्च सुट्ठितुक्तः; or the same on सुट् VI. 1. 135.: कात्पूर्वस्य सुटोऽभक्तत्वापत्तौ; but *Kātyāyana* differs in opinion on this point, for he says: अभक्ति स्वरं दीवः 'if सुट् were extraneous there would be a flaw in the application of *Pāṇini*'s rule of accentuation VIII. 1. 28.'; or the latter *Vārtt.* applied to āgama तुक् VI. 1. 71., or to āgama मुक् VII. 2. 82. (*Patanjali*, however, refutes *Kātyāyana* in this view.) — An अभक्त element is in these comm. therefore opposed as well to a grammatical element which is पूर्वान्त i. e. one added after what precedes, as to an element परादि i. e. one which is placed before what follows. As it is important to know, in the application of *Pāṇini*'s rules, whether an element is अभक्त or not, it will be expedient to convey the bearing of this term from the following explanation of *Patanj.* on a *Vārtt.* to I. 1. 47.: किं पुनरयं पूर्वान्तः । आहोस्वित्परादिः । आहोस्विदभक्तः । क्वं वायं पूर्वान्तः स्वात्कचं वा परादिः क्वं वाभक्तः । क्वचन इति वर्तते ततः पूर्वान्तः । अवादिरिति वर्तते ततः परादिः । अयोभयं निवृत्तं ततोऽभक्तः । क्वचाप विज्ञेयः । अभक्ते दीर्घनलोपस्वरवसानुस्वारश्रीभाषाः । यद्यभक्तो दीर्घत्वं न प्राप्नोति । कुच्छानि व-जानि (cf. VII. 1. 72.) । नोपधायाः (VI. 4. 7.) । सर्वनामकानि चा-संयुजाविति (VI. 4. 8.) दीर्घत्वं न प्राप्नोति ॥ दीर्घः । नलोपः । न-लोपश्च न सिध्यति । अपे श्री ते वाजिना श्री वधक्षा ता ता (cf. VI. 1. 70.) पिच्छानाम् । नलोपः प्रातिपदिकान्तस्तेति (VIII. 2. 7.) नलोपो न प्राप्नोति ॥ नलोपः । स्वरः । स्वरश्च न सिध्यति । सर्वाणि ज्योतीषि । सर्वस्य सुपीत्याहुदात्तत्वं (VI. 1. 191) न प्राप्नोति ॥ स्वरः ॥ यत् । यत्वं च न सिध्यति । माषवापाणि व्रीहिवापा-वि । पूर्वान्तो प्रातिपदिकान्तनकारस्तेति सिद्धम् (VIII. 4. 11.) । परादौ विभक्तिनकारस्तेति (VIII. 4. 11.) । अभक्ते गुणो (VIII. 4. 11.) यद्वयं कर्तव्यम् । न कर्तव्यम् । क्रियत एतद्व्यास एव । प्रा-तिपदिकान्तगुणविभक्तिषु चेति (VIII. 4. 11.) ॥ यत् ॥ अनुस्वारः । अनुस्वारश्च न सिध्यति । द्वित्यपः परंतपः । मोऽनुस्वारो ह-लीत्यनुस्वारो (VIII. 3. 28.) न प्राप्नोति । मा भूदेवम् । नचा-पदान्तस्य स्योस्त्वित्वं भविष्यति (VIII. 3. 24.) । यस्माद् न स्यस्वरः । वदंस्विहो गीः । अदंस्विहो वायुः ॥ अनुस्वारः ॥ श्रीभाषः । श्रीभाषश्च न सिध्यति । अपुषी वतुनी तुपुषी । नपुंसकादुत्तर-स्वीकः श्रीभावो (VII. 1. 19.) न प्राप्नोति &c. (i. e. the āgama गुण is not अभक्त, for otherwise the quoted rules could not be applied; comp. also the term वहिरङ्ग). ³ Not eaten; see also the other meanings of भक्त. E. च neg. and भक्त.

II. Bahuvr. m. f. n. (-क्तः-क्ता-क्तम्) Without food; e. g. in *Suśruta*: मुञ्जमुञ्जनाम सभक्तमभक्तं वा यदीषधं मुञ्जमुञ्ज-पुष्पते. E. च priv. and भक्त.

अभक्तच्छन्दस् Tatpur. n. (-न्दः) Want of appetite; (अभक्तमा-हारः । तस्मिच्छन्दोऽभिलाष इत्यर्थः । न भक्तच्छन्दः । अभ-क्तच्छन्दः). E. च neg. and भक्तच्छन्दः.

अभक्तृत्वं Tatpur. f. (-त्वं) Want of appetite; e. g. *Suśruta*: अभ-क्तृत्वात् नरवसादयुक्तः कासेत् &c. E. च neg. and भक्तृत्वं.

अभक्ति Tatpur. f. (-क्तिः) ¹ Want of devotion to, of attach-ment. ² Incredulity, unbelief. E. च neg. and भक्ति.

अभक्तिमत् m. f. n. (-मात्-मती-मत्) ¹ Undevoted, unattached. ² Unbelieving. E. अभक्ति, taddh. aff. मत्पृ.

अभक्ष Tatpur. 1. m. (-क्षः) The not eating, fasting.

2. m. f. n. (-क्षः-क्षा-क्षम्) Fasting; e. g. in *Jaimini's Sūtra*:

अभक्षो वा कर्मभेदात्तत्त्वात्सर्वप्रधानत्वात् (*Śābara*: अभक्षः स्वा-त्मप्रतिप्रज्ञाता &c.); or in the *Adiparv.* of the *Mahābh.*: अभ-भवा वायुभवाश्च फलाहारा इदमत्राः । दुर्वला अपि विप्रा हि वक्षीयांसः स्तत्रेवा (where अभवाः and वायुभवाः seem to be a distinction without a difference). Comp. अभक्ष. E. च neg. and भक्ष.

अभक्षश्च Tatpur. n. (-क्षम्) The not eating (any thing), fasting. E. च neg. and भक्षश्च.

अभक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) ¹ Unfit to be eaten; e. g. in *Yājñav.*: अभक्ष्येव द्विवं दूष्यन्त्य उक्तमसाहसम् (*Mitāksh.*: मूषपुरीषादिना भवान्नेहोपावादिभिर्मन्त्रेण दू-ष्यन्त्येव वा ब्राह्मणं दूषयित्वा &c.); or see the instance s. v. अपेय. ² What ought not to be eaten, prohibited for eat- ing; e. g. *Patanjali* in the introd. to *Pāṇ.*: कोऽपि तावत् । अभक्ष्यो याम्यकुटः । अभक्ष्यो याम्यकुट इत्युच्यते । भक्षं च नाम चतुप्रतिपातार्थमुपादीयते शब्दं चाग्नेन अमासादिभिरपि चतुप्रतिहनुम् । तत्र नियमः क्रियते । इदं भक्षमिदमभक्षमिति. — *Manu* treats of prohibited articles of food esp. in the fifth book, *Yājñavalkya* in the first (v. 160 ff.); a list of such eatables may be found too in the *Sāntiparvan* v. 1313 seqq. (comp. also *Mitrāmīra's Dharmaś.* Ms. E. I. H. 930. I. fol. 192 b. seqq.); on the penances inflicted for eating such food see *Manu* 11. 182 ff., *Yājñav.* 3. 282, *Vishnu-Dharmaś.* fol. 17 a., *Mit.* प्रा० fol. 91 b. ff., *Raghunand.* I. p. 317 ff. &c. &c. E. च neg. and भक्ष्य.

अभक्ष्यभक्ष्य Tatpur. n. (-क्ष्यम्) The eating of improper or prohibited food. E. अभक्ष्य and भक्ष्य.

अभक्ष्यभक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) Eating im- proper or prohibited food; e. g. in *Manu*: हिंसा भक्ष्यि-क्यादाः क्रमयोऽभक्ष्यभक्षिः. E. अभक्ष्य and भक्षिन्.

अभक्ष्यभोक्तु Tatpur. m. f. n. (-क्ता-क्ती-क्तु) Eating improper or prohibited food. E. अभक्ष्य and भोक्तु.

अभग Bahuvr. m. f. n. (-वः-वा-वम्) Luckless, unfortunate (compare also the other meanings of भग). E. च priv. and भग.

अभय Tatpur. m. f. n. (-यः-या-यम्) Unbroken; lit. and fig.; e. g. (fig. undefeated) in the *Bhāṭṭik.*: दातुः चातुर्विधां सुर्विं यदुत्तरपितुः पितुम् । युद्धाभयाविपन्नस्य किं दशास्त्रस्य शो-चसि. E. च neg. and भय.

अभयमान Bahuvr. m. f. n. (-नः-ना-नम्) With unbroken pride; e. g. in the *Hitop.*: यज्जीवते (ed. Seramp. यज्जी-वति) यद्यपि प्रचितं मनुष्यैर्विज्ञानविक्रमयशोभिरभयमानम् (thus ed. Seramp. and Bonn; *Johnson*: *रभयमानम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नामः काकोऽपि जीवति चि-राय वशिं च भुङ्के. E. अभय and मान.

अभङ्गुर Tatpur. m. f. n. (-रः-रा-रम्) Unbroken, firm, solid; e. g. (of the soil) in *Suśruta*: अभङ्गुरां भूमिमौषधार्थं परीचेत; or (fig. 'of firm intellect') in the *Bhāṭṭik.*: सुमरोऽभङ्गुरप्रज्ञो गृहीत्वा भासुरं धनुः । विदुरो जित्वरः प्राय व-क्ष्यो वलरान्क्षीन्. E. च neg. and भङ्गुर.

अभद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unpropitious, inauspicious; e. g. in the *Bhāgav.-Pur.*: **अप्यभद्रं न युष्माभिर्भार्यवस्व विचेष्टितम् ।** **वर्तते केनापि नक्षत्रं कृतमाश्रमदूषणम्;** or *Āpastamba* (as quoted by *Kullūka*): **नाभद्रमभद्रं ब्रूयात्पुत्रं प्रशंसामिति ब्रूयात्** (scil. a Brāhmaṇa); in *Manu* 4. 139. the first word **भद्र** is used euphemistically, implying there **अभद्र**, for a Brāhmaṇa, even if he has something unfavourable to say, should always use an auspicious word; a similar euphemism is implied by **भद्र** in the word **पञ्चभद्र** (m. f. n.) 'profligate', for the compound means one who has five inauspicious marks on chest, back &c. (*Vyādi on Hemach.*: **पञ्च भद्राणि वक्ष्याम्यन्वस्य पञ्चभद्रः । अभद्रो विपरीतवचनया भद्रमुखवत्**). E. **अ** neg. and **भद्र**.

अभय I. Tatpur. n. (-यम्) ¹ Absence of fear; (with a noun in the abl.); e. g. *Āgṇ.* or *Sāmav.*: **यत इन्द्र भयामहे ततो नो अभयं कृधि;** or *Vājas.*: **यतो यतः समीहसे ततो नो अभयं कुरु;** or *Bhāṭik.*: **सर्वतश्चाभयं प्राप्नोन्निष्पृग्भ्यः रावणः** (*Jayam.*: **सर्वतो देवादिभ्यः । अभयं रावणः प्राप्नोत् नृभ्यः सकाशादभयं नैच्छेष्टवान् । के मम मानुषा इति....**). Comp. also II. 4. 1. ² Absence of danger; e. g. *Āgṇ.* or *Vājas.*: **इन्द्रः बाधतां देवो अभयं कृणोतु सुवीर्यस्य पतयः स्वाम्**. Comp. also II. 4. 2. ³ Bewilderment, negligence [[?] = **प्रमाद**; this suspicious meaning is given by the *Śabdaratnāvalī* with the qualification of its occurring 'somewhere': 'प्रमादे ऽपि च कुचक्षित', where the conjecture 'प्रसादे' which might suggest itself from the meaning 'security or protection' — comp. e. g. also *Mahidh.* on the quoted passage of the *Vājas.* 20. 51. — seems precluded in some measure by the concordance of both E. I. H. Mss. of this Kosha, the one in Devanāg., the other in Bengālī characters]. E. **अ** neg. and **भय**.

II. *Bahuvr.* 1. m. f. n. (-यः-या-यम्) ¹ Free from fear, fearless; e. g. *Bhāṭik.*: **निरगमदभयः पुण्डरीकपुरात्** (scil. *विभीषणः*); in the *Upanishads* and in philosophical passages of other works based on the doctrine of the latter, the word is applied to that condition of the mind which results from a proper knowledge of the nature of Soul, more esp. from a knowledge of the Soul or of creation not being other than (the neuter) Brahman, hence also it is used as an epithet of (the neuter) Brahman, and of 'knowledge' itself: for the mental condition of fear, arising from birth, change, passion &c., is the result of ignorance; e. g. in the *Taittiriya-Up.*: **यदा ह्येव एतस्मिन्नदृश्ये ऽनात्म्ये ऽनिश्चये ऽभयं प्रतिष्ठां विन्दते । अथ सो ऽभयं गतो भवति** (where the first **अभयम्** is to be taken as adv. and the second as the noun, see II. 4. 1.); or in the *Bṛihadār. Up.*: **स वा एष महान्तश्चात्माजरो ऽमरो ऽमृतो ऽब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद** (*Sankara*: **यस्याप्यनिप्रभृतिभिस्त्रिभिस्त्रिभिर्भावविकारैर्वर्जितसत्त्वादितरेरपि भावविकारैस्त्रिभिस्तत्कृतेषु कामकर्ममोहादिभिर्मुख्यैर्वर्जित इत्येतदभयो ऽत एव । यस्यास्यैवं पूर्वोक्तविशेषणसत्त्वाद्भववर्जितः । भयं हि नाभाविषाकार्यम् &c.**); or *Sankara* in the introd. to the *Talavakāra-Up.*: **न चास्माकं लोकत्रयमनिर्वाणं साधनसाधमिष्टं वेदामस्माकं स्वाभाविको ऽजो ऽजरो ऽमृतो ऽभयो न वर्धते कर्मसो नो कनीयान्तिवच्च लोक इष्टः**; comp. also *Wilson's Vishnup.* p. 156, n. 6, where 'fearless' as an epithet of wis-

dom (**ज्ञान**) is explained by the comm. as 'not dreading agitation or perplexity by ideas of duality: **द्वैतस्यूर्तेरभयम्**'.

2. m. (-यः) ¹ A proper name of, ² A son of Dharma (righteousness) by Dayā (tenderness, a daughter of Dakṣha); according to the *Bhāgavata-Pur.* ³ A king of Lankā; acc. to the *Mahāvansā*; (and the epithet of Dushtagāmani and Vartagāmani); comp. *Lassen's Ind. A.* vol. II. pp. 92 ff. 105 ff. and 415. 419 ff. 434. ⁴ A king of Uraśā, the father of Vibhavamati who was the wife of Bhoja (see *Rājatar.* VII. 587., VIII. 16. and *Troyer's transl.*). ⁵ A name of Śiva.

3. f. (-या) The name of several plants: ^a Yellow or chebulic myrobolan (*Terminalia chebula* Retz.); *Susruta* mentions it as an ingredient of medicines given against urinary diseases, leprosy, nervous diseases, also of a decoction used as an antidote for certain poisons; it is given also against a disease of the eye; comp. **हरीतकी**; ^b The white **निर्गुण्डी** (**श्वेतनिर्गुण्डी**); ^c Bengal madder (*Rubia mangith* Roxb.); comp. **मज्जिष्ठा**; ^d Orris root (*Iris pseudacorus*); called in Mahr. **वेखंड**; ^e *Andropogon muricatum*; comp. **मृणाक्ष** and **अभय** II. 4. 4. (neuter); ^f = **जया**; ^g = **जयन्ती**; ^h = **काञ्जिका**. [The first of these meanings occurs in several Koshas; the others, b.-h., are taken from the *Nighantā-Prak.* which quotes for its authority *Narahari's Chūdāmañij.*]

4. n. (-यम्) ¹ Freedom from fear, fearlessness; comp. I. 1. ² A state of things where there is no danger, public peace, safety, security; e. g. *Yājñav.*: **जातः परतरो धर्मो नृपाणां यद्रक्षार्जितम् । विप्रेभ्यो दीयते द्रव्यं प्रजाभक्षभयं सदा**; or *Manu*: **जित्वा संपुत्रयेदेवान्प्राज्ञाणांश्च धार्मिकान् । प्रदद्यात्परिहारांश्च स्थापयेदभयानि च** (after a victory the king should make a proclamation of peace); sometimes used in the sense of a place of security (comp. **अभयसनि**) or an assurance of safety or immunity (comp. **अभयदक्षिणा**); e. g. *Bhāṭik.*: **केचित्संचुकुटुर्भीता केचिरे ऽन्वे पराजिताः । संयामाद्भयः केचित्तयापुञ्जापरे ऽभयम्**. Compare I. 2. (N.B. Although there is a logical difference between the *Tatpur.* and *Bahuvr.*, **अभय** n., it will be difficult sometimes to decide whether the author has used the word under the former or the latter category, more esp. in the second meaning 'security', since also the accent would not assist in solving the doubt, as the *Bahuvr.* adj., for instance, occurs in the Vedas not merely with the udātta on the last and penultimate, but also on the first syllable, i. e. accentuated like the *Tatpur.* n.) ³ The name of the seventh division of the Plakṣha Dwīpa; according to the *Bhāgavata-Purāṇa*; (for the others see **शिव**, **यवयस**, **सुभद्र**, **शान्त**, **चेम** and **अमृत**). ⁴ The root of a fragrant grass (*Andropogon muricatum*). E. **अ** priv. and **भय**.

अभयगिरि Dvandwa. See **अभयगिरिविहार**. E. **अभय** (a proper name) and **गिरि** (a proper name).

अभयगिरिवासिन् Tatpur. m. (-सी) An inhabitant of the Buddhist monastery *Abhayagiri*; **अभयगिरिवासिनः** is the name of a Buddhist sect, one of three pretending to be founded by Kātyāyana, and one of the four divisions of the Vaibhāshikas, (the three other divisions having for founders Rāhula, Upāli and Kāśyapa); for the two other

sects founded by Kātyāyana see महाविहारवासिन् and जेतवनीय. Comp. अभिधर्म. (See Burnouf's *Lotus de la bonne loi* II. p. 357 and Lassen's *Ind. Alt.* II. pp. 457. 1005. 1086.) E. अभयगिरि and वासिन्.

अभयगिरिविहार Karmadh. m. (-रः) The Buddhist monastery Abhayagiri in Anurādhapura which is said to have been founded by the king Vartagāmani, in commemoration of a taunt held out to him by a Nigbanā Brāhmaṇa of the name of *Giri*, when he fled after an unsuccessful encounter with the Damila, the king making a vow to build a monastery if he should be victorious; he called it Abhayagiri from the name of the Brāhmaṇa (*Giri*) and the surname *Abhaya* he had assumed himself. (Comp. Turnour's *Mahāv.* p. 206 and Lassen's *Ind. Alt.* II. p. 433.) The monastery is famed for the sect which inhabited it (see अभयगिरिवासिन्) and a tope erected in it. (Comp. Wilson's *Ariana Antiqua* p. 39 and Lassen's *Ind. Alt.* II. p. 1008.) E. अभय-गिरि and विहार.

अभयङ्कुर Tatpur. m. f. n. (-रः-रा-रम्) Freeing from danger or fear, giving safety; also a vaidik epithet of Indra. — इन्द्राभयङ्कुरम् is the ritual name of the Sāmaveda verses 1. 171. (= I. 2. 2. 3. 7.), 1. 200. (= I. 3. 1. 1. 7.) and 1. 274. (= I. 3. 2. 4. 2.) — E. अभय and कुर (ङ, kṛit aff. खच्), āgama मुम्; (or rather the accus. of अभय and कुर, with the udātta on the last syllable).

अभयङ्कृत Tatpur. m. f. n. (-त-त-त) The same as the preceding; e. g. *Śatapath.*: उदगव्यूती अभयङ्कृताविति. E. अभय (in the accus.) and कृत.

अभयजात Tatpur. m. (-तः) The proper name of the chief of a family; his descendant is अभयजातः; the pupils of the latter are called अभयजाताः. E. अभय and जात 'born without fear or in safety'.

अभयडिण्डिम Tatpur. m. (-मः) ¹A war-drum. ²(Molesw.) A proclamation of re-assurance, a promise of safety and security, as made on taking possession of an enemy's country; (Wilson's *Glossary.*) a proclamation by beat of drum of general security to all who submit in the case of a captured town or conquered country. E. अभय and डिण्डिम.

अभयद Tatpur. 1. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger. Comp. अभयन्द and अभयप्रद.

2. m. (-दः) ¹A Jaina Arhat. ²A proper name: the son of Manasyu (a descendant of Puru) and father of Dhundu (according to the *Vāyu-Pur.*; the son of Manasyu and father of Sudhanwan, according to the *Harivansa* and *Brahma-Pur.*; the *Vishnu-Pur.* reads instead of Abhayada, Bhayada and instead of Dhundu, Sudyumna; comp. Wilson's *V. P.* p. 447 n. 1. and Lassen's *Ind. Alt.* I. Anhang p. xx n. 7.).

3. f. (-दा) The name of a plant (*Phyllanthus emblica*). E. अभय and द.

अभयदक्षिणा Karmadh. f. (-णा) A promise or assurance of protection from danger (which a Brahman may receive from even a Śūdra or any body else except from an unchaste woman, a eunuch, an outcaste and an enemy); e. g. *Manu.*: एधोदकं मूलफलमन्नमभयदक्षिणं च यत् । सर्वतः प्रतिगु-
ह्नीयान्मभयदक्षिणम् (*Kullukā*: अभयं चात्मचाशान्कं

प्रतिहेतुत्वाद्दक्षिणात्तुम्). E. अभय and दक्षिणा, lit. 'safety, as it were, a present'.

अभयदान Tatpur. n. (-नम्) Assurance of safety or protection. Comp. अभयप्रदान. E. अभय and दाव.

अभयनाव Tatpur. m. (-नः) A proper name: a king of Ceylon, the brother of Tishya (called Vyavahāraka-Tishya) whom he killed; he reigned from 231–238 after Christ. (See Turnour's *Mahāv.* p. 228 and Lassen's *Ind. Alt.* II. p. 1001.) E. अभय and नाव.

अभयन्द Tatpur. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger; a surname of the Bodhisattwa Avalokiteśvara. Comp. अभयद. E. अभय (in the accus.) and दद.

अभयपत्र Tatpur. n. (-त्रम्) A written document in assurance of safety, a safe conduct. (A modern term; see Molesw. and Wilson's *Glossary.*) E. अभय and पत्र.

अभयप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अभयद. E. अभय and प्रद.

अभयप्रदान Tatpur. n. (-नम्) The same as अभयदान. E. अभय and प्रदान.

अभययाचन Tatpur. n. (-नम्) Asking for safety or protection. E. अभय and याचन.

अभयवचन Tatpur. n. (-नम्) An assurance of safety. E. अभय and वचन.

अभयवाच Tatpur. f. (-ञ्) An assurance of safety. E. अभय and वाच.

अभयवाच? See अभयवाच.

अभयसनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Procuring a place of safety, i. e. heaven; according to *Mahidhara* on *Vājas.*: आत्मसनि प्रवासनि पशुसनि लोकसन्मभयसनि (scil. इविः; *Mah.*: अभयसनि । अभयं स्वर्गं मनोति । स्वर्गो वै लोको ऽभयं स्वर्ग एव लोके ऽजातः प्रतितिष्ठतीति श्रुतेः). E. अभय and सनि.

अभयानन्द Bahuvr. m. (-न्दः) A proper name: the teacher of Ānandapūrṇa, a commentator on the comm. of Śāṅkara on the *Bṛihadār. Upanishad.* E. अभय and आनन्द.

अभव Tatpur. m. (-वः) ¹Non-existence. ²Cessation of existence, destruction, end. E. अव neg. and भव.

अभवनीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभवितव्य. E. अव neg. and भवनीय.

अभवकतयोन I. Karmadh. m. (-नः) (In Rhetoric.) One of the twenty one defects to be avoided in the composition of a sentence (see दोष and वाक्यदोष); viz. not conveying accurately by a sentence the intended sense, ^aby connecting syntactically words which have no logical relation to each other, or ^bby disconnecting syntactically words which are logically connected, or ^cby erring in the mode of connexion; e. g. ^ain the sentence येषां तास्त्रिदशभदानसरितः पीताः प्रतापोष्मभिर्लीलापानभुवच्च चन्दनतश्चायासु धैः कल्पिताः । येषां ऊक्ततयः कृतामरपतिचोभाः चपाचारिणां किं तैस्त्वपरितोषकारि विहितं किञ्चित्प्रवादोचितम् there is no logical relation between the words in the relative and those in the correlative sentence; or in the sentence अनेन च्छिन्ना मातुः कष्टं परमुना तव । बह्वस्यार्थः कृपाको ऽयं लज्जते मम भार्गव, the word परमु, although intended to express the reason, has no logical connexion with the blame

uttered against Paraśurāma; (thus the old critics: the modern critics however find no fault with this sentence); or ^b in the verse या वचनीर्मनोवक्ष्य यया वगदन्कृतम् । यामे-
वाचीं विना प्राणा विफला मे कुतो ऽय सा, the word एवा-
चीम् ought to stand in the correlative sentence so as to
become connected with the three preceding relative sen-
tences which it is not now; (the *Sāhityad.* proposes to mend
the latter part of this Śloka thus: यां विनामी वृषा प्राणा
एवाची सा कुतो ऽय मे); or ^c in the verse ज्योत्स्ना च यः
पथः पूरसारकाः कैरवाणि च । रावति ज्योमकासारराजहंसः
कुधाकरः, the word कासार standing in the same relation
to ज्योम, as पथः पूर to ज्योत्स्ना &c., it ought not to be part
of a compound, as this kind of syntax would affect the
whole simile; or in the sentence ईषसे यत्कटाषेय तदा धन्वी
मनोभवः the connexion between the two sentences ought
not to have been effected by यद् — तदा, but by चेत् —
तदा. See also अभवन्तसंस्थ.

II. Bahuvr. n. (-जम्) A sentence in which this defect
occurs. E. अ-भवत्-मत and योग; the Bahuvr. scil. वाक्य;
(the word does not occur as a Karmadh., but only as a
Bahuvr., in the *Kāvya-prakāśa*; comp. the following).

अभवन्तसंस्थ Karmadh. m. (-न्थः) (In Rhetoric.) The same
as अभवन्तयोग. (The word does not occur as a Bahuvr.
n., but only as a Karmadh., in the *Sāhityadarpaṇa*; comp.
the preceding). E. अ-भवत्-मत and संस्थ.

अभवितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) What is not to be.
E. अ neg. and भवितव्य.

अभवितव्यता f. (-ता) or अभवितव्यत्व n. (-त्वम्) Predestined
non-occurrence. E. अभवितव्य, taddh. aff. तत् or त्व.

अभव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ What is not to be,
predestined not to be. ² Not destined to; (in this sense
with the dative, in the Buddh. *Dhammapada*: अभव्यो परि-
हायाया). ³ Inauspicious, unhappy; e.g. in *Pushpadanta's*
(Śiva-) *Mahimastotra*: अभवानामस्त्रिवरद्वरमणीयामरमणीं
विहन्तुं व्याक्रोशीं विदधत इहिके वडधियः. ⁴ Fraudulent,
deceitful; e.g. in the *Vanaparvan* of the *Mahābh.*: एतस्मि-
न्नकरे रघो रावणः प्रत्यदृश्यत । अभव्यो भव्यरूपेण भव्यश्च
इवानलः (Rāvaṇa became visible, deceitful on account of
his future appearance, like fire which is deceitful when covered
with ashes; 'ignes suppositi cineri doloso'). E. अ neg. and भव्य.

अभस्त्र Bahuvr. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Without bellows.
See the following. E. अ priv. and भस्त्रा.

अभस्त्रका or अभस्त्रिका f. (-का) I. Bad little bellows. E. अ
deter. -भस्त्रा, taddh. aff. कन्, or a Tatpur. अ deter. and भ-
स्त्रका or भस्त्रिका. (The word may in this sense also have the
form अभस्त्राका, according to *Pāṇ.* VII. 3. 49., but this form
is not expressly stated by the commentators.)

II. A little woman without bellows (? or something little
(fem.) without bellows). [The word is commented upon by
Patanjali, *Kaiyaṇa* &c. to *Pāṇ.* VII. 3. 47., but only with the
intent of illustrating the double form of the *Bahuvr. deriv.*,
for the *Tatpur.* or the *Tatpur. deriv.*, as resulting from VII.
3. 48., did not require a special notice in the former Sūtra;
Patanj.: उपसर्वनाचीं ऽयमारब्धः । अभस्त्रिका । अभस्त्रका;
Kaiy.: नास्ति भस्त्रा चस्त्रा इति वज्रग्रीहानुपसर्वनद्वयत्वे कृते
वष्टानुपपत्तेः स भाषितपुंस्त्वादभस्त्रशब्दात्पर इत्युत्तरसूत्रेण पा-

चिकप्रतिषेधाप्रसङ्गाद्वाच्यहम्; *Kāśikā*: अविद्यमाना भस्त्रा
चस्त्रा अभस्त्रा । चस्त्रा अभस्त्रा अभस्त्रिका । अभस्त्रका (&c.
similarly to *Kaiyaṇa*.) E. अभस्त्रा (the fem. of अभस्त्र),
taddh. aff. कन् and fem. aff. टाप्.

अभाग Bahuvr. m. f. n. (-वः-गा-वम्) Without a share, not
sharing, not participating (e.g. in an inheritance). E. अ
priv. and भाग.

अभागित्व n. (-त्वम्) The not having a share in, the not par-
ticipating in; e.g. in the *Jaimini Sūtras*: शौकिकदोषसंयो-
गादपवृत्ते हि चोद्यते निमित्तेन प्रकृतेन स्वादभागित्वात्; or
वचनं त्वाज्यभक्ष्यप्रकृतौ स्वादभागित्वात्. E. अभागित्,
taddh. aff. त्व.

अभागित्व Tatpur. m. f. n. (-गी-गिनी-गि) Not sharing in,
not participating in. E. अ neg. and भागित्व.

अभाग्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Unfortunate, wretched.
(The word is udātta on the last syllable.) E. अ neg. and
भाग्य.

अभाग्यवत् Tatpur. m. f. n. (-वान्-वती-वत्) Unfortunate,
wretched. E. अ neg. and भाग्यवत्.

अभायवाण Bahuvr. (?) m. (-णः) The proper name of a cham-
berlain of Uchchala, a king of Kashmir. (Perhaps अभाय-
वाण ?.) E. ?

अभाग I. Tatpur. m. (-वः) ¹ The not being, the not existing, ab-
sence; e.g. a *Vārtt.* to *Pāṇ.* (यस्य च भावेन भावव्ययम्):
भावव्ययस्य सप्तमीविधाने ऽभावव्यय उपसंख्यानम्; or in the
Mīm. Sūtras: अभावदर्शनाच्च, or अभावाच्चेतरस्य स्वात्; comp.
also the definition of न s. v. अप्राशस्त्य; but mostly and
frequently used in this sense as the latter part of a com-
pound, esp. in scientific writings; e.g. in the *Mīm. Sūtras*:
अर्थाभावाच्चेति स्वात्, or कर्माभावाच्चेति परार्थत्वात् &c.; in
the *Vedānta S.*: तदभावो नाडीषु तच्छूतेरात्मनि च, or का-
न्यासु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् &c.; in the
Sāṅkhya S.: मूले मूलाभावादमूलं मूलम्, or न पौर्ववेत्यलं
तत्कर्तुः पुनश्चाभावात् &c.; in the *Yoga S.*: हेतुफलान्तरा-
सम्बन्धैः संगृहीतत्वादिषामभावे तदभावः, or ततः प्रत्यक्चेतना-
धिगमो ऽप्यन्तरायाभावश्च &c.; in the *Nyāya S.*: वर्तमाना-
भावे सर्वायहणं प्रत्यक्षानुपपत्तेः, or प्रागुत्पत्तेः कारणाभावा-
दनुत्पत्तिसम्भवं &c.; in the *Vaiśeṣika S.*: कारणाभावात्कार्या-
भावः, or कार्याभावात्कारणाभावः; or *Pāṇini*: अव्ययं वि-
भक्तिसमीपसमृद्धिव्युत्पत्तिर्भावः ०० वचनेषु. ² Absence, want,
failure; e.g. *Kātyāy. Śrauta S.*: अभावे (scil. यूपस्य) खदि-
रवित्तरौहितकान् (scil. यूपान्कुर्यात्); or *Vyāsa*: आतृणां
जीवतोः पित्रोः सहवासो विधीयते । तदभावे विभक्तानां धर्म-
लोपां विवर्धते; or *Vṛhaspati*: पित्रोरभावे पुत्राणां विभागः
संप्रदर्शितः (see meaning 4.); or *Bhūripr.* (= *Trik.*): (scil.
अङ्गनाम) अभावादङ्गनात्मानसुरगग्रहचर्यकम्. ³ Non-
existence, non-entity; in this sense mostly occurring in the
philosophical Sūtras; e.g. in the *Vedānta S.*: नाभाव उप-
पद्ये; or in the *Sāṅkhya S.*: अनादावस्य चावदभावाच्चवि-
षद्वेषम्; or in the *Yoga S.*: अभावप्रत्ययासम्बन्धा नृत्तिर्निद्रा;
or in the *Nyāya S.*: अभावाद्भावोत्पत्तिर्नानुपपन्नं प्रादुर्भावात्,
or सर्वमभावो भावेष्वितरेतराभावसिद्धेः. The category 'non-
existence or non-entity' is originally not to either of the
six philosophical systems a प्रमाण (q. v.) or instrument of
forming a right notion; it has been adopted, however, as
such by *Kumārila-Swāmin*, the commentator of *Jaimini* and

his followers, and equally by the Vedāntists, although no mention is made of it, as of a *pramāṇa*, in the *Brahma-Sūtras*; (*Gaudapāda* is mistaken in mentioning it in his comm. on the *Sāṅkhyakār.* v. 4. as one of *Jaimini's pramāṇa*); the *Sāṅkhya* systems consider it as comprised under the *pramāṇa* **आप्तवचन** q. v. and the *Nyāya* under the *pramāṇa* **अनुमान** q. v. In *Kaṇāda's* or the *Vaiśeṣika* system it is the seventh or last पदार्थ or category, and distinguished as **संसर्गभाव** and **अन्योन्याभाव**, the former again as **प्रागभाव**, **ध्वंस** and **अत्यन्ताभाव**; for the definition of these terms see s. vv.; (hence the word occurs also in the plural, e. g. in the *Bhāṣaparichcheda*: विशेषणतया तदभावानां यद्दोऽभवत्); *Gaudapāda* divides **अभाव** in **प्रागभाव**, **इतरतराभाव**, **अत्यन्ताभाव** and **सर्वाभाव** qq. vv. 'Destruction, death; e. g. in the *Vedānta S.*: **अभावं वादरिराह ह्येवम्** (*Anu-panar.*: **मुक्तस्य देहाद्यभावं वादरिराह** &c.; *Śaṅkara*: **तस्यादभावः शरीरेन्द्रियाणां मोचे**); or *Bhāṭik.*: **अभावे भवतां योऽस्मिन्निवेत्तस्वास्त्वजीवनिः** (*Jayam.* and *Bharatas.*: **अभावे विनाशे**). The instances from *Vyāsa* and *Vṛihasp.* under 2. and similar ones might be referred apparently to the meaning 'death', but it seems more correct to render them 'if the parents are no more' or 'in the absence of the parents' &c. instead of 'on the death of the parents' &c. E. **अ** neg. and **भाव**.

II. *Bahuvr.* f. (-वा) A shade, a shadow (? according to the *Nighanta-Prakāśa*). E. **अ** priv. and **भाव**.

अभावत्व n. (-त्वम्) 'The category of non-existence (see **अभाव** I. 3.); e. g. in the *Siddhāntamuktār.*: **अभावत्वं द्रव्यादिषट्कान्योन्याभावत्वम्**. E. **अभाव**, taddh. aff. **त्व**.

अभावण Tatpur. n. f. (-णम्-ना) 1 Non-perception, absence of correct understanding; e. g. a comm. on the *Yoga* term **प्रमाद** q. v., **प्रमादः समाधिसाधनानामभावणम्**. 2 Absence of religious meditation or contemplation. E. **अ** neg. and **भावण**.

अभावणीय Tatpur. m. f. n. (-यः-या-यम्) Not to be contemplated, inconceivable, incomprehensible. E. **अ** neg. and **भावणीय**.

अभावयितु Tatpur. m. f. n. (-ता-पी-तु) Not perceiving, not comprehending; e. g. not comprehending *Agni*, i. e. not worshipping him, *Sāyaṇa*: **अविद्वांसः । अत एवापञ्चा अदृष्टारः । यद्वा विद्वांसोऽप्यभावयितारः । अनुपासका इत्यर्थः**. E. **अ** neg. and **भावयितु**.

अभाविन् Tatpur. m. f. n. (-वी-विनी-वि) What will not, or is not to, be; comp. **अभाव्य**; e. g. in the *Hitopad.*: **यदभावि न तज्जावि भावि चेन्न तद्व्यथा**. E. **अ** neg. and **भाविन्**.

अभाव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) What is not to be, not destined to be; e. g. in *Bhartrihari*: **नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः**. Comp. the preceding. E. **अ** neg. and **भाव्य**.

अभावण Tatpur. n. (-णम्) Silence; also as a religious act, comp. **मौन**. E. **अ** neg. and **भावण**.

अभावितपुंस्त्व Tatpur. n. (-स्त्वम्) (In Grammar.) A word which can neither become a masc. nor a neuter, i. e. a word which is always a feminine; (see the explanation of **भाषितपुंस्त्व**); e. g. *Pāṇini*: **अभावितपुंस्त्वाच्च**. E. **अ** neg. and **भाषितपुंस्त्व**, scil. **प्रातिपदिक**.

अभि ind. (see **निपात**, **उपसर्ग**, **वति**, **कर्मप्रवचनीय**) A particle implying the notion of proximity, hence of conjunction, relation, superiority, excess, in their literal and metaphorical acceptations (and thus becoming in many instances synonymous as well with **आ**, **अनु** as with **अधि**, **अपि**, **अति**); it is used either as a prefix to verbs, and as such, in the Vedas and archaic passages of the classical literature, also detached from the verb (very much in the same manner as German prepositions when connected with verbs); or as a separable preposition: or, in the Vedas and archaic passages of the classical literature, as an adverb. With nouns it may form *Tatpur.*, *Bahuvr.* and *Avyayibh.* compounds. It appears, too, in the protracted form **अभी**; e. g. (*ved.*) **अभी वु ऋः**, and comp. **अभीक**, **अभीघात**, **अभीवृद्ध** &c.

1. (as a prefix to verbs it means) 1 Towards, to (implying proximity); e. g. **गम्** or **इ** or **या**, with **अभि**, 'to go towards, to approach'; **क्रम** or **धाव्**, with **अभि**, 'to attack'; **वह्** with **अभि**, 'to carry towards'; **वह्** with **अभि**, 'to salute'; in many instances where the radical itself implies this notion, it increases merely the power of the verbal meaning and becomes often untranslatable in English; e. g. **पीड्** 'to squeeze, to vex' has the same meaning, but in an increased degree, with **अभि**, **यह्** with **अभि** means, like **यह्**, 'to receive'; **भर्त्स** 'to reproach, to threaten' has the same sense with **अभि**; **हन्** with **अभि** means the same as **हन्** &c. 2 Towards, for, against (implying relation, when the same remark applies as before); e. g. **लब्** with **अभि**, 'to desire, to wish for', **राध्** with **अभि**, 'to be favourable towards', **द्रुह्** with **अभि**, 'to have animosity against'; **युव्** with **अभि** (esp. pass.), 'to bring an action against, to accuse'. 3 On, upon (implying contiguity and answering frequently the cognate English *be-*); e. g. **सु** with **अभि**, 'to pour the juice of the Soma upon', **सिष्** with **अभि**, 'to sprinkle upon, to be-sprinkle', **जन्** with **अभि**, 'to be be-got'. 4 On, above, over (implying superiority or mastery); e. g. **भू** or **अस्** (cl. 2.) with **अभि**, 'to overpower'; **अस्** (cl. 1. or cl. 4.) with **अभि**, 'to study' (comp. **गम्**, **इ** &c. with **अधि**).

2. (as a separable preposition) with a noun following or preceding in the accusative; 1 Towards, to, in the direction of; e. g. *Vājas.*: **सुप्रजाः प्रजाः प्रजनयन्परीक्ष्यभि रा-यस्योषेण यवमानम्**; or *Manu*: **तं चेदभुदिद्यात्सूर्यः** &c.; (comp. s. v. **अभिनिर्मुक्त**); or *comm. on Pāṇ.*: **वृषमभि विद्योतते विद्युत्**. 2 Towards, with regard to (implying relation); e. g. *Ṛigv.* or *Vājas.*: **चिपादूर्ध्वं उदेत्युषवः पादोऽस्त्रेहामवत्युनः । ततो वि-ष्वरूचक्रामत्साश्वानागशने अभि**; or *Siddh. K.*: **भक्तो हरिमभि**. 3 For the sake of, on behalf of, on account of; e. g. *Sāmav.*: **यच न पूर्वे पितरः पदञ्चा स्वर्विदो अभि ना अद्रिमिष्यन्**; or *Bhāṭik.*: **अभि योतिष्यते रामो भवन्ममिरादिह**. 4 In, on; e. g. *Ṛigv.*: **सन्नीचीनेन मनसा तमिद् योजिष्ठेन ह्यनाह्नमि शुन्** '... on certain days'; or **यते नापादपिना पञ्चमाना-दभि मूलं** (on the spit) **निहतस्त्रावधावति** &c. 5 Over (implying dominion, mastery); e. g. *Ṛigv.*: **स तु शुधि सुत्वा यो दुवोयुर्वीर्न भूमाभि रायो अर्चः**. 6 By (implying distribution), severally; e. g. *comm. on Pāṇ.*: **वृषं वृषमभि सिञ्चति** or **देवं देवमभि सिञ्चति**.

3. (as adverb) ¹ Before, in front of, towards; e. g. *Rīgo*. or *Atharv.*: जा न प्राया अवनीरमुचदमि ऋषो दावने सवेताः (scil. इन्द्रः), where *Sāyana* explains अभि with the ellipsis इदाति (अभ्याभिमुखेन इदातीति शेषः). ² All round, everywhere, entirely (comp. अभितस); e. g. *Rīgo*: अभि ता देव सवितरीशानं वार्यायाम् । सदावभ्याममीमहे (where ता is not to be connected with अभि, but with ईमहे; *Sāyana*: तां प्रति भावं भवनीयं धनमभि सर्वत ईमहे); or *Sāmav.* or *Vājas.*: अभि त्वं देवं सवितारमोषोः अविक्रतुमर्षामि सत्सर्वं रत्नधामभि प्रियं मतिम्; or *Sāntip.* of the *Mahābh.*: धनाधर्मः प्रभवति श्रेयादभि नदी यथा.

4. (in composition with nouns) ^a Tatpur. ¹ if it is उपपद, it retains the meaning which it has as prefix to the radical; e. g. in अभिक्रम, अभिघात, अभिवेक &c.; ² if it is not उपपद, it implies superiority or excess: excellently, very, very much; e. g. अभिधर्म, अभिनीत, अभ्यधिक.

^b Bahuvr. ¹ Towards, in the direction of; e. g. अभिमनस्, अभिमुख, अभिषु. ² Excellently, very, very much; e. g. अभिरूप, अभ्यङ्ग, अभिकृत.

^c Avyayibh. Towards, in the direction of; e. g. अभ्यपि, अभिदक्षिणम्, अभिवातम्. E. doubtful; the native E. अभ neg. and मि (भा, un. aff. कि) is not very plausible. See मि and the Preface.

अभिक m. f. n. (-क-वा-कम्) Lustful, libidinous; e. g. *Bhāṭik.*: (Sītā speaks to Rāvaṇa) अपि सिधेः छत्राणी त्वं दर्पं मयपि यो ऽभिकः. Also अभीक; comp. अनुक. E. अभि, taddh. aff. कन् (according to *Pāṇini*; the comm. of the *Amarak.* take it as a Tatpur. of कम् with अभि, kṛit aff. उ; comp. अनुक).

अभिकरत्न Tatpur. n. (-रत्नम्) Effecting, causing. E. कृ with अभि, kṛit aff. कृट्.

अभिकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire. E. काङ्क्ष् with अभि, kṛit aff. च.

अभिकाङ्क्षित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired. E. काङ्क्ष् with अभि, kṛit aff. क्त.

अभिकाङ्क्षिन् Tatpur. m. f. n. (-ङ्क्षी-ङ्क्षी-ङ्क्षि) Wishing, desirous. E. काङ्क्ष् with अभि, kṛit aff. णिनि.

अभिकाम Tatpur. 1. m. (-मः) ¹ Love, affection. ² Wish, desire; e. g. *Sūratā*: शीताभिकामो भवति शीतेनैव प्रशान्यति.

2. m. f. n. (-मः-मा-मम्) ¹ Loving, lustful. ² Desiring for; with a noun in the accus. E. कम् with अभि, kṛit aff. चञ्.

अभिकामम् Tatpur. ind. Having desired; e. g. अभिकामं कुहोति. E. कम् with अभि, kṛit aff. कमुच्.

अभिकास Tatpur. (?) m. (-सः) The name of a town situated on the road from Ayodhyā to Girivraja, the capital of the Kekayas; according to the older redaction of the *Rāmāyaṇa*. E. अभि and कास.

अभिकृति Tatpur. f. (-तिः) A class of metres regulated by number and quantity; another and probably more correct reading of अतिकृति q. v. E. अभि and कृति.

अभिकृत्तरी Tatpur. f. (-री) (ved.) (Probably.) The supernatural power which produces diseases; in the *Atharv.*: अपेयं रात्र्युच्छ्रयपोच्छ्रयभिकृत्तरीः । वीर्यवेधियनाश्रयपेधियमुच्छ्रतु. E. The irreg. fem. of an obsolete base अभि-कृत् (कृ with अभि, kṛit aff. कृणिप्, āgama तुच्), the final कृ changed to र् and fem. aff. ङीप्.

अभिकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Made, prepared,

produced. ² Guarded, protected (?); e. g. *Svetāśw. Upan.*: अङ्गुष्ठमात्रः पुरुषो ऽन्तरात्मा सदा जनानां हृदये संनिविष्टः । इदा मन्वीशो मनसाभिकृतः (*Sāṅkara*: हृदयस्थेन मनसाभिकृतः; but it would seem as if 'भिकृतः' is a misreading for 'भिकृतः' and that the meaning of the sentence is: 'Puruṣa is reproduced by manas which resides in the heart'). E. कृप् with अभि, kṛit aff. क्त.

अभिकृत Bahuvr. m. (-तुः) (ved.) A powerful adversary; e. g. *Rīgo*: (इन्द्रः) विभेद वचं नुनुदे विवाचो ऽचामवहमिताभिकृतानाम् (*Sāyana*: क्रतुः कर्म । अभिमुखेन युद्धार्थं कर्म येषां ते ऽभिकृतवो वसीयांसः शशवः). E. अभि and क्रतु.

अभिक्रम् Tatpur. m. (-न्द्) A call, a shout; वाचोरभिक्रम्: is the ritual name of the *Sāmaveda* verses 1. 561.b. (= I. 6. 2. 2. s. b., compare इन्द्रस्यापामीव s. v. इन्द्र) and 2. 578-580. (= II. 5. 1. 12.). E. क्रम् with अभि, kṛit aff. चञ्.

अभिक्रम Tatpur. m. (-मः) ¹ A courageous attack. ² Mounting, ascending. ³ A beginning, an undertaking; e. g. *Bhagavadg.*: नेहाभिक्रमनाशो ऽस्ति प्रत्यवायो न विद्यते (*Arjunam.*: इह निष्कामकर्मप्रयोगे ऽभिक्रमस्य प्रारम्भस्य नाशो निष्पत्त्यस्य नास्ति). E. क्रम् with अभि, kṛit aff. चञ्.

अभिक्रमण Tatpur. n. (-णम्) Proceeding towards, approaching; see the instance s. v. अभिक्रामत्. E. क्रम् with अभि, kṛit aff. कृट्.

अभिक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) ¹ Approached. ² Commenced, begun; see अभिक्रान्तिन्. E. क्रम् with अभि, kṛit aff. क्त.

अभिक्रान्ति Tatpur. f. (-न्तिः) The same as अभिक्रमण. E. क्रम् with अभि, kṛit aff. क्तिन्.

अभिक्रान्तिन् m. f. n. (-न्ती-न्तिनी-न्ति) Having begun; with a noun in the loc.; e. g. *Lāṭyāyana*: य एषामध्यने ऽभिक्रान्तिनः स्नात् 'whoever of them (i. e. of the *Vrātyas*) has made the best beginning i. e. the greatest progress in the sacred study' (*Agnisvāmin*: अभिक्रान्ता अध्ययनेन सर्वे इमे ऽभिक्रान्तिनः । अध्ययनेवामभिक्रान्तिनः). E. अभिक्रान्त, taddh. aff. णिनि.

अभिक्रामत् Tatpur. m. f. n. (-न्-न्ती-त्) Proceeding towards, approaching; e. g. *Jaiminiya-nyāyam.*: साकंप्रज्ञायीयेन यजेत पशुकाम इति विहिते कर्मणि श्रूयते । सह कुक्षीभिरभिक्रामन्नाहेति । तच्च चतसृभिर्दधिपयःकुक्षीभिः सहाहवनीयदेशे ऽभिक्रमणमाचं श्रुतम् &c. E. क्रम् with अभि, kṛit aff. श्रुत्.

अभिक्रामम् Tatpur. ind. Having proceeded towards, having approached; e. g. *Kāṭyāy. Śrautas.*: कुङ्गा पृषदाञ्चस्नादाचोपनिष्कन्य पृच्छति श्रुतं हविः शमिताऽरिति विभिरभिक्रामम्. E. क्रम् with अभि, kṛit aff. कमुच्.

अभिक्रोशक Tatpur. m. (-कः) A reviler, an abuser. E. कुम् with अभि, kṛit aff. कृच्.

अभिकृत् Tatpur. m. (-त्ता) A destroyer (ved.); e. g. *Rīgo*: अभिकृत्तारो अभि च चमधम् (*Sāyana*: = अभितः शत्रूणां हिंसितारः). Comp. the following. E. कृच् with अभि, kṛit aff. तुच्, or अभि and कृत्.

अभिक्षदा Tatpur. f. (-दा) (ved.) The act of destroying, destruction; applied as an epithet in the sense of 'destroyer' to Aryaman, in the *Rīgo* verse: ऊवे वो देवीमदिति नमो-भिर्मुक्तीकाय वरुणं मिचममिम् । अभिक्षदामर्यमर्षं सुशेवम् &c. (*Sāyana*: अभिक्षदाम् । अदिर्हिंसाकर्म । अभिक्षतारं शत्रूणां हिंसितारम् &c.). E. कृच् with अभि, kṛit aff. कृच् (?); E.

and meaning seem to result not merely from the quoted comm. of Śāyaṇa, but from the Pada text which divides अभि ऽचदा (not अभिच ऽदा).

अभिचिपत् Tatpur. m. f. n. (-न्-न्ती-त्) Reviling, detracting; e. g. *Bhāṭik.*: तस्मिन्निवाससंवाशं शिरःशुक्लं भुवङ्गुमम् । अभिचिपत्तमैचिष्ट रावणं पर्वतत्रिवम् 'Rāvaṇa who detracted from, i. e. who surpassed (by his appearance) the majesty of a mountain'. E. चिप् with अभि, kṛit aff. शतृ.

अभिख्या I. Tatpur. f. (-ख्या) ¹A name or appellation. ²A word; e. g. *Viśvapr.*: भवेद्विष्णुपदाभिख्या चीरोदे &c. ³Fame, glory; e. g. *Ṛg.*: अन्धा अपञ्चा न दम्भमिच्छा मित्रास ई प्रेतारी वरचण (Śāyaṇa: अभितः ख्यातिं माहात्म्यमन्वा ज्ञान-शक्तिरहिता अविद्वांसः । अत एवापञ्चा अद्विष्टारः). ⁴Beauty; e. g. *Meghadūta*: सूर्यापाये न ससु कमलं पुष्पति स्वामिख्यम्. ⁵Proclaiming, telling (*Sābdaratn.*: = आख्याण; *Ajāyapāḍa*: = विख्याति, besides कीर्ति, viz. अभिख्या नास्ति निर्दिष्टा श्रो-भाविख्यातकीर्तिषु). ⁶(ved.) Understanding, wisdom; (*Nigh.*: = प्रज्ञा). E. ख्या with अभि, kṛit aff. ऋट्.

II. *Bahuvr.* (?) m. f. n. (-ख्यः-ख्या-ख्यम्) Renowned, celebrated. (For this meaning comp. the following word.) E. अभि and ख्या.

अभिख्यादाव Karmadh. m. (-वः) The celebrated Yādava, i. e. Kṛishṇa; *Hemachandra* (in the definition of मत्स्य): मत्स्यो मीनाकारे मीने विराटे ऽभिख्यादावे (thus the printed ed. of *Hemach. nān.* and the Mss. of the E. I. H. and of the R. A. S.; in several Mss. of the *Viśvaprak.*, belonging to the E. I. H. and the R. S., this verse runs: ••• विरा-टाभिख्यादावे, but as this reading is clearly wrong and as a correction विराटाभिख्ये दादेवे would be at variance with the metre, it must be assumed that it ought to be the same as in the text of *Hemachandra*). E. अभिख्या and दादव.

अभिख्यातु Tatpur. m. (-ता) (ved.) A supervisor; an epithet of Indra. E. ख्या with अभि, kṛit aff. तुच्.

अभिख्यान Tatpur. n. (-नम्) Fame, notoriety, glory. E. ख्या with अभि, kṛit aff. ऋट्.

अभिगच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Approaching. Comp. also अभिगच्छन्. E. गच्छ् with अभि, kṛit aff. शतृ.

अभिगत Tatpur. m. f. n. (-तः-ता-तम्) Approached. Comp. also the meanings of the following. E. गच्छ् with अभि, kṛit aff. ऋट्.

अभिगन्तु Tatpur. m. (-न्ता) ¹One who approaches. ²One who has sexual intercourse; comp. गन्तु. E. गच्छ् with अभि, kṛit aff. तुच्.

अभिगम Tatpur. m. (-मः) ¹Coming near, approaching; e. g. *Bhāṭik.*: सोलं कूलाभिगमे ये तुङ्गानलभिगच्छपुष्परि-याहम् (scil. लवणवत्तम्); or ततः प्रवित्रावचिषुः कुमार-मादिचदस्त्राभिगमं वनाय. ²Arrival; e. g. *उष्णाभिगम*. ³Sexual intercourse; e. g. *Yājñav.*: प्रसङ्ग दास्यभिगमे दृष्टो दृश्यपक्षः श्रुतः 'at a forced intercourse with a harlot &c'; or *Vivādash.*: शूद्रायामन्यपूर्वायां कृताभिगम आचो.... गान्धः; comp. गम. [In derivatives of this word made by means of a taddh. aff. which has a ञ्, ञ् or क् as anu-bandha, both parts of the comp. receive Vṛiddhi; comp. आभिगामिक.] E. गच्छ् with अभि, kṛit aff. ऋट्.

अभिगमदण्ड Tatpur. m. (-दण्डः) A penalty inflicted for offences committed by sexual intercourse. Also अभिगमन-दण्ड. E. अभिगम and दण्ड.

अभिगमन Tatpur. n. (-नम्) ¹Coming near, approaching; e. g. *Nyāya S.*: अयसो ऽवस्थाताभिगमनवत्तदुपसर्पणम्. — In the worship of the Vaiśhṇavas the word implies 'adoration of the divinity, by cleansing the temples, images &c.'. ²Sexual intercourse; e. g. *Vivādash.*: आर्षस्वयभिगमने लिङ्गोच्चारः; or *Dāyabh.*: पुषार्थं प्राचमिकाभिगमन एव ब्राह्मार्थः । द्वितीयाभिगमनं तु दृष्टप्रवीजनवसाचार्थम्; or *Hitop.* (ed. Seramp.): वरं गर्भजायो वरमपि च भेषाभि-गमनं वरं जातः प्रेतो वरमपि च कन्यावनिता । वरं वन्धा भार्या वरमपि च गर्भेषु वसतिर्न बाधिशान्नुपद्रविसवसुक्तो ऽपि तनयः; comp. गमन and उपगमन. E. गच्छ् with अभि, kṛit aff. ऋट्.

अभिगमनदण्ड Tatpur. m. (-दण्डः) The same as अभिगमदण्ड. E. अभिगमन and दण्ड.

अभिगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) To be approached, accessible. E. गच्छ् with अभि, kṛitya aff. यट्.

अभिगमर Tatpur. m. (-रः) (ved.) ¹Praise, an encomiastic song. ²One who praises; see the explanation s. v. अपगमर. E. गच्छ् with अभि, kṛit aff. ऋट्.

अभिगम्येन Tatpur. n. (-नम्) A tumult, an uproar. E. गर्ज् with अभि, kṛit aff. ऋट्.

अभिगमिन् Tatpur. m. f. n. (-मी-मिनी-मि) ¹Approaching, coming near; e. g. *Patanjali* (on the *Vārtt.* न लघोभिगमः): न त्विदं भवति । अथो ऽभिगमो ऽस्ति । अथोभिगामीतिव भव-ति. ²Having sexual intercourse; e. g. *Yājñav.*: चेचवेरम-वनयामविवीतसददाहवाः । राजपत्यभिगामी च दग्धबासु कटापिना. E. गच्छ् with अभि, kṛit aff. लिङ्.

अभिगुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Guarded, protected; e. g. *Draupadihar.*: एतैः सहवैष्णवाति राजा मद्रवैरिह्म र्वाभिगुप्तः. E. गुप् with अभि, kṛit aff. ऋट्.

अभिगुप्ति Tatpur. f. (-प्तिः) Guarding, protecting. E. गुप् with अभि, kṛit aff. ऋट्.

अभिगूर्त Tatpur. m. f. n. (-र्तः-र्ता-र्तम्) (ved.) Resolved upon (to become an offering), destined (for an offering), as the horse of the Aśwamedha; e. g. *Ṛg.* or *Vājas.*: इहं वीत-मभिगूर्तं वषट्कृतं तं देवासः प्रतिगुह्यन्तश्चम (Śāyaṇa: अभिगूर्त-माभिमुखेन प्रदानाद्योचतम्; *Mahidh.*: अभिगूर्तं ये चवानह रत्नाभूषोक्तम्). E. गूर् with अभि, kṛit aff. ऋट्; (the formation is vaidik; comp. *Pāṇ.* VIII. 2. ४.).

अभिगूर्ति Tatpur. f. (-र्तिः) (ved.) Will, resolution, effort; e. g. *Ṛg.* or *Vājas.*: ये चार्चते पचनं संभरन्तुतो तेषामभिगूर्तिर्न इन्वतु (Śāyaṇa: अभिगूर्तिः संकल्पः सर्वेषां करणीयमिति बुद्धिः; *Mahidh.*: अभिगूर्तिर्यत्नः); or ये चार्चतो मांसमिषा-मुपासत उतो तेषामभिगूर्तिर्न इन्वतु (Śāyaṇa: = अभित उच-मनम्; *Mahidh.*: = उचमः). Comp. आगूर्ति. E. गूर् with अभि, kṛit aff. ऋट्; (the formation is vaidik; comp. the preceding; the word must not be derived from गृ).

अभिगोप्तु Tatpur. m. f. n. (-प्ता-प्ती-प्तु) Protecting, guard- ing. E. गुप् with अभि, kṛit aff. तुच्.

अभिगच्छ Tatpur. m. f. n. (-च्छः-च्छा-च्छम्) Overcome, sub- dued. E. गच्छ् with अभि, kṛit aff. ऋट्.

अभिगृह Tatpur. m. (-हः) 1. ¹Attack, onset; (*Rāyam.*: = अ-भिगृह्याक्रमणम्; *Bharatam.*: = आभिमुखेन युद्धादिप्रवृत्तिः). ²Challenge; (*Nīlak. Ramānātha, Paddāthak.* &c. = युद्धा-ङ्गानम् or कलहाङ्गानम्). ³Weight (= वीरकम्). E. गृह् with अभि, kṛit aff. ऋट्.

2. A complete seizure, a thorough robbery (*Hem. &c.* = अभियहसम्; *Ajayapda.* = समस्ताहसम्). E. अभि and यह. अभियहसम् Tatpur. n. (-हसम्) Robbing (perhaps: a thorough robbery; comp. the preceding), or seizing any thing in the presence of the owner. E. यह् with अभि, kṛit aff. कृट्.

अभिघर्षसम् Tatpur. n. (-हसम्) ¹ Rubbing, friction. ² Possession by an evil spirit. E. घृष् with अभि, kṛit aff. कृट्.

अभिगणान् Tatpur. m. pl. (-नाः) A proper name of one of the families the members of which bear the surname Kausika (according to the text of *Langlois'* transl. of the *Harivansa*); another reading of the word is अभिज्ञान. E. रक्षि with अभि, kṛit aff. कृट्.

अभिघात Tatpur. 1. m. (-तः) ¹ Striking, beating, wounding; e. g. *Kāṇḍa S.*: अभिघाताकुसुमसंयोगात्सखे कर्म; or *Subrūta*: विघातादभिघाताद्वा हीनसत्त्वस्य &c.; or *Bhāṭik.*: द्विजुर्वेतां च तुल्युर्वेताभिघातं नैर्दिशाम् । वहिष्कारिणस्तं चामाद्रिपूज्य-जनपिबुधः. ² Pain, infliction; e. g. in a comm. of the *Yoga S.* (on the word हीर्मनसः): हीर्मनसमिच्छाभिघाता-क्षेतसः पीमः; or *Lalitav.*: मनःसंवरो धर्मासौक्यमुखमभिघा-तत्वापादभिघादृष्टिप्रहासाय संवर्तते. ³ Warding off, removal; e. g. in *Gaudapāda's* comm. on the *Sāṅkhyakār.*: चाभिभौ-तिकस्य (scil. दुःखस्य) रसादिनाभिघातो वृष्टः. ⁴ (In the *Vājas. Prātisākhya.*) The vehemence or physical excitement which accompanies the recital of mantras at the evening oblation (तृतीयसवन), when the voice is loudest, it being low at the morning oblation (प्रातःसवन) and louder in the noon-oblation (माध्यह्निसवन). Compare besides the terms आचाम, मादेव, विग्रह, आचेष.

2. n. (-तम्) A harsh pronunciation (e. g. when putting a question), produced by the neglect of Sandhi rules, more esp. by combining a preceding soft aspirate sound (च, झ, ङ, ध, भ) with a following unaspirate sound (either क, च, ट, त, प or न, ज, ङ, द, भ), or a hard aspirate sound (ख, छ, ठ, च, फ) with a following hard unaspirate sound (क, च, ट, त, प), or a soft unaspirate sound (न, ज, ङ, द, न) with a following hard aspirate sound (ख, छ, ठ, च, फ). (*Keralagrantha*, as quoted by *Rādhāk.*) Also अभी-घात. E. हन् with अभि, kṛit aff. कृट् and न् changed to त्.

अभिघातक Tatpur. m. f. n. (-तक-तिका-तकम्) Warding off, removing; e. g. *Sāṅkhyakār.*: दुःखस्यभिघाताभिघात-तदभिघातके हेतोः. (Comp. the quotation from a comm. on the *Yoga S.* s. v. अपघात.) E. हन् with अभि, kṛit aff. कृट्, and न् changed to त्.

अभिघातहत Tatpur. m. f. n. (-त-ता-तम्). See अभीघातहत.

अभिघातित Tatpur. m. f. n. (-त-ता-तम्) ¹ Struck. ² Pained, afflicted. E. हन् in the caus., with अभि, kṛit aff. कृट्.

अभिघातिन् Tatpur. 1. m. f. n. (-ती-तिनी-ति) ¹ Beating, striking, inflicting injury; e. g. *Subrūta*: अकाशप्रवाहवाह-धिरं मूकं ब्रह्मं मूर्धाभिघातिनं कासकासशोषोपहतं कुम्भं विकटं वा ब्रह्मयति. ² Hostile.

2. m. (-ती) An enemy. E. हन् with अभि, kṛit aff. कृटि, and न् changed to त्.

अभिघार Tatpur. m. (-रः) ¹ Ghee or clarified butter. ² Drop-
ping clarified butter upon the offerings at sacrifices; e. g. *Jaim.-nyāyam.*: सुखमभिघार्य जुष्टा पशुमनतीत्यभिघाराज्जे
विज्ञान्तरि. Comp. the following. (Hence, dropping scantily

and niggardly clarified butter upon the food set before guests; *Molesworth.*) E. घृ with अभि, kṛit aff. कृट्.

अभिघारण Tatpur. n. (-हम्) The same as अभिघार 2; e. g. *Jaim. Sūtra*: उपस्तराभिघारणयोरमुतार्थत्वादकर्म स्नातः; or *Jaim.-nyāyam.*: प्रावृत्तिके हि कर्मे साम्राज्ये पूर्वमवदानम-भिघारणमासादनं च कृत्वा प्रदानमकृत्वापि च वदानादीनि कर्तव्यानि. E. घृ with अभि, kṛit aff. कृट्.

अभिघारित Tatpur. m. f. n. (-त-ता-तम्) Dropped upon the offerings at sacrifices (as clarified butter). E. घृ in the caus., with अभि, kṛit aff. कृट्.

अभिघार्य Tatpur. m. f. n. (-र्य-र्या-र्यम्) To be dropped upon the offerings at sacrifices (as clarified butter); e. g. *Jaim.-nyāyam.*: अभिघार्य प्रयाजानां श्रेष्ठं हविरच किम् &c. E. घृ with अभि, kṛitya aff. कृट्.

अभिचर Tatpur. 1. n. (-हम्) (ved.) (Probably.) A magic power, a magic remedy; (comp. सञ् with अभि, अभिचर, अभिचर, भिचरि, भिचरि); *Atharvav.*: यी ते ब्रह्मास तिष्ठतः कवे मुष्कावपमिती । वेदाहं तस्य भेषजं शीघ्रदुरभिचरसम्. E. चर् with अभि, kṛit aff. कृट्.

II. m. f. n. (-र-या-हम्) (ved.) (Probably.) Indicating, pointing out, making clear; *Atharvav.*: चावतीर्हिः प्रदिशो विष्णुचीर्वावतीराशा अभिचरया दिवः &c. E. चर् with अभि, kṛit aff. कृट्. (This would be the E. according to *Pāṇ.* III. 2. 149., when the word must form a fem. in चा, and be udātta on the last syllable; but if the present ed. of the *Atharv.* is correct, there is an irregularity in the accentuation, for the word is udātta on the third syllable, i. e. it is accentuated like the neuter, formed with कृट्, although the fem. is not in ई; but perhaps the aff. is कृट्.)

अभिचर्य Tatpur. m. f. n. (-र-या-हम्) To be told every-where, to be praised, praiseworthy; e. g. *Ṛigv.* or *Sāmav.*: महती (scil. इह) वृषो अभिचर्य कृतं पशेम त्वं शं यदुम् (*Sāyana*: अभिचर्यम् । अभितः स्थापनीयं स्तोतव्यम्). E. चर् with अभि, kṛitya aff. कृट्.

अभिचर Tatpur. m. (-रः) A servant. E. चर् with अभि, kṛit aff. कृट्; (चर् being टित्, the fem. would be अभिचरी).

अभिचरण Tatpur. n. (-हम्) Employing charms or spells for a malevolent purpose. See अभिचार. E. चर् with अभि, kṛit aff. कृट्.

अभिचरणीय m. f. n. (-र-या-हम्) Referring to charms used for a malevolent purpose; e. g. *Sāyana* in the introd. of a chapter of the *Shadwīnsabr.*: अघाभिचरणीयवशेषु । एकस्मिं हिंक्रोतीत्याद्याः पञ्चानुवाकाः । चिबुदादीनां चिबवपर्वेतानां विदुतिचोदनाः. See अभिचार. E. अभिचरण, taddh. aff. कृट्.

अभिचरत् Tatpur. m. f. n. (-र-नी-त) Employing a charm or spell for a malevolent purpose; e. g. *Shadwīnsabr.*: अघिष श्रेणो ऽभिचरन्वेत; *Sāyana*: अभिचरत् । आतुवहिंसां भा-वयेदित्यर्थः; or *Vasishtha*: वदस्वभिचरत् पतति. See अभि-चार. E. चर् with अभि, kṛit aff. कृट्.

अभिचरितवै Tatpur. ind. (ved.) ¹ To enchant for a malevo-
lent purpose. ² To be enchanted for such a purpose; e. g. *Kāśikā*: तस्मात्विता नाभिचरितवै; or *Swāmānj.*: अघि-
चिन्नाभिचरितवै. (The word has two accents: the udātta on the second and on the last syllable.) E. चर् with अभि, kṛit aff. तवै; (i. e. an obsolete dative of an obsolete base अभिचरितु; comp. the following).

अभिचरितोऽ Tatpur. ind. (ved.) To enchant for a malevolent purpose (= अभिचरितुम्); e. g. *Kāśikā*: ईश्वरो ऽभिचरितोः. E. चर् with अभि, kṛit aff. तोसुन्; (i. e. the genitive of an obsolete base अभिचरितु with the udātta on the second syllable; comp. the preceding).

अभिचार Tatpur. m. (-रः) Incantation, employment of charms or spells for a malevolent purpose. — The *Shāḍvīnīa-Brahmaṇya* names as such purposes: killing an enemy and depriving him of his cattle or property; it gives an account of four sacrifices which are performed for the attainment of these objects, (see **ज्ञेन**, **चिबुदपिष्टोम**, **संदेश** and **वज्र**) and describes the manner in which the mantras are to be recited at these sacrifices; (see **विष्टुति**). — The *Tantrasāra* (as quoted by *Rādhākāntad.*) names six purposes of incantation, viz. causing death (**मारण**), mental aberration (**मोहन**), stoppage of the bodily functions (**सख्यन**), hatred (**विद्वेष**), ruin (**उच्चाटन**) and submission (**वशीकरण**). [Comp. e. g. also the following passage from the *Skanda-Purāṇa*: कुश्रीर्वा दूर्वया देवि आसने मुधकम्बले । उपविशत ततो देवि अपेक्षायमानसः (scil. नृवगीताम्) । मुक्तासने वै शास्त्रार्थे ऽवक्षे रक्तासनं प्रिये । अभिचारे ह्यवर्षे पीतवर्षे धनानमे । उत्तरे शान्तिजायस्त्रावक्षे पूर्वमुखोदितम् । दक्षिणे मारणं प्रोक्तं सख्यने पश्चिमे मुखम् । मोहनं सर्वभूतानां बन्धमोषकरं परम् । देवभूप्रियकरं राजानं वशमानयेत् &c.] — *Sūsruta* speaks of a variety of fever caused by incantation (see **अभिचारज्वर** and comp. **अभिचङ्गज्वर**), the symptoms of which are, according to the *Nighāṇṭa Prakāśa*, thirst, mental aberration, abscesses, delirium, fainting, anguish, excessive heat &c. — *Manu* (likewise *Vishṇu* &c.) when speaking of incantations (9. 390.) makes a distinction between **अभिचार**, **मूलकर्मण** and various **हस्ता**; the former comprises, according to *Medhātithi* and *Kullūka* as well incantations founded on vaidik writings (**वैदिक** or **शास्त्रीय**, such as the *Śyena* &c.), as those founded on vulgar superstition (**सौविदिक**, such as taking the dust of the feet, digging in needles — **सूचीनिखनन** in the E. I. H. Mss. of *Medh.* being apparently a better reading than **मूलनिखनन** in the present edd. of *Kull.* — &c.) for the purpose of causing death; **मूलकर्मण** is, according to both comm., subduing a person by means of mantras, drugs &c. (*Kull.*: **मन्त्रोषधादिना**; *Medh.*: **मन्त्रादिक्रियया**); the **हस्ता** are, according to *Kullūka*, incantations for the sake of causing ruin, making sick &c., according to *Medh.*, for the sake of causing ruin, animosity between friends or relatives, working wonders &c. (**उच्चाटनमुद्वहन्मुकनहविचिचीकरणादिहेतवः**). — *Manu* fines a person who employs charms two hundred Paṇas (9. 390.), classes in another passage **अभिचार** and **मूलकर्मण** amongst the *Upapātaka* (11. 63.) and makes the expiation of an **अभिचार** depend on the performance, thrice repeated, of the penance called *Kṛichchhra* (11. 197.). But as these clauses would jar apparently with the vaidik texts which impliedly sanction the employment of charms by regulating the sacrifices *Śyena* &c. performed for incantatory purposes, *Kullūka* qualifies the definition of *Manu* 11. 63. by commenting that **अभिचार** is an **उपपातक**, if it causes the death of an innocent or unoffending person (**ज्ञेनादियज्ञेनानपराधस्य मारणम्**), while *Medhātithi* seems merely

to lay stress on the fact of death itself (although the death be that of an enemy) and perhaps too on the condition of death being caused by a *vaidik* kind of incantation (*Medh.* to 11. 63.: **अभिचारो वैदिकेन प्रापादिना मन्त्रप्रयोगेन ज्ञेनादियज्ञेन वा शत्रुमारणम्**, or to 11. 197.: **वैदिकेन उपपातोमादिना शत्रोर्मारणमभिचारः**); for the same reason, probably, both comm. agree in giving to the penalty clause (9. 390) the additional sense: 'if the incantation does not cause death', and qualify, in the clause 11. 197., the incantation as one 'directed against a person who ought not to have been brought under the spell (i. e. an innocent or unoffending person)'; some however, as results from *Medh.*'s discussion on the latter verse, give it a different bearing, for they supply the preceding word **याजन** at **अभिचार** and subject thus to the penance *Kṛichchhra*, not the **यजमान** or the person who institutes an incantatory sacrifice, but the **अध्विव** or the priest who performs for him such a sacrifice. But in spite of these efforts of the commentators to establish a harmony between *Manu* and the *Veda*, it will seem that another possibility alluded to by *Medhātithi* is more plausible, viz. that *Manu* did not attach any scriptural authority to such voluntary rites, as the incantatory sacrifices, and, therefore, did not consider himself at variance with the *Veda*, when he interdicted incantations in an unqualified manner; (*Medhātithi*: ननु च काम्यान्वपि निषिद्धानि। कामात्मता न प्रश्नयेति। यत्तस्य विषयः। स तद्वैव आस्तातः). E. चर् with अभि, kṛit aff. चञ्.

अभिचारक Tatpur. m. f. n. (-रक-रिका-रकम्) Enchanting, conjuring. E. चर् with अभि, kṛit aff. चञ्.

अभिचारकस्य Tatpur. m. (-स्यः) The name of a work on incantations belonging to the *Atharvaveda*, one of the five *Kalpas* of this *Veda*. E. अभिचार and कस्य.

अभिचारज्वर Tatpur. m. (-रः) Fever produced by incantations; see s. v. **अभिचार**. E. अभिचार and ज्वर.

अभिचारणीय Tatpur. m. f. n. (-य-या-यम्) To be enchanted, deserving or allowed to be brought under a spell; e. g. *Kullūka*: अभिचारो ऽनभिचारणीयस्त; or *Medhātithi*: अभिचारणीयाभिचारो ऽप्यनुज्ञायातः. E. चर् in the caus., with अभि, kṛitya aff. ञीच्.

अभिचारमन्त्र Tatpur. m. (-न्त्रः) A formula or hymn for working a charm or incantation; e. g. *Śisūpālab.*: स्फुटमिदमभिचारमन्त्र एव प्रति युवतेरभिधानमङ्गनामम्. E. अभिचार and मन्त्र.

अभिचारयज्ञ Tatpur. m. (-ज्ञः) A sacrifice for the purpose of incantations, a sacrifice with magic powers, viz. either of the sacrifices called **ज्ञेन**, **चिबुदपिष्टोम**, **संदेश**, **वज्र** qq. vv. See **अभिचार**. E. अभिचार and यज्ञ.

अभिचारहोम Tatpur. m. (-मः) The same as the preceding. E. अभिचार and होम.

अभिचारित Tatpur. m. f. n. (-त-ता-तम्) Enchanted, charmed. E. चर् in the caus., with अभि, kṛit aff. ण्.

अभिचारिन् Tatpur. m. (-री) One employing spells, a magician, a conjurer. E. चर् with अभि, kṛit aff. चिनुञ् (according to the *Dhātupār.*).

अभिचार्य Tatpur. m. f. n. (-र्य-र्या-र्यम्) The same as **अभिचारणीय**. E. चर् with अभि, kṛitya aff. ञत्.

अभिचैद्य Tatpur. m. (-द्यः) A name of *Śisūpāla*. E. अभि and चैद्य.

अभिज Tatpur. m. f. n. (-जः-जा-जम्) Grown round or everywhere; comp. अभिजात; e. g. अभिजाः केशाः. E. जन् with अभि, kṛit aff. ज्.

अभिजगमिषत् Tatpur. m. f. n. (-गमिवान्-गमुषी-गमिवत्) Having arrived. E. जन् with अभि, kṛit aff. क्मु.

अभिजन Tatpur. m. (-जः) ¹ Native country; e. g. Bhattik.: ततः प्रगदिता वाक्स् मिचिजाभिजना नृपम्. ² The country of the ancestors; (this is the sense given to the word by Patanjali to Pān. IV. 3. ३०. in distinction from निवास, IV. 3. ३०., which would mean according to him the country where one lives oneself: अथ निवासमभिजनयोः को विशेषः। निवासो नाम यत्र संप्रत्युद्यते। अभिजनो नाम यत्र पूर्ववर्तितम्). ³ The ancestors; (according to Kaiyaṣa — hence Kāśikā and Vardhamāna — on the preceding quotation: अभिजन-शब्देन पूर्वं ब्राह्मणा उच्यन्ते &c.). ⁴ Race, family in general; e. g. Lāṭyāyana: य एषामध्ययने ऽभिक्रान्तिमतः स्नादभिजनेन वा (Agnisvamin: अभिजनः कुलम्). ⁵ The head or ornament of a family. ⁶ Fame, notoriety. E. जन् with अभि, kṛit aff. ज् (according to the commentators of the Amarak.; kṛit aff. ज्, according to Bharatas. on the Bhattik.).

अभिजनवत् m. f. n. (-वान्-वती-वत्) Of family, of a noble family. (In the verse of the Rāmāy. तच्छ्रुत्वा भरतो वाक्स् धर्माभिजनवाञ्छुषिः। पपात &c. the word धर्माभिजनवान् is not to be rendered as equivalent to धर्मवानभिजनवांस्, 'virtuous and of noble family', but 'of a virtuous family'; Maheśvaratīrtha: = धर्मयुक्तो ऽभिजनो ऽन्यो यस्माद्वीति तदा; another: = धर्मयुक्तवंशवान्.) E. अभिजन, taddh. aff. मनुप्.

अभिजितोत् Tatpur. ind. (ved.) To produce. E. जन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of an obsolete base in -तु; with the udatta on the second syllable, used like the classical infin. in -तुम्).

अभिजय Tatpur. m. (-जः) Complete victory (over), conquest. E. जि with अभि, kṛit aff. ज्.

अभिजात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Born, produced, grown round or everywhere; comp. अभिज (Ajayapāla: = समजाज्जात). ² Noble, well born. ³ Fortunate, well fated, wealthy (Ajayapāla: = धन्य). ⁴ Fit, proper. ⁵ Learned, wise. ⁶ Handsome (Viśva: = प्राप्त्यप). ⁷ Pure, faultless; e. g. in the Yoga Sūtra: शीघ्रवृत्तेरभिजातस्त्वेव मयेर्यहीनु-यह्ययाहोषु तत्त्वतदज्ञतापत्तिः (Bhojadeva: अभिजातस्त्वं निर्मलम्). The Gaṇaratnamah. mentions the word in the Gaṇa ब्राह्मणादि to Pān. V. 1. 124.; see आभिजात. [In the verses Bhagavadg. 16. 3. 4.: तेजः चमा धृतिः शीघ्रमद्रोहो नातिमानिता। भवन्ति संपदं देवीमभि जातस्त्वं भारत। द्र-यो द्रयो ऽभिमानश्च क्रोधः पादस्थमेव च। अज्ञानं चाभि जातस्त्वं पार्थ संपदमासुरीम्, it seems more correct to take अभि as the separable preposition than as compounded with जात i. e. 'born in consequence of divine or demoniac fate': Arjunam.: देवयोः सात्विकीं संपदमभिलक्ष्य तदाभिमुखेन जातस्त्वं आसुरीमभिलक्ष्य जातस्त्वं &c.; in a similar manner Śrīdharasvāmīn, Madhusūdana, the Vivaraṇa, Sa-dānanda; e. g. the latter in his metrical gloss: सुखसत्त्वमयी देवी संपत्तामभिलक्ष्य हि। पुंसो जातस्त्वं वाक्पुच्छिरिते धर्मा भ-यन्त्यपि। रजस्तमोमयी दुष्टवासना संततिर्मयिः। श-रीरारण्यकाले ऽभिव्यक्ता तामभिलक्ष्य च। पुंसो जातस्त्वं द्वा-बा दोषा एते भवन्ति वै.] E. अभि and जात.

अभिजातता f. (-ता) ¹ Noble birth, nobility. ² Beauty; e. g. Hitop. (where the word may have either sense): प्रसादः

कुरुते पलुः संपत्तिं नाभिजातता। काश्चिन्मा काककुटस्थं नपिती-
श्वरसंगमात् (ed. Johnson; नाभिजातताम् ed. Schlegel-Lassen;

नाभिजातता ed. Seramp.). E. अभिजात, taddh. aff. तन्-
अभिजाति Tatpur. f. (-तिः) Nobility, high birth. E. अभि and जाति.

अभिजिघ्रस्य Tatpur. n. (-जम्) Smelling or rather touching the head with the nose, as a sign of affection; (not: kissing); e. g. Gobhila's Gṛihya S.: स्त्रियासूक्ष्मीं मूर्धन्यभिजिघ्रसम्. E. जिघ्र (comp. घ्रा), with अभि, kṛit aff. क्मुट्.

अभिजित् I. Tatpur. 1. m. f. n. (-त्-त्-त्) Everywhere vic-
torious, a vaidik epithet, or, as a neuter, a name of food;
Vājas.: अभिजिता तेजसा तेजो जित् (Mahidh.: अभि सर्वतो
जीयते येनेत्यभिजित्सर्वयज्ञहेतुरज्ञं तेन).

2. m. (-त्) ¹ The proper name of a Yādava prince, ac-
cording to the Vishṇu P. the father, acc. to the Harivaṇśa,
the son, of Punarvasu. ² The name of a sacrifice, forming
part of the गवामयन q. v.; comp. also एकाह; e. g. अथैतस्मा-
द्वराचक्ष विश्वजिदभिजितावेकाहावभित उभयतो ओतिर्मध्ये
वहः पशुकामो ह्येतेन यजेत. ³ (scil. योग) The Yoga- or lead-
ing star of the asterism अभिजित् (3. 1), the same as α Lyrae
(Kālasankalita p. 353); its place is 60° or 62° N., the longi-
tude of its circle of declination, according to different authori-
ties, is 265°, 266° 40', or 268° (Colebr. Ess. II. p. 341).

3. n. (-त्) ¹ (scil. नक्षत्र) The name of the twenty-
second Nakshatra or asterism, consisting of three stars
figured as a triangle; it does not occupy an equal portion
of the ecliptic with the other twenty-six Nakshatras, but
is carved out of the contiguous divisions (comp. Col. Ess.
II. p. 341); viz. it is inserted sometimes between the twenty-
first (Pūrvaśādhā) and twenty-third asterism (Śravaṇā),
in which case it takes 3° 20' from the former and 1° 40'
from the latter, thus consisting of 5°; it is chiefly used for
astrological purposes (Kālasankalita p. 353 &c.); to be born
under it is auspicious (Koshīpradīpa, as quoted by Rādhāk.:
अतिसुखलितकान्तिः संमतः सज्जनानां ननु भवति विनीतसा-
वकीर्तिः सुवेशः। द्विवरसुरभक्तो ब्रह्मवाङ्मनवः (० ब्रह्मणः?)
स्नादभिजिति यदि सृतिर्भूतः स्वयंश्रे; it is sacred to Vidhi
or (the masc.) Brahman. ² The eighth Muhūrta, the period
comprising 24 minutes before and 24 after midday; see
कुतप; e. g. Matsya Pur. (as quoted by Rādhāk.): अपराह्णे
नु संप्राप्ते अभिजिद्रौहिणोदये। यद्वच दीयते ज्ञानोदयमु-
दाहृतम्; comp. also अभिजित. E. अभि and जित्.

II. m. f. n. (-त्-त्-त्) Born under the constellation of the
asterism Abhijit. E. अभिजित् with luk of the taddh. aff. ज्.

अभिजित् 1. m. (-तः) The Yoga- or leading star of the
asterism Abhijit (see अभिजित् I. 2. १); अभिजिते योगे,
used like अभिजिते मुहूर्ते 'in the eighth Muhūrta' (see
अभिजित् I. 3. २); e. g. Harivaṇśa: अहं स्वभिजिते योगे नि-
शाया यौवने स्थिते। अर्धरात्रे करिष्यामि नर्ममोचं यथासुखम्
(Rāmānanda: अभिजिते योगे निशाया अष्टमे मुहूर्ते).

2. n. (-तम्) The eighth Muhūrta; see the preceding.
E. अभि and जित्.

अभिजिति Tatpur. f. (-तिः) (ved.) Complete victory, con-
quest; (the word is udatta on the second syllable). E. जि
with अभि, kṛit aff. क्तिन्.

अभित्युहर्त Karmadh. n. (-तम्) See अभित् I. 3. 2. E. अभित् and मुहर्त.

अभिज्ञ Tatpur. 1. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Knowing, understanding, conversant with, skilled in; e. g. *Sāṅkhyat. Kaum.*: इष्टापूर्तेन दाक्षिणः पुष्यतत्त्वानभिज्ञो हीष्टापूर्तकारी कामोप-
हृतमना वध्यते; or *Bhāṭik.*: इष्टविद्विद्भिरभिज्ञो मन्वानो
वानरं जितम् जगत् &c.; when not compounded with
a preceding noun, the object of knowledge stands in the
genit. or locat.; thus the comm. of the *Bhāṭik.* explain
वियोगदुःखानुभावानभिज्ञैः, वियोगदुःखस्य यो ऽनुभवः ।
अनुभवानम् । तत्त्वानभिज्ञैः or तत्त्वानभिज्ञैः. E. ज्ञा with अभि,
krit aff. क्त.

2. f. (-ज्ञा) ¹ Remembrance, recollection (*Kāśikā*: =
स्मृतिः); e. g. *Bhāṭik.*: नाभिज्ञा ते महाराज जेष्ठावः शक्र-
पालितम् नाभिज्ञा ते सयवेष्टं भस्त्रावो यवमं वजातः;
or *Lalitav.*: ध्यानपारमिताधर्मात्मिकमुखं सर्वज्ञानाभिज्ञोत्पा-
दाय विभिन्नचित्तसत्त्वपरिपाचनताये संवर्तते. ² (In Buddhistic
doctrine.) Supernatural knowledge, a supernatural faculty
attached to the Arhatship; there are five, or according to
some six, such faculties viz. 1. the faculty of divine sight,
i. e. the faculty of seeing, without obstacle, all beings and
bodies, of whatever kind, in the totality of the worlds;
2. that of divine hearing, i. e. the faculty of understanding
all words of joy or grief uttered by the beings, and all
sounds of whatever kind uttered in all the worlds (or 'the
power to hear all sounds whether distant or near, whether
made by devas or men': *Spence Hardy's Eastern Monachism*);
3. that of knowing the thoughts of other beings; 4. that
of knowing former existences or what births have been
got in former ages; 5. magic power or the power to
assume any shape, to pass without obstacle over seas and
mountains, and to disappear from one world for the sake
of reappearing in another; to these some add: 6. *āśra-
vakshaya*, (which according to *Burnouf* probably means)
the power of destroying defects or vices. (See *Burnouf's
Lotus de la bonne loi* p. 820 seqq.; there is a difference be-
tween this enumeration and that of *Hardy* in his *Eastern
Monachism* (p. 284): he has but five *abhijñās*, identifies the
magic power and the *āśravakshaya* without defining how-
ever either term, omits the first (the faculty of divine
sight) and has an *abhijñā* not named by *Burnouf*: the
power of knowing what births will be received in fu-
ture ages). Compare षडभिज्ञ. E. ज्ञा with अभि, krit
aff. क्त; (but meaning 2. is probably better analyzed
अभि and ज्ञा).

अभिज्ञान Tatpur. n. (-ज्ञम्) ¹ Recollection, remembrance.
² Recognition. ³ A sign or token of recognition; e. g. in
the *Anukram.* of the *Rāmāyaṇa*: संभाषणं च मेधिज्ञा अभि-
ज्ञानस्य चार्पणम्; or *Bhāṭik.*: अभिज्ञानं गृहीत्वा ते (scil.
वानराः) समुत्पेतुर्नभस्तमः; or अयं मेधिज्ञाभिज्ञानं काकुत्स्न-
स्त्राकुरीयकः. ⁴ The dark portion in the moon's disk. [A
nom. plur. masc. अभिज्ञानाः is mentioned by *Langlois* in
his transl. of the *Harivaṃśa* as a v. l. of अभिज्ञान q. v.]
E. ज्ञा with अभि, krit aff. क्त.

अभिज्ञानशकुन्तल Bāhuvr. n. (-ज्ञम्) The drama Śakuntalā
(liter.: the drama the subject of which is Śakuntalā re-

cognized by the token i. e. by the ring). E. अभिज्ञान (scil.
शकुन्तल) and शकुन्तला, scil. नाटक.

अभिजु Avyayibh. (ved.) ¹ Up to the knees. ² On the knees,
kneeling. E. अभि and जु (contracted from जानु).

अभितप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Scorched, burnt.
² Afflicted. E. तप् with अभि, krit aff. क्त.

अभितराम ind. Nearer towards, very much towards. E.
अभि, taddh. aff. तरप् and तामु (i. e. the acc. fem. of अ-
भितर, with the udātta on the last syllable).

अभितस् ind. (used absolutely or with a noun in the accusa-
tive) ¹ Before, in the presence of, towards; e. g. *Kīrtāraj.*:
अतोदितस्मितमुखविभासितोष्ठसिंहमुखेनरभिसुखं स विकीर्ण-
धातुः । तन्वत्तमिहमभितो मुषमंमुवाह सखीमुवाह सकसस
शशाङ्कमूर्तेः (Mallin.: अभितो ऽभिसुखं तिष्ठत इति शेषः).
² Near; e. g. *Sāvitrī*: अभितश्चानतं प्रेम्णा प्रत्याख्यातुं न माई-
सि. ³ On both sides; e. g. *Bhāṭik.*: निराकरिष्यवो मामुं
दिवं वर्तिष्यवो ऽभितः । अक्षकरिष्यवो भान्तसहितसखरि-
ष्यवः (Jayam.: दिवमभितो वर्तिष्यवः पूर्वपश्चिमयोर्वर्त-
नहेतुत्वात्); or परिवर्णमभितो विस्त्रोक्ष दाहं दशवदनः प्र-
दिदेश वानरस्य (Jayam.: = उभयपार्श्वस्थितान्); comp. also
the quotation s. v. अभित् I. 2. 2. where *Mādhava* explains
विश्वजिह्वमभितावेकाहावभितः thus: चादौ विश्वजिह्व । अतो
ऽभिविहित्वर्थः; i. e. in the beginning — at the end; comp.
also अभितोभाव. ⁴ On all sides, every-where; e. g. *Rīg.*:
समच गावो ऽभितो ऽनवकोहेह (Sāyana: अभितः = सर्वतः);
or *Vājas.*: अपां पुष्टमसि योनिरपेः समुद्रमभितः पितृमानम्
(Mahidh.: समुद्रमभितः । उदकस्य परितः). ⁵ Completely,
throughout; e. g. *Swāmin* on the *Amarak.*: चाप्रोक्ष्यभितो रजः;
or *Bharata* on the same: अभितो वनदाहः. ⁶ Quick; e. g. *Bha-
rata* on the *Amarak.*: गच्छाभितः. E. अभि, taddh. aff. तसिञ्.

अभिताडित Tatpur. m. f. n. (-तः-ता-तम्) Struck, beaten; e. g.
Suśruta: प्रायेण मर्मस्वभिताडितास्तु वैकल्यमुच्छति &c. E.
ताड with अभि, krit aff. क्त.

अभिताप Tatpur. m. (-पः) ¹ Extreme heat, surrounding heat;
e. g. *Nalod.*: मृगकुलमारसदाविश्रममभितापातुरो ममार स-
दाविः (comm. अभि समन्ततो यक्षापः). ² Great pain (phy-
sically or morally). E. अभि and ताप.

अभितापन Tatpur. m. f. n. (-नः-नी-नम्) Causing much heat or
pain; e. g. *Suśruta*: तदा स कर्णप्रतिगाहसंज्ञितो भवेद्विकारः शि-
रसो ऽभितापनः. E. तप् in the caus., with अभि, krit aff. क्त.

अभितास Tatpur. m. f. n. (-सः-सा-सम्) Very red. E. अभि and तास.
अभितिगमररिम् Avyayibh. Towards the sun. E. अभि and
तिगमररिम्.

अभितोभाव Tatpur. m. (-वः) The being on both sides; see
the following. E. अभितस् and भाव.

अभितोभाविन् m. f. n. (-वी-विनी-वि) Having its existence
on both sides, being on both sides; *Kāśikā*: अभित इत्यु-
भयतः । अभितोभावो ऽस्त्राक्षीति तदभितोभावि. E. अभि-
तोभाव, taddh. aff. इनि.

अभितोरात्रम् Avyayibh. (ved.) (Probably.) At the beginning and
at the end of the night. E. अभितस् and रात्रि, samās. aff. क्त.

अभितोऽस्त्रि Bāhuvr. m. f. n. (-स्त्रिः-स्त्रिः-स्त्रि) Having bones
on both sides. E. अभितस् and अस्त्रि.

अभित्ति I. Tatpur. f. (-त्तिः) Not breaking; e. g. *Vājas.*: मि-
चेतां त उखां परिदाम्यभित्त्वा एवा मा भेदि (i. e. not to
break it). E. अ neg. and भित्ति.

- II. Bahuvr. m. f. n. (-त्ति-त्ति-त्ति) Without a wall; e. g. (a picture in the air which is without a wall, i. e. without a support) in the *Māghak.*: विक्षेराण्णनसदः करोत्तमुष्मिन्नाकाशे रचितमभित्तिं विचकमे (*Mallinātha*: अभित्ति। चकुट्टमनाधारमित्यर्थः). E. च priv. and भित्ति.
- अभिदक्षिणम् Avyayibh. Towards the right. E. अभि and दक्षिण.
- अभिदधत् Tatpur. m. f. n. (-न्-ती-त्) Speaking to, addressing; e. g. *Bhāṭik.*: इति वचनमसौ रजनिचरपतिं वज्रगुणमसङ्गतप्रसभमभिदधत्. E. धा with अभि, kṛit aff. शतृ.
- अभिदधान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. धा with अभि, kṛit aff. शानच्.
- अभिदर्शन Tatpur. n. (-नम्) ¹ Seeing, sight. ² Appearance, becoming visible; e. g. *Manu*: सोषाभिदर्शने; or comp. the inst. s. v. अभियोग. E. दृश् with अभि, kṛit aff. क्युट्.
- अभिदष्ट Tatpur. m. f. n. (-ष्ट-ष्टा-ष्टम्) Bitten; e. g. *Suśruta*: विश्वभराभिदष्टानामनदो विषनाशनः. E. दृश् with अभि, kṛit aff. क्त.
- अभिदात्त Tatpur. m. (-त्तः) A proper name: a son of Hridika (acc. to the text of *Langlois*' transl. of the *Hariv.*; the Calc. ed. reads this name अतिदत्त). E. दृश् with अभि, kṛit aff. क्त.
- अभिदिषु Tatpur. m. f. n. (-प्सु-प्सु-प्सु) Desirous of deceiving; e. g. *Rigv.*: मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिसारिषीमहि. E. दृश् in the desider., with अभि, kṛit aff. उ.
- अभिदुष्ट Tatpur. m. f. n. (-ष्ट-ष्टा-ष्टम्) Vitiated, contaminated, made impure; e. g. *Medhātithi* (on *Manu*: अभिनिर्मुक्तः =) निष्कोषतिनाभिदुष्टः. E. दुष् with अभि, kṛit aff. क्त.
- अभिदूति Avyayibh. Towards a female messenger; e. g. in the *Śiśupālab.*: अभिदूति काचिदिति संदिदिशे 'thus a certain one gave an instruction to a female messenger'. E. अभि and दूति.
- अभिषु Bahuvr. I. m. f. n. (-बु-बु-बु) (ved.) ¹ Going towards heaven, tending heavenward; e. g. the Maruts (*Sāyana*: = बुलोकमभिगताः or = अभिगता बौर्धे). ² Radiant, splendid, shining around; e. g. the Viśwadevas, the Maruts, sacrificers, a horse &c. (*Sāyana*: = अभिगतदीप्तयः or = अभिगता बौर्धीर्भिर्येषाम् or = अभितो दीप्समानाः).
2. m. (-बुः) (ved.) A half month; in the *Rigv.* verse: प्र वो वाजा अभिषवो हविष्यन्तो घृताच्चा । देवाज्जिनाति सुबुधुः, where *Sāyana* explains, according to the gloss of the *Taittiriyaabr.* (प्र वो वाजा इत्यन्वाह मासा वै वाजा अर्धमासा अभिषवः &c.), अभिषवः = अभितो बवो दिवसा वेधुः; and similarly in his comm. on *Śatap.* I. 4. 1. 8. (E. I. H. Mss. 657. 1509): वसोः । बुः । (भाषुः is omitted) । वासरमित्वहर्गामसु पाठात् । बुधब्दो दिनवचनः । बुधमि दिवसानभि बत इति व्युत्पत्त्या अभिषव इत्यनेनार्धमासा उच्यते. E. अभि and बु.
- अभिद्रवत् Tatpur. m. f. n. (-न्-न्ती-त्) Rushing upon, attacking. E. द्रु with अभि, kṛit aff. शतृ.
- अभिद्रुह Tatpur. m. f. n. (-ष्टा-ष्ट्री-ष्टृ) Looking upon. E. दृश् with अभि, kṛit aff. कृच्.
- अभिद्रुत Tatpur. m. f. n. (-तः-ता-तम्) Hastened towards, run towards. E. द्रु with अभि, kṛit aff. क्त.
- अभिद्रुह Tatpur. m. f. n. (-भ्रुक्-भ्रुक्-भ्रुक्) (ved.) Injuring everywhere (*Sāyana*: = अभितो द्रुग्धा). E. अभि and द्रुह.
- अभिद्रोह Tatpur. m. (-हः) ¹ Offence, injury, oppression; (in the *Rigv.* verse यत्किं चेदं वदस देवे अने ऽभिद्रोहं मनुष्याश्चरामसि, *Sāyana* explains अभिद्रोहम् as if it were an adj. in the acc. of the neuter, referring to यदिहम्, viz.

यदिहं किंचनाभिद्रोहमपकारजातम्; but it is more probable that it is an apposition to यदिहम् and that the combination is a poetical liberty). ² Abuse, curse; e. g. *Manu*: नामवातिषहं विषामभिद्रोहेषु कुर्वतः । निःषेधो ऽद्योमयः शुक्लवस्त्राक्षो दशाक्षुषः (*Kullūka*: अभिद्रोह चाक्रोशः). E. द्रुह् with अभि, kṛit aff. घञ्.

अभिधर्म Tatpur. m. (-र्मः) (In Buddhistic doctrine.) The manifested or revealed truth; (*Abhidharmakośa*, as quoted in *Burnouf's Introd.* p. 40: = अभिमुखो धर्मः; therefore not to be rendered: the 'supreme law'; धर्मः has been translated here 'truth', instead of 'law', in conformity with the judicious remark of *Spence Hardy*, *East. Mon.* p. 167); i. e. the Buddhistic dogmas and metaphysics, as laid down in the अभिधर्मपिटक q. v. — The first redaction of the Abhidharma is ascribed to *Kāśyapa* or *Mahā-Kāśyapa*, the principal disciple of *Śākya Muni*; but the redaction of the whole collection of works on this subject seems to belong to different periods the last of which precedes the third Buddhistic synod; (see *Lassen's Ind. Alt.* vol. II. p. 458). *Hodgson* relates of four great *Nepalese* schools divided on account of their views on the Abhidharma: the *Swābhāvika*, *Aiśvarika*, *Kārmika* and *Yātnika* (see *Burnouf's Introd.* p. 441 and the quotation given there); *Csoma de Kőrös* speaks of four other *Tibetan* schools which are divided and subdivided into various sects: 1. the *Vaibhāshikās* which comprise four sects: a. one founded by *Rāhula*, the son of *Śākya*, and subdivided at the period of the third synod into seven sects: the *Mūla-sarvāsti-vādās*, *Kāśyapiyās*, *Mahīśāsakās*, *Dharmaguptās*, *Bahuśrutīyās*, *Tāmraśātīyās* and *Vibhādyavādīnas*; b. one founded by *Kāśyapa*, a *Brāhmaṇa*, and subdivided into six sects, five of which, bearing the collective name of *Mahāsaṅghikās*, were known at the time of the third synod: the *Pūrvasāilās*, *Avārasāilās*, *Haimavatās*, *Lokottaravādīnas* and *Prajñaptivādīnas*; c. one founded by *Upāli*, a *Śūdra*, and having the surname *Sammatās*, subdivided into three sects: the *Kaurmakullakās* (?), *Āvantikās* and *Vātsīputriyās*; d. one founded by *Kātyāyana*, a *Śūdra*, and subdivided also into three sects: the *Mahāvihāravāsinās*, *Jyētavanīyās* and *Abhayagiriavāsinās*; 2. the *Sautrāntikās* with two sects; 3. the *Yogācārās*, founded by *Āryasaṅgha* and divided into nine sects; 4. the *Mādhyamikās* owing their origin to *Nāgārjuna* who lived about 400 years after the Buddha, divided into two sects the founders of which are probably *Āryadeva* and *Buddhapālita*. (For these sects and the doctrine itself see *Burnouf's Introd.* p. 437 ff., *Lassen's Ind. Alt.* II. p. 456 ff.; also *Spence Hardy's East. Mon.* where a legend, related p. 197, conveys an idea of the great merit supposed to be acquired by the study of the Abhidharma.) E. अभि and धर्म.

अभिधर्मकोश Tatpur. m. (-शः) The name of a Buddhistic work on the Abhidharma (see the preceding and the following), by *Vasubandhu*; with a commentary called अभिधर्मकोशव्याख्या. E. अभिधर्म and कोश.

अभिधर्मपिटक Tatpur. m. (-कः) 'The basket of the revealed truth': the name of one of the three collections which comprise the sacred books of the Buddhists; (for the two others

see सूचपिटक and विनयपिटक); the instructions contained in it were addressed by the Buddha to the Devas and Brahmas of the celestial worlds (while those in the *Sūtrapitaka* were addressed to the laity and those in the *Vinayap.* to the priests); its redaction however is not ascribed to Sākya Muni, but to his principal disciple Kāśyapa, the chief of the first Buddhistic synod. It contains seven sections, the text with 96,250 stanzas, the commentaries with 30,000, consisting, therefore, in the whole of 126,250 stanzas; its best representative is the work called *Prajñāpāramitā*; (comp. *Spence Hardy's East. Mon.* p. 170 with the quot. given there, and those s. v. अभिधर्म). E. अभिधर्म and पिटक. अभिधर्म Tatpur. n. (-धर्म) Possession by evil spirits. E. अभि and धर्म.

अभिधा I. Tatpur. m. f. (-धा:-धाः) (ved.) Invoked, praised; *Vājas.*: अभिधा असि भुवनमसि (*Mahidh.*: हे अस्य यस्त्वमभिधा असि । अभिधीयते सूयत इत्वभिधाः). E. धा with अभि, kṛit aff. क्तिप्.

II. Tatpur. f. (-धा) ¹A name, an appellation; e. g. इति श्री-काविदासविरचितं मेघदूताभिधं महाकाव्यं संपूर्णम्; or *Rājatar.*: काव्यदेवभिधा शूरवधूः; or कस्यान्यस्याभिधार्थसि यथा शङ्करवर्मणः 'whose name else has been made to disappear (अभिधा-अर्थसि) like that of Śāṅkaravarman?'. ²The literal or original signification of a word; defined by the rhetorical works as the power of a word to express that sense which it has by common consent, or conventionally, whether the word imply the notion of class (जाति, as cow &c.) or of quality (गुण, as white &c.) or of action (क्रिया, as cooking &c.), or whether it be the name of an individual (द्रव्य i. e. a proper name or संज्ञा, as Hari &c.); the term 'conventional sense' is not restricted in this definition to the sense of such words as instanced before, but applies also e. g. to such meanings as the meaning 'bee' of मधुकर, since this word has the latter sense occasionally, or to the explanations of commentators, although the word commented upon may have the given sense only in a particular passage; the term does not extend, however, to the elliptical and constructive or contingent bearing of a word, these latter being considered as the two other powers which a word may possess; (see लक्षणा and व्यञ्जना); *Sāhityad.*: वाच्यो ऽर्थो ऽभिधया बोध्यो लक्ष्यो लक्षयया मतः । व्यङ्ग्यो व्यञ्जनया ताः सुखिन्नः शब्दश्च शक्तयः । तच्च संकेतितार्थश्च बोधनादग्रिमाभिधा । संकेतो गुह्यते जातो गुणद्रव्यक्रियासु च; *Kāvyaaprak.*: साक्षात्संकेतितं चो ऽर्थमभिधते स वाचकः । संकेतितशतुर्भेदो आत्मादिर्वातिरेव वा । स मुख्यो ऽर्थस्तच्च मुख्यो व्यापारो ऽस्याभिधोच्यते; or the same: अत एवाभिधापुच्छभूता सेत्वाङ्गः (सा i. e. लक्षणा). ³A sound; *Śabdaratn.*: शब्दनिर्घोषनिर्ग्राहनिस्वान-स्वाननिस्वनाः विरावनादह्रासाः स्वरभिधा चाभिधानकम् । तथा कुञ्जरितं चेति शब्दपर्याय इरितः. Comp. अभिधान. E. धा with अभि, kṛit aff. क्त्वाङ्.

अभिधातव्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्) To be named, to be expressed; comp. अभिधानीय and अभिधेय. E. धा with अभि, kṛitya aff. तव्य.

अभिधान Tatpur. 1. n. (-नम्) ¹Naming, telling, expressing; e. g. in the *Vārth.* to *Pāṇ.*: पुण्यं मन्वाभिधान इति वक्तव्यम्; or स्वात्मं मनो ऽभिधान इति वक्तव्यम्; or ध्यात्वं मनो ऽभि-

धान इति वक्तव्यम्; or अवाताभिधान इति वक्तव्यम्; or *Pa-tanj.* to *Pāṇ.*: कः पुनर्वीप्सार्थः । अनवयवाभिधानं वीप्सार्थः । अनवयवेन द्रव्यावामभिधानमेव वीप्सार्थः; or in the *Nyāya S.*: अर्थादापन्नस्य स्वशब्देन पुनरभिधानम्; or in the *Mīmāṃsā S.*: नुवाभिधानात्सर्वार्थमभिधानम्; or *Sāhityad.*: (नाम्नी) पूर्वैरङ्गस्य रङ्गद्वाराभिधानमङ्गमित्युच्यते. — In writings on the *Mīmāṃsā philosophy* अभिधान or अभिधावकल are used sometimes in opposition to विधावकल, when the former imply such expressions or passages in the Vedas as do not contain a विधि or injunction, but merely a description or explanation; the word becomes in such cases a synonyme of अनुवाद q. v.; e. g. *Mīmāṃsā S.*: विधि-मन्त्रयोरेकार्थमिकशब्दात् । अपि वा प्रयोनसामर्थ्यान्मन्त्रो ऽभिधानवाची स्यात्; *Jaiminiyanyāyam.*: देवांस्य अभिर्यजत इत्याख्यातं तु मन्त्रम् । विधावकं न वाच्येन समत्वात्तद्विधा-वकम् । यच्छब्दादेः चीबशक्तिर्न विधिसिद्धिर्न ततः । आ-ख्यातमभिधानं च प्रधानगुणकर्मणी (comm.: अर्थं मन्त्र आ-वाचयते । देवांस्य अभिर्यजते इहाति च ज्योतिष्ताभिः सचते नोपतिः सहेति । तच्च यथा ब्राह्मणतमाख्यातपदं प्र-धानगुणकर्मणोरन्तरस्य विधावकम् । तथा मन्त्रमतमपीति चेत् । भैवम् । यच्छब्दादिना विधिभक्तिः चीबत्वात् । सति हि यच्छब्दे तस्य वाक्यस्यानुवादकत्वं प्रतीयते । न तु विधावक-त्वम् । तस्मादाख्यातस्य प्रधानकर्मविधावकत्वं गुणकर्म-विधावकत्वं चेत्तैव द्वावेव प्रकारौ न भवतः । किंत्वभिधावक-त्वमित्येषाति तृतीयः प्रकारः । ततो न मन्त्रमताख्यातस्य वि-धावकत्वम्). — Comp. also बहुभिधान (in the sense of बहुवचन). ²A proposition, a rule, an axiom; (this seems to be the sense of the word in the comm. on the *Vājas. Prātiś.* 4. 141., where अभिधान would imply the axiom or law taught by the Sūtra; comp. the preceding words तस्मै-तदुच्यते). ³The same as अभिधा II. 2.; e. g. *Kāvyaapr.*: लक्ष-णात्मकमेव ध्वनम् । तदनुमतेन तस्य दर्शनात् । न च तदनु-मतमेव । अभिधानावसम्भवेनापि तस्य भावात्त पोभयानुसायेव. ⁴The being named, the being expressed; e. g. in the *Nyāya S.*: कारवद्रव्यस्य प्रदेशशब्देनाभिधानात्; or in the *Vedānta S.*: ज्योतिषरक्षाभिधानात्; or इन्द्रो-भिधानाच्चेति चेन्न &c.; or सुखविशिष्टाभिधानादेव च; or *Jayamangala* in the comm. on the *Bhāṭik.*: समशब्देनोपमाया अभिधानात् &c.; or *Bharatas.* in his comm. on the same: वृद्धिप्रययोलुक्का-ल्योर्वपुष इत्यनेनाभिधानात्. ⁵Speech, discourse. ⁶A vo- cabulary; e. g. *Vopad.*: कृतज्ञितसमासाणामभिधानं निधा-मकम्; comp. also *Colebr. Ess.* II. p. 52.

2. m. n. (-न:-नम्) ¹A name, an appellation; e. g. *Ki-rdārj.*: तवाभिधानाद्भवते नताननः (*Mallin.*: तवाभिधाना-ज्ञामधेयाज्ञामधेयस्वरत्वात्); or *Śiṣupālab.*: जगति सुमनस-सदादि नूनं दधति परिस्फुटमर्थतो ऽभिधानम्; or *Jaimini Sūtra*: उक्तं क्रियाभिधानं स्नातदभावे प्रसिद्धं स्यात्; comp. also the instance s. v. अभिवारमन्त्र. ²A word; e. g. the *Tikā* on the *Sāhityad.*: अन्विताभिधानवादिनो (i. e. those who argue that the words of a sentence are logically con- nected) मीमांसकगुरुवस्तु क्रियाकारकयोः प्रथमत एवान्वय-बोधो जायते ततः शक्तिग्रहः; or *Kāvyaapr.*: हिमपयःशङ्का-वाग्रयेषु परमार्थतो भिन्नेषु मुक्तादिषु यदशेन मुक्तः मुक्त इ-त्यादिभिन्नाभिधानप्रत्ययान्वितः; or *Sūtrata*: व्यक्ताभिधानम-खिलेन विधिं निबोध &c.; or *Manu*: स्त्रीणां आश्रीर्वा-दाभिधानवत् (scil. नामधेयम्). ³A sound (?); comp. अभिधा

II. 3. and the following article. [The double gender of the word is mentioned by the *Siddhāntak.*, but apparently restricted to the meanings given under 2., for the *Gaṇaratnam.* which mentions the word in the Gaṇa अर्धर्चादि — *Pāṇ.* II. 4. 31. — explains it अभिधानं or अभिधानो नाम शब्दश्च.]

3. f. (-नी) (ved.) A rope, a halter; (thus explained by *Kaiyyāla* when speaking of the meanings of धा with अभि, viz. अभिपूर्वखावहधातिर्वन्धनोच्चारणप्रतिपादनेषु वर्तते । अ-आभिधानीमादत्त इत्यत्र बन्धनवृत्तिः &c.). E. धा with अभि, kṛit aff. कृट्.

अभिधानक n. (-कम्) A sound; see the quotation from the *Śabdaratnāvalī* s. v. अभिधा II. 3. E. अभिधान, taddh. aff. कन्.

अभिधानचिन्तामणि Tatpur. m. (-णिः) 'The gem that yields every word desired'; the name of the first part of *Hemachandra's* vocabulary or of the portion containing the synonyms; the work is commented upon by *Hemachandra* himself and by *Vallabhaṅgani*. (The latter portion of *Hemachandra's* vocabulary bears the title *Anekārthasangraha* or *Nānārthasangraha* and is similar to, but not identical with, *Maheśvara's Viśvaprakāśa*; there must have existed or may still exist an extensive commentary on it, probably by *Hemachandra* himself, as may be concluded from a single Ms. leaf which is happily preserved of it in the British Museum.)

E. अभिधान and चिन्तामणि.

अभिधानत्व n. (-त्वम्) The being an expression or explanation of; see the remark s. v. अभिधान 1.; e. g. *Jaimini Sūtra*: भागित्वात् नित्यस्य गुणानामभिधानत्वात्संबन्धादभिधानवचसा धेनुः किशोरिणः. E. अभिधान, taddh. aff. त्व.

अभिधानमात्रा Tatpur. f. (-त्रा) 'A vocabulary; comp. नाम-मात्रा. 'The name of a vocabulary. E. अभिधान and मात्रा.

अभिधानरत्नमात्रा Tatpur. f. (-त्रा) 'The pearl-garland of words'; the name of *Halāyudha's* vocabulary. E. अभिधान and रत्नमात्रा.

अभिधानी Tatpur. f. (-नी). See अभिधान 3.

अभिधानीय Tatpur. m. f. n. (-यः-या-यम्) To be named, to be expressed; e. g. *Kāvyapr.*: यद्यपि शब्दार्थयोर्निर्णये कृते दोषगुणार्थकाराणां स्वरूपमभिधानीयम् &c. Comp. अभिधा-तव्य and अभिधेय. E. धा with अभि, kṛitya aff. ञनीयर्.

अभिधानोत्तरोत्तर Tatpur. n. (-रम्) The name of one of the religious works of the Buddhists, divided into 66 Pāṭalas or chapters and treating of certain esoteric rites and mystic ceremonies of the Buddhists. E. अभिधान and उत्तरोत्तर.

अभिधाभावना Tatpur. f. (-ना) (In the *Mīmāṃsā* philosophy.) That notion inhering in a verb, which conveys in a literal or explicit manner the unseen power अपूर्व; it is considered as residing in, or as being imparted by, the affixes of the potential, let, imperative and participles of the passive future; also called शब्दभावना and distinguished from the अर्थभा-वना. See अपूर्व I. 1. 2. 1. p. 199 b, l. 12 ff. E. अभिधा and भावना.

अभिधामूल Bahuvr. m. f. n. (-लः-ला-लम्) (In Rhetoric.) Founded on the literal or original signification of the word or words; see अङ्गना, अङ्गन and धनि; e. g. *Kāvyapr.*: अभिधामूलं स्वाह (scil. अङ्गनम्); or *Sāhityad.*: अभिधा-ल-वचामूला शब्दस्य अङ्गना द्विधा; comm.: अभिधामूलामाह

&c.; or विवक्षितान्वयपरवाच्यत्वमभिधामूलः (scil. धनिः). Comp.

अभिधात्रय. E. अभिधा and मूल.

अभिधायक Tatpur. m. f. n. (-यकः-यिका-यकम्) Expressing, denominating; e. g. in a *Kārikā* on *Pāṇini's Sūtra* भित्त शक्यम्: तत्त्वमभिधायकं चेच्छक्यस्त्वानर्थकः प्रयोगः स्नात् (*Kaiyyāla*: भित्तशब्दशक्यशब्दयोः पर्यायत्वाद्युपपदप्रयोग इत्यर्थः); or *Āg. Prātiś.*: सत्त्वाभिधायकं नाम. — Used in *Mīmāṃsā* writings in the sense of अनुवादक; e. g. *Śābara*: गुणा एते प्रयागादयः अभिधायका भवन्ति; see the remark s. v. अभिधान 1. 1., and compare the instance given there. E. धा with अभि, kṛit aff. खुल्, āgama युक्.

अभिधायकत्व n. (-त्वम्) The being indicative or expressive of; e. g. *Kāvyapr.*: वाक्यस्वातन्त्र्यत्वस्याभिधायकत्वम् &c. — Used in *Mīmāṃsā* writings in the sense of अनुवादकत्व or अनुवाद; see the remark and instance s. v. अभिधान 1. 1. E. अभिधायक, taddh. aff. त्व.

अभिधायम् Tatpur. ind. Having expressed or named, in expressing or naming; e. g. *Bhāṭik.*: चिरं वदित्वा कश्चन स-शब्दं गोचाभिधायं सरितं समेत्य &c. (*Jayam.*: गोचाभिधायं नामाभिधायम्). E. धा with अभि, kṛit aff. यमुल्, āgama युक्.

अभिधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अभिधायक; e. g. *Kaiyyāla* (on the *Vārttika* to *Pāṇ.*: ज्ञेः साधनववाच उपसंख्यानं कर्तव्यम्) साधनाभिधायिनि सार्व-धातुके विधानाद्विकरणः साधनशब्देनाभिधीयते. E. धा with अभि, kṛit aff. णिनि.

अभिधावक Tatpur. m. f. n. (-वकः-विका-वकम्) Running towards, hastening, expeditious. E. धाव् with अभि, kṛit aff. खुल्.

अभिधावन Tatpur. n. (-नम्) Running towards, pursuit, chase. E. धाव् with अभि, kṛit aff. कृट्.

अभिधाविचार Tatpur. m. (-रः) 'A discussion on the meaning of words', the name of a little logical treatise. E. अभिधा and विचार.

अभिधात्रय Bahuvr. m. f. n. (-यः-या-यम्) The same as अभिधामूल; e. g. *Sāhityad.*: अनेकार्थस्य शब्दस्य संयोगादेर्नि-यन्त्रिते । एककार्थे ऽन्यधीहितुर्व्यञ्जना साभिधात्रया. E. अभिधा and आत्रय.

अभिधित्ता Tatpur. f. (-त्ता) The desire of expressing or signifying; e. g. *Kāvyapr.*: निषिधो वक्तुमिष्टस्य यो विशिषा-भिधित्तया । वक्ष्यमाख्योक्तविषयः स आशिषो द्विधा मतः; or *Jayamangala* in the comm. on the *Bhāṭik.*: यद्योक्तम् । प्र-तिषेध इवेष्टस्य यो विशिषाभिधित्तया । आशिष इति तं सत्तः शंसन्ति द्विविधो यवेति । E. धा, in the desider., with अभि, kṛit aff. ञ.

अभिधुञ्जु Tatpur. m. f. n. (-ञ्जुः-ञ्जुः-ञ्जु) Overpowering, mastering; with a noun in the accus.; e. g. *Śatapath.*: त-स्माद्वाङ्मणः पशून्अभिधुञ्जुतमः. E. धुञ् with अभि, kṛit aff. क्.

अभिधेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be named, to be expressed; comp. अभिधातव्य and अभिधानीय.

2. n. (-यम्) Meaning, sense, signification; e. g. in a *Vārtt.* to *Pāṇ.*: अन्वयाभिधेयस्यानित्यत्वाच्छब्दोपप्राप्त्यानां त-द्विषयवचनम् (*Kaiyy.*: अभिधेयस्येति । प्रोक्तवचनस्यार्थस्वा-नित्यत्वादिति); or *Jayamang.* on *Pāṇ.* III. 3. 113.: कृतकृटो वङ्गलमिति वङ्गलवचनादन्वे ऽपि कृतः प्राप्तमपि स्वाभिधेयं व्यभिचरन्ति; or *Bharatas.* in the comm. on the *Bhāṭik.*: तुल्यश्रुतीनां भिन्नानामभिधेयैः परस्परम् । वर्षाणां यः पुनर्व-

दो चमकं तन्निश्चयते; or *Sāhityad.*: विवक्षिताभिधेयो ऽपि विभेदः प्रथमं मतः (scil. धनिः); or *Mitāksh.*: निर्वर्ण्य अभिधेयरहितं कचटतपं जडद्वयमित्यादि. E. धा with अभि, kṛitya aff. यत्.

अभिधेयता f. (-ता) The being the sense or bearing of; e. g. *Kāvyaaprak.*: वचापदाद्योऽपि विशेषरूपो वाक्यार्थस्याभिधेयतात्वयवादे वा वार्ता जडद्वयस्याभिधेयतायाम्. E. अभिधेय, taddh. aff. तत्.

अभिधेयालङ्कार Tatpur. m. (-रः) (In Rhetoric.) The same as अर्थालङ्कार q. v.; e. g. *Kāvyaaprak.*: शब्दाभिधेयालङ्कारमेवात् &c. E. अभिधेय and अलङ्कार.

अभिधोपाधिक Bahuvr. m. f. n. (-कः-का-कम्) Having the property of अभिधा (q. v. II. 2), expressing a literal sense, as a word; e. g. *Sāhityad.*: अभिधोपाधिको वाचकः (scil. शब्दः). E. अभिधा and उपाधि, samās. aff. कप्.

अभिधा Tatpur. f. (-धा) ¹ Desire, wish; e. g. (of Brahman) *Vedānta S.*: अभिधोपदेशश्च (*Sānkara*: अभिधोपदेशात्मानः कर्तृत्वप्रकृतित्वे गमयति सो ऽकामयत वज्रं सां प्रजाये-वेति तदैवेति च । तत्राभिधावपूर्विकायाः स्वातन्त्र्यप्रवृत्तेः कर्तेति नम्यते । वज्रं सामिति प्रत्यगात्मविषयत्वात् । वज्रमवनाभिधानस्य प्रकृतिरित्यपि नम्यते; *Anūpanār.*: सो ऽकामयत वज्रं सामिति स्वस्य वज्रत्वसंकेतो ऽभिधा &c.). See अभिधान. ² Coveting another's property (in employing charms or in scheming, or by means of a robbery). ³ Desire of taking, in general. [Several comm. on the *Amarak.* give merely the meaning: coveting another's property: परधन-सुहा or परद्रव्ये विषयसुहा; but *Swāmin*: विनापूर्वं परस्व-लिप्सा; *Rāyamukuta*: अभिचारे ऽभिधानमभिधा । परस्वविषये विषयितया सुहा विषयिसुहाभिधोच्यते । विषयसुहेति पाठे विषयेन चौर्यादिना सुहेत्वर्थः; similarly *Bharatamalla*; the *Kaumudi*: जिघृक्षामात्रे ऽप्यभिधा; *Vallabhagaṇi* on *Hemach.*: परस्वेहा द्रव्यविषयवाञ्छा । परस्वे विषयसुहेत्विको दोषः । विनापूर्वं परद्रव्यवाञ्छेत्वर्थः । यत्कालः । विषयप्रार्थनाभिधा.] E. धि with अभि, kṛit aff. क्.

अभिधान Tatpur. n. (-नम्) Desire, wish; e. g. *Vedānta Sūtra*: तदभिधानादेव तु तद्विज्ञातः; or पराभिधानात्तिरोहितं ततो ह्यस्य बन्धविपर्ययी; or *Kullūka*: स परमात्मानाविधाः प्रजाः सिकृषुरभिधाय । आपो जायन्तामिह अभिधानमपि च एव ससर्ज; or *Sānkara* (on the *Ved. S.* नेतरो ऽनुपपत्तेः): आनन्दमयं हि प्रकृत्य श्रूयते । सो ऽकामयत वज्रं सां प्रजायेयेति । स तपो ऽतस्त स तपस्यत्वा इदं सर्वमनुव्रत यदिदं किं चेति । तत्र प्राक्शरीराद्युत्पत्तेरभिधानं सुख्यमानानां विकाराणां सङ्घटनतिरेकः &c. (*Govindān.*: अभिधानं कामना). See अभिधा 1. E. धि with अभि, kṛit aff. क्.

अभिधायत् Tatpur. m. f. n. (-न्-नी-त्) Desiring, coveting; e. g. *Yājñav.*: परद्रव्याल्लभिधायन्. E. धि with अभि, kṛit aff. शतृ.

अभिनद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Bound, tied round, fastened on or upon. E. नहु with अभि, kṛit aff. क्.

अभिनद्धा Bahuvr. m. f. n. (-द्धः-द्धी-द्धम्) Blindfolded, hood-winked; e. g. *Chānd. Up.*: अभिनद्धाच आनीतो ऽभिनद्धाचो विमुहः. E. अभिनद्ध and अचि, samās. aff. क्.

अभिनन्द Tatpur. 1. m. (-न्दः) A proper name of: ^a a commentary or a commentator on the *Amarakosha*; ^b the author of a compendium of the *Yogavaśiṣṭha*.

2. f. (-न्दा) ¹ A sensation of pleasure, a sensation of voluptuousness; e. g. *Sātapath.* or *Bṛihadār.-Up.*: योवा वा

अपिनीतम तस्या उपल एव समिद्धोमानि धूमो योनिरर्चिर्व-दन्तः करोति ते ऽङ्गारा अभिनन्दा विष्फुल्लिताः (*Bṛih.*: विष्फुल्लिताः); *Dvivedaganga* or *Sānkara*: अभिनन्दाः = सुखलवाः. ² Wish, desire; e. g. *Suśruta*: दाहप्रपाकी त्रि-राभिनन्दा धूमावनं पित्ताभिपक्षे नयने भवन्ति । उष्णा-भिनन्दा नुवताचिशोषः कक्षूपदेही सिततातिशीलम् &c. [It might be possible to look in these instances upon the word as upon a plural of a masc. अभिनन्द; but in the quoted passage from *Suśruta* it is more natural to take it as the singul. of a fem., as has been done by a modern Paṇḍit who explains: अभिनन्दा इच्छा । यवा । अन्नाभिनन्दा.] E. नद् with अभि, kṛit aff. क्; in the fem. perhaps, kṛit aff. च (comp. *Pān.* III. 3. 103).

अभिनन्दन Tatpur. 1. n. (-नम्) ¹ Applauding, greeting, praising. ² Rejoicing, delighting. ³ Wish, desire; e. g. *Suśruta*: पित्ताप्तयनयोर्दाहः कफाग्न्याभिनन्दनम्.

2. m. (-नः) The name of the fourth Jaina Arhat or deified saint of the present *Avasarpinī* (q. v.). E. नद् with अभि, kṛit aff. क्.

अभिनन्दनीय Tatpur. m. f. n. (-यः-या-यम्) ¹ To be applauded, greeted, praised. ² To be rejoiced at, to be a subject of delight; e. g. *Śakunt.*: काममेतदभिनन्दनीयम्. Comp. अभिनन्द. E. नद् with अभि, kṛitya aff. क्नीच्.

अभिनन्दित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Applauded, greeted, praised; e. g. *Bhāṭik.*: नुवचनद्विवचनभिनन्दितः प्रविशति स पुरं रघुनन्दनः. ² Rejoiced, delighted. E. नद् with अभि, kṛit aff. क्त.

अभिनन्दिन् Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) ¹ Applauding, greeting, praising. ² Rejoicing, delighting. E. नद् with अभि, kṛit aff. णिनि.

अभिनन्द्य Tatpur. m. f. n. (-न्द्यः-न्द्या-न्द्यम्) The same as अभिनन्दनीय. E. नद् with अभि, kṛitya aff. क्त.

अभिनन्द्यम् Avyayibh. (ved.) Towards the intermediate region, heavenwards. E. अभि and नन्द.

अभिनन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Bent, curved; e. g. *Rāghuv.* (ed. *Stenzler* and two E. I. H. Mss.): इमां तटा-शोककतां च तन्वीं ललाभिरामललाभकाभिनन्धाम् (ed. *Calc.* and four E. I. H. Mss. • कावयन्धम्). E. अभि and नन्ध, or नम् with अभि, kṛit aff. र.

अभिनय Tatpur. 1. m. (-यः) Action and postures expressive of sentiment, especially when exhibited in a dramatic performance; dramatic representation; it is fourfold: ¹ चाङ्गिक or conveyed by bodily action, as by attitude, gesture &c., ² वाचिक by speech, ³ आहार्य by dress, decorations &c. and ⁴ सात्त्विक by the spontaneous manifestation of feelings, as by perspiration, horripilation, inarticulate speech &c.; e. g. *Vikramorv.*: ललिताभिनयं तमस्य भर्ता मरुतां द्रुमुमनाः स-लोकापातः; or a quotation by the *Sāhityad.*: वञ्चादभिनयो ह्यत्र प्राक्कालादवतार्यते । रङ्गद्वारमतो ज्ञेयं वागङ्गाभिनवा-त्मकम्. The term अभिनय as applying merely to the means of a dramatic representation is therefore distinct from the term रूपक (and its subdivisions) q. v. which belongs to the contents of the representation or to the drama itself, both being the categories which distinguish the 'poem to be seen' from the 'poem to be heard'; *Sāhityad.*: दृश्यव्य-त्यभिदेन पुनः काव्यं द्विधा मतम् । दृश्यं तत्राभिनेयं तद्रूपारो-

यातु रूपकम् । भवेदभिनयो ऽवसानुकारः स चतुर्विधः । आ-
क्षिप्यो वाचिकश्चैवमाहार्यः सात्त्विकश्च; (the *Amarak.* dis-
tinguishes the अभिनय only as आक्षिप्य and सात्त्विक; *Hem-
mach.* has the same definition as the *Sāhityad.*)

[2. n. (-यम्) See the remark s. v. अभिवल.] E. नी with
अभि, kṛit aff. चञ्; *Sāngitadarpaṇa*: अभिपूर्वसु शीघ्रातु-
राभिसुस्मार्धनिर्णये । अस्मात्प्रयोगं नयति तस्मादभिनयः स्मृतः.
अभिनव Tatpur. 1. m. f. n. (-वः-वा-नम्) ¹ New; e. g. *Mi-
tākshara*: अभिनवानि तु वस्त्राणि विभाज्यान्वेव. ² Recent,
fresh, young; e. g. *Amarak.*: अङ्कुरो ऽभिनवोद्भिदि; or
Hemach.: अङ्कुरो ऽभिनवोद्भिदे; or the same: प्रवासो ...
ऽभिनवपक्षवे; or *Jayam.* (in the comm. on the *Bhāṭik.*):
अभिनवां फलत्रियं ... विततान्; or *Bharatas.* (in the same):
अभिनवानां मधुकपुष्पाणां संभवः. Comp. अभिनवशाकटा-
यन. ³ Unexperienced, a beginner; e. g. *Kāśikā* (explaining
the instance प्रथमवैयाकरणः) अभिनववैयाकरणः । संप्रति
वैयाकरणमन्त्रेण प्रवृत्त इत्यर्थः. [⁴ Strange, surprising, mar-
vellous (*Molesworth.*)]

2. m. (-वः) The proper name of two soldiers mentioned
in the *Rājataranginī*; कौशाधिकारी विलोकराजनामा इतो
रवे । कप्यामन्तकधर्षिणी वीरो ऽभिनवाभिधः; and: श-
मासा डामरं प्रज्ञां प्रक्षिरभिनवाभिधम् । शास्त्राख्ये वधात्.
E. अभि and नव.

अभिनवचन्द्रार्चविधि Tatpur. m. (-धिः) The ceremony of
presenting the idols of the new moon and of his wife Ro-
hini, placed on the ground in a circle of cowdung, with
flowers, sandal, perfumes, a lamp, fried grain, water,
young *Dūrvā* grass ornamented with jewels, curdled milk
and white cloth, while reciting the prayer: 'thou art ever
new at the end of the month, born again and again; in-
crease for my benefit; hail! hail to thee, Lord of the Soma!';
the time of the ceremony is the evening twilight of the
second day of the light half of every month (i. e. of the
second day of the fifteen days of the moon's increase),
when the sun stands in the west with twelve degrees of its
circumference. The rite is performed by a Kshatriya with
his house chaplain, and great boons are promised to him
in this and the future world for the regular fulfillment of
this act of piety; (according to the *Bhaviṣṭyottara-Purāṇa*,
where the principal passage runs thus: रवेर्द्वादशभिर्भविर्वा-
चसां हृषति यदि । प्रदोषसमवे पार्थ (Kṛishṇa speaks to
Arjuna) अर्थं दद्यात्तदा विभो ॥ द्वितीयाद्यां सिते पथे संध्या-
कावे द्युपस्थिते । संस्थाप्याभिनवं चन्द्रं भूम्यां गोमयमण्डले ॥
रोहिणा सहितं देवं चन्द्रेण सुशोभनम् । पुष्पचन्दनपुष्पि-
दीपाद्यतन्त्रैः सुभिः ॥ दूर्वाङ्कुरै रत्नधरैर्दध्ना (v. l. रत्नधरैर्दध्ना)
चक्षुष पाण्डुरैः (v. l. पाण्डुरैः) । मन्त्रेणानेन रात्रिः शयि-
यः सपुरोहितः (Mss. • तम) ॥ नवो नवो ऽसि मासान्ते जायमानः
पुनः पुनः । आषाढस्य च मे ऽधिवं सोमराज नमो नमः ॥ अ-
नेन विधिना चार्धं सर्वकामप्रदं सुभम् । यः प्रथच्छति वीनेय
मासि मासि समाहितः ॥ स कीर्त्ता चयसा युक्तः काम्ना च भुवि
मानवः । पुष्पपीपपरिवृत्ती गोधान्वधनसंकुलः ॥ श्रित्वा वर्षव्रतं
जले ततः सोमपुरं व्रजेत् &c.) E. अभिनव-चञ्-अर्च and विधि.

अभिनवत्व n. (-त्वम्) ¹ Newness. ² Recentness, freshness.
³ The condition of a beginner, inexperience; (*Kāśikā* in
the explanation of *Pāṇini's* अचिरोपसंपत्ति). E. अभिनव,
taddh. aff. ल्व.

अभिनवदिवस Karmadh. m. (-सः) A new day; a day of
novelties or marvels (*Molesworth.*) [In the latter sense
probably a Tatpur.] E. अभिनव and दिवस.

अभिनवयौवन Bahuvr. m. f. n. (-नः-ना-नम्) Of tender youth,
very young; e. g. *Hitop.* (ed. *Johnson*): सा पर्यङ्कसा विद्या-
धरीभिरभिनवयौवनाभिप्रासमाना मयावलोकिता. E. अ-
भिनव and यौवन.

अभिनववयस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Of tender
age, very young; e. g. *Hitop.* (ed. *Johnson*): अस्मि वारा-
यसां कर्पूरपटो (ed. *Seramp.* • पटको) नाम रजकः । स वै-
कदाभिनववयस्कया भार्यया (ed. *Schl. Lass.* कामया; ed.
Seramp. बध्ना) सह चिरात्कलितं कृत्वा निर्भरं प्रसुप्तः (ed.
Seramp. चिरं निधुवनं कृत्वा निर्भरमाश्लिष्य प्रसुप्तः). E.
अभिनव and वयस्, samās. aff. कप्.

अभिनववैयाकरण Karmadh. m. (-णः) A beginner in gram-
matical studies; see अभिनव s. E. अभिनव and वैयाकरण.

अभिनवशाकटायन Karmadh. m. (-नः) A modern grammarian
called *Śākatāyana* (distinct from the old grammarian of this
name), the author of a grammar called *Śabdānuśāsana*
(comp. *Colebr. Ess.* II. p. 44). E. अभिनव and शाकटायन.

अभिनवीभूत Tatpur. m. f. n. (-तः-ता-तम्) Renewed; e. g.
Jayamang. in the comm. on the *Bhāṭik.*: लोकः समाशङ्कि-
तविप्रयोगो अभिनवीभूतसुरतेच्छः. E. अभिनव, taddh.
aff. च्छि, and भूत.

अभिनहन Tatpur. n. (-नम्) Any thing bound or tied over,
a bandage, a blind (for the eyes); e. g. *Chhānd. Up.*:
अभिनहाचो विसृष्टः । तस्य चचाभिनहनं प्रमुच्य प्रमुच्यदेतां
दिशम् &c. E. नह् with अभि, kṛit aff. कृष्ट.

अभिनिधन Tatpur. n. (-नम्) The ritual name of the follow-
ing *Sāmaveda*-verses, supposed to be composed by *Kāṇva*
(अभिनिधनं काण्वम्): 1. 261. (= I. 3. 2. 2. 9. or 2. 214.), 2. 25.
26. (= II. 1. 1. 9.), 2. 214-216. (= II. 2. 2. 12.), 2. 741-743. (= II.
6. 2. 5.), 2. 865-867. (= II. 7. 1. 11.), 2. 1068-1070. (= II. 8. 3. 3.).
E. अभि and निधन.

अभिनिधान Tatpur. n. (-नम्) ¹ Placing over, putting over;
e. g. *Kātyāy. Śrautas.*: आचुरसीक्षुत्तरयाज्यस्त्रासीं संयुज्य पु-
रुवा इत्यभिनिधानं तथा; (comm. उत्तरारण्या चधरारणे-
दपरि निधानं करोति). ² (In the *Prāṭisākhya*s) Suppression
or weakening of a sound with regard to, or on account
of, scil. the influence of a preceding or following sound
[the qualification 'with regard to' or 'on account of' seems
to be implied by the prefix अभि], viz. ^a the suppression
of the vowel अ through the influence of a preceding ओ or
ए (comp. अभिनिहित); e. g. in ग्राहमानो ऽदयः of the word
अदयः, or in वासे ऽवत of the word अवत; ^b the sup-
pression or weakening of the sound or of the vibration of
the voice which naturally follows the pronunciation of a
consonant, if such a consonant is followed by, and has made
sandhi with, another consonant; according to the *Āṅg.*
Prāṭis., such a sound or the vibration of the voice is sup-
pressed, if the consonant is surd (क, ख &c.); it is weakened,
if the consonant is sonant (ग, घ &c.) and the sound which
remains, after such weakening is called ध्रुव (q. v.). This
suppression or weakening of the vibration of the voice,
however, takes place only under the following restrictions:
1. in the pronunciation of a सार्ध or चनाः (except ए),

if it is followed by a सार्श; e. g. in अर्वादेव: or in उत्काम; z. of a सार्श, if it stands in a pause; e. g. in वाक्; 3. of an अन्तःखा, if it is followed by another similar अन्तःखा; e. g. in तर्हः; 4. of ख, if it is followed by an ऊष्मन्; e. g. in शतवल्हः; 5. of क् in अक्खत्; 6. of प् in विरप्सी; 7. of a सार्श except न् (i. e. व् till भ्), if it is followed by य्, र्, व् or an ऊष्मन्; e. g. in ययत्, तद्रासभः, यान्वः, अर्वा-क्वप्पी; (the latter cases 4-7. only in the theory of the *Śākalas*). These general rules are subject to exceptions and restrictions, and even as such they are not universally recognized; *Śaunaka*, for instance, says, that *Vyāli* does not recognize the अभिनिधान, in general, and admits of it only when the following consonant is doubled or if a vowel or र् precede. — The *Vājas. Prātiś.* uses instead of the term अभिनिधान the explanation स्थागकरणविमोचः 'giving up the characteristics of a consonant, viz. the organic distinction and the distinction with regard to the effort of pronunciation'; (comp. the list in *Pāṇ.* I. 1. 9. where करण answers the प्रयत्न; and see *Weber's* ed. of this *Prātiś. Ind. Stud.* IV. p. 127), but applies it merely to the सार्श at the end of a word, if it is followed by another word, and in a pause. — The *Atharvav. Prātiś.* (quoted by *Weber l. c.*, where the *masc.* अभिनिधान: seems to be an error of the Berlin Ms.) admits the अभिनिधान only 1. of a सार्श, if it is followed by a सार्श, 2. of a सार्श at the end of a word or at an अवयव, 3. of ख before an ऊष्मन्, 4. of ख, ष, न, before ह्. *Śākalya*, in the cases 4-7. mentioned above, and the *Atharvav. Prātiś.* in its enumeration do not consider two consonants, the first of which suffers the *abhinidhāna*, as संयुक्त or combined consonants (*Śaunaka*: असंयुक्तं शा-क्वम्; *Atharvav. Pr.*: अतो ऽन्तसंयुक्तम् 'संयुक्त' is a combination of consonants other than that in the preceding cases'); i. e. they assume such a stoppage of the voice as to prevent two consonants to sound together; but *Śaunaka* does not seem to go so far, for he quotes *Śākalya* apparently for the sake of recording his dissent from the opinion of the latter. The distinction is probably owing to the difference in the observation, by the different grammarians, of the phenomena of pronunciation; the supposition of *Mr. Regnier* (*Journ. Asiat.* 1857, p. 230), that there is a twofold *abhinidhāna*, the one applying to the consonantic groups which are the natural effect of the sandhi, the other to such groups as are produced by the *krama*, is very ingenious, but does not necessarily follow from the text of this *Prātiś.* (I. 1. 6. and 7.); for similar differences of opinion in the theory on the pronunciation of consonantic groups, arising obviously from different observations, may be gathered also from the *Sūtras* of *Pāṇini*. [In the preceding explanation the term सार्श comprises the 25 consonants ख-ङ, च-ज, ट-ष, त-न and प-म; the term ऊष्मन् (q. v.) the sibilants ह, श, ष, स; and the semivowels य, र, ल, व are termed अन्तःखा, because their position in the system of the *vaidik* gramm. is between the सार्श and ऊष्मन्; (s. v. अन्तःखा p. 117 a, l. 49 the words 'vowels and consonants' are a mistake for 'सार्श and ऊष्मन्').] E. धा with नि and अभि, *kṛit* aff. क्नुट्.

अभिनिधीयमान Tatpur. m. f. n. (-नः-ना-नम्) Suppressed (as the sound च after चो and ए); comp. the preceding. E. धा, in the pass., with नि and अभि, *kṛit* aff. शानच्, āgama मुक्.

अभिनिपीडित Tatpur. m. f. n. (-तः-ता-तम्) Much pained, much hurt; e. g. *Mahābhār.*: कर्ष्यवाशाभिनिपीडिताः कृष्णागतेः हृदयेऽनरेऽङ्गाः. E. अभि and निपीडित, or पीड with नि and अभि, *kṛit* aff. क्त्.

अभिनियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Engaged in; e. g. *Kāśikā*: अध्वयने ऽभिनियुक्तश्च &c. E. युक् with नि and अभि.

अभिनिर्मुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Left, quitted.

² One asleep at sunset. [The last meaning, given by the *Amarak.* and *Hemach.*, owes its origin probably to *Manu* 2. 221. or a similar passage, where the word is to be joined with the word सूर्येण, both words meaning literally 'one left by the sun', scil. while asleep (this ellipsis resulting from the preceding verse 2. 220.); the same remark applies to the meaning 'one asleep at sunrise', given by the *Koshas* to अभुदित, for in *Manu* 2. 221. the latter word is also to be coupled with सूर्येण, when both these words mean literally: 'one towards whom the sun has risen' (scil. while asleep), the meaning towards of अभि in अभुदित resulting from the beginning of verse 220., where अभि is *karmaprav.* or the separable preposition, not the verbal prefix; *Manu* 2. 220. 221.: तं चेदभुदियात्सूर्यः शयानं कामचारतः (v. l. कामचारतः) । निष्कोचेदाप्यविज्ञानाज्जपमुपवसेहि नम् । सूर्येण ह्यभिनिर्मुक्तः शयानो ऽभुदितश्च यः । प्रायश्चित्तमकुर्वीतो यु-क्तः स्नात्वाहूतेनसा; and comp. *Gotama*, as quoted by *Kullūka*: सूर्याभुदितो ब्रह्मचारी तिष्ठेदहरभुज्जानो ऽभ्यस्तमितश्च रात्रिं जपन्ताविधीम्. The comm. on the *Amarak.*, however, appear to have lost sight of this origin of the meanings 'asleep at sunset' and 'at sunrise' of the named words, for *Rāyamuk.* e. g. gives the etymological meaning of अभिनिर्मुक्त 'completely free from feeling, evening work or design, i. e. completely insensible or disengaged': अभि सर्वतो भवेन सायन्तनेन कर्मणा निश्चयेन मुक्तः; and he explains अभुदित as a deriv. of अभुदित with *taddh.* aff. चच्, referring it to the *Gaṇa* to *Pāṇ.* V. 2. 127., when its literal meaning would be 'having a sunrise': अभुदितमभुदयः सूर्येण तद्योगादर्शनाच्च । भुक्ता ब्राह्मणा इतिवत् (comp. *Siddh. Kaum.* fol. 186 a, l. 11).] E. मुक् with निर् and अभि, *kṛit* aff. क्त्.

अभिनिर्घाण Tatpur. n. (-णम्) ¹ March in general; (*Rāman.* on the *Amarak.* = गमन; *Nīlak.*, *Padārthakaum.*: विजिगीषोः प्रयाणे with the addition: उपचारादव्यचापि; and comp. *Halāyudha's* defin. of अभिघेयान, 'यत्सेनयाभिनिर्घाणं कृतं तदभिघेयानम्'). ² March of one who wants to conquer, invasion; (*Rāyamuk.*, *Bharatam.*, *Sārasund.* &c. = विजिगीषोः प्रयाणम्). E. घा with निर् and अभि, *kṛit* aff. क्नुट्.

अभिनिर्वृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Completed, accomplished, effected; e. g. *Mahābhār. Adip.*: एतन्नामभिनिर्वृत्तं तस्य देशस्य वै दिवाः (*Nīlak.*: अभिनिर्वृत्तं = निर्वृ-डम्); or कथेयमभिनिर्वृत्ता भरतानां महात्मनाम्. E. वृत् with निर् and अभि, *kṛit* aff. क्त्.

अभिनिर्वृत्ति Tatpur. f. (-त्तिः) Completion, result, the be-

coming of; e. g. रोनख; or in a *Vārtt.* to *Pān.*: न वा द्र-
व्यत्वमर्चोदनायां द्वयोरेकस्माभिनिर्वृत्तेः (*Patanj.*: एक आ-
देशो भविष्यति। तद्यथा द्रव्येषु कर्मचोदनायां द्वयोरेकस्माभि-
निर्वृत्तिर्भवति।) E. वृत् with निर and अभि, kṛit aff. क्तिन्।
अभिनिवर्तम् Tatpur. ind. In reverting towards; e. g. *Sāta-*
path.: द्वादश मासा भक्षिरेव मासानवच्छेदे पुनः पुनरभिनि-
वर्तमुत्तिष्ठो भवत्यन्ति तस्मादुतवच मासाश्चाव्योन्वमभिनिवर्तन्ते।
E. वृत् with नि and अभि, kṛit aff. क्त्वा (with the udātta
on the penultimate, which accent the word could not have
if it were an accus. of the noun अभिनिवर्तम्)।

अभिनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Entering into
(possession), occupying, possessing; e. g. *Śābara* on a
Jaim. Sūtra: सङ्ग्राहः शब्दा एकमर्चमभिनिविशमानाः &c.
E. विष् with नि and अभि, kṛit aff. ग्राहन्, āgama मुक्.

अभिनिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Possessed of,
endowed with, conversant with; e. g. *Raghuv.*: नरपतिकु-
लभूषि मर्ममाधत्त राक्षी गुह्यभिरभिनिविष्टं लोकपाशानुभावेः
(comm. = मर्म महद्भिर्लोकपाशाश्रित्युक्तम्). ² Determined, in-
tent, engrossed by; see the following. E. विष् with नि
and अभि, kṛit aff. क्त.

अभिनिविष्टता f. (-ता) ¹ Proficiency, conversancy. ² Intent-
ness, determination of purpose, determined resolution, te-
nacity; e. g. *Sāhityad.*: निष्कषेपापमानादेरमर्षोऽभिनिवि-
ष्टता “not bearing” (i. e. not caring for) censure, abuse,
disrespect &c. means (here) determination of purpose.
Comp. the following. E. अभिनिविष्ट, taddh. aff. तत्.

अभिनिवेश Tatpur. m. (-शः) ¹ Application of thought, lean-
ing towards, attachment; e. g. *Yājñav.*: एवंवृत्तोऽविनीता-
त्मा वितथाभिनिवेशवान् (*Mit.*: वित° = असत्कार्याभिनिवे-
शवान्; comp. अभिनिवेशिनः); or *Manu*: परद्रव्येष्वभिध्यानं
मनसानिष्टचित्तमन्। वितथाभिनिवेशश्च पवित्रं कर्म मानसम्
(*Kullūka*: वित° नास्ति परलोकः। देह एवास्ति; *Medhā-*
tithi: पूर्वपक्षस्य सिद्धान्तत्वेन ग्रहणम्, i. e. adhering to false
doctrines); or *Śakunt.*: वसिष्ठं कुरु मे अहिनिवेशो (i. e. व-
सीयांस्त्वय मेऽभिनिवेशः); comm. अहि° = अभिभावः, i. e.
my attachment is indeed very strong; or *Kāśikā*: कस्यापि
ऽभिनिवेशः, or पापेऽभिनिवेशः. ² Intentness, determination
of purpose, determined resolution, tenacity; e. g. *Kumāra-*
sambh.: अवागुत्पाभिनिवेशतोषिणा कृताभुञ्जा गुह्या नरी-
यसा अनाम गौरी शिखरं शिखण्डिवत् (quoted also by
Vyādi on *Hemach.* 6. 138. or v. 1500; *Mallin.*: अभि° = आ-
ग्रह); or *Sisupālab.*: अपेतयुद्धाभिनिवेशसौम्यो हरिर्हरिप्रस-
मश्च प्रतप्ते (*Mallin.*: = अपेतो युद्धेऽभिनिवेश आग्रहो यस्य
स शान्तकोप इत्यर्थः); or *Raghuv.*: अनात्मत्वायां नि-
तात्मत्वाभिनिवेशमीशम्। न कश्चन भ्रातृषु तेषु शक्तो निवे-
द्युमासीत्; or *Prabodhach.*: ततो देवा (scil. विष्णुभक्त्या)
समुपवाताभिनिवेशमुक्तम् (comm.: = उत्पन्नः अभिमा-
नो यच्च यस्यां क्रियायां यथा स्नातया, i. e. after having
taking a proper resolution). ³ (In the Yoga philosophy.)
The instinctive (but unjustifiable) clinging to life and bodily
enjoyment, (‘which is alike in the unthinking worm as in
the wise man’); it is one of the five क्लेशाः (*Yoga Sūtra*:
अविद्याकितारामदेवाभिनिवेशः पञ्च क्लेशाः) or afflictions
of mind which impede the apprehension of true knowledge;
comp. विपर्यय. (*Yoga Sūtra*: स्वरसवाही विदुषोऽपि तथा
ह्यहो — v. l. but apparently less correct: विदुषोऽपि तन्व-

नुबन्धो — ऽभिनिवेशः; a comm.: सर्वस्य प्राणिन इयमात्मा-
शीर्णिता भवति। मा न भूवं भूयासमिति। न चाननुभूतमर-
यधर्मकस्तीवा भवत्वात्माशीः। एतया च पूर्वजन्मानुभवः प्रती-
यते। स चाद्यमभिनिवेशः क्लेशः स्वरसवाही क्लेशेऽपि जातमा-
चक्ष प्रत्यक्षानुमानागमैरसंभावितो मरणात्तस्य उच्छेददृष्ट्यात्मकः
पूर्वजन्मानुभूतं मरणदुःखमनुमापयति। यथा चाद्यमन्तकालेऽपि
दुरयते क्लेशस्य विदुषोऽपि विज्ञातपूर्वापरान्तकालः &c.;
Bhujadeva: स्वस्य रसेन संस्कारेणैव बहतीति स्वरसवाही। पूर्व-
जन्मानुभूतमरणदुःखानुभववासनावसायस्वरूपः समुपवायमानः
शरीरविषयादिभिर्मम विद्योऽपि मा भूदित्यहमनुबन्धरूपः
सर्वस्वीवा क्लेशेऽप्यपर्यन्तं (from the worm up to Brahmā) नि-
मित्तं विना प्रवर्तमानो ऽभिनिवेशात्माः क्लेशः; *Mallinātha* is
therefore wrong in his philosophical explanation on *Sisupāl.*
4. 55., when he renders in the quoted *Yoga S.* अभिनिवेशः
= कार्याकार्येष्वग्रहः) E. विष् with नि and अभि, kṛit aff. चञ्।
अभिनिवेशन Tatpur. n. (-नम्) Probably the same as अभि-
निवेशः; *Lalitavist.*: अनात्मप्रत्यवेचाधर्मासोऽसुखमात्मान-
भिनिवेशनतायै संवर्तते ‘... to the condition of not clinging
to one’s own self, i. e. to being indifferent of one’s own
life’. E. विष् with नि and अभि, kṛit aff. क्तृ.

अभिनिवेशिन Tatpur. m. f. n. (-शो-शनी-शि) ¹ Adhering,
clinging; e. g. *Yājñav.*: वितथाभिनिवेशी च आग्रहे ऽन्त्यासु
द्योगिषु, i. e. adhering to false doctrines; (*Mitāksh.*: वितथे
ऽसत्यभूते वस्तुष्वभिनिवेशः पुनः पुनः संकल्पसादान्; comp.
अभिनिवेश 1.). ² Intent upon, determined, persevering; e. g.
Daśakumārach.: तामप्यधिरादयुग्मशरः शरशयने शाययि-
ष्यति। स्नानाभिनिवेशिनोश्च वामयत्नसाध्यः समागमः. E.
विष् with नि and अभि, kṛit aff. शिनि.

अभिनिष्कारिन् Tatpur. m. f. n. (-री-रिणी-रि) (Probably.)
Injuring, destroying; e. g. *Atharvav.*: कृत्वाकृतो वसतिनो
ऽभिनिष्कारिणः प्रवाम मृषीहि &c. E. कृ with निर
and अभि, kṛit aff. शिनि.

अभिनिष्क्रमण Tatpur. n. (-नम्) Going out or forth, leaving,
quitting; e. g. *Lalitav.*: अभिवेकभूमिधर्मासोऽसुखमवक्रमण-
जन्माभिनिष्क्रमणः संदर्शनतायै संवर्तते. In Buddhistic
writings it implies moreover the leaving of the house or the
renouncing of the world for the sake of becoming an an-
chorite. (Comp. *Burnouf’s Lotus de la bonne loi* p. 333. 334.)
E. क्रम् with निर and अभि, kṛit aff. क्तृ.

अभिनिष्क्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Gone out or
forth, left, quitted; e. g. अभिनिष्क्रान्तगृहवास, one who
has left his house in order to become an anchorite; comp.
the preceding and *Burnouf’s Lotus* &c. p. 333. E. क्रम् with
निर and अभि, kṛit aff. क्त.

अभिनिष्ठान Tatpur. m. (-नः) ¹ A sound (esp. a vowel) of the
alphabet in general; e. g. *Gobhila-Grihya S.*: घोषवदाश्वत्थार-
नाखं दीर्घाभिनिष्ठानान्तं कृतं नाम दध्नादेतदतद्विहितमयुग्मद्वान्तं
स्त्रीयाम्; (comp. *Manu* 2. 33.). ² The Visarga; e. g. *Āśvalāy.*
Grihya S.: नाम चाक्षी दक्षुर्घोषवदाश्वत्थारनाखमभिनिष्ठानान्तं
द्व्यचरं चतुरचरं वा द्व्यचरं प्रतिष्ठाकामश्चतुरचरं ब्रह्मवर्षसकामः
युग्मानि त्वेवं पुंसामयुवानि स्त्रीयाम्; (*Nārāyaṇa* explains:
अभिनिष्ठानो विसर्गनीयः। सो ऽन्ते यस्य तत्तत्तत्तम् &c., and
exemplifies this injunction by the male names: ब्रह्मदेवः, ना-
मदेवः, भद्रदेवः, देवदेवः, शिवदेवः, देवस्वामी, वसुशर्मा, अ-
नादेनः, देवघोषः, पुरन्दरः, विष्णुशर्मा, and by the female
names: सुभद्रा, सावित्री, सत्यदा, वसुदा; comp. s. v. नामक-

रव). — [The reading अभिनिष्ठान which occurs in *Ms.*, is incorrect. — The Pandits who have published *Pāṇini*, supply in their comm. on VIII. 3. ३६ the word अवतरणम् (= वा) from the preceding Sūtra, and construe thus, besides अभिनिष्ठान, an optional form अभिनिष्ठान; *Patanjali* and his comm. have no gloss on this Sūtra, but neither the *Kāśikā* nor the *Siddhāntak.* admit of an option in the Sūtra ३६, nor is a form अभिनिष्ठान given by these works or in the *Dhātum.* comm. of *Mādhava*, *Maitreya* &c., or in the *Dhātupāṇḍya* of *Hemach.* s. r. खञ्.] E. खञ् with निश् and अभि, kṛit aff. खञ् अभिनिष्ठान् Tatpur. m. f. n. (-ञ्-नी-त्) Going out or forth, issuing; e. g. *Bhāṭik.*: अन्तर्निष्ठोऽवतरणमात्रो नवाच-
 जाक्षिरभिनिष्ठान्. E. पत् with निश् and अभि, kṛit aff. श्रु. अभिनिष्ठान् Tatpur. n. (-जम्) Going forth, issuing, sallying. E. पत् with निश् and अभि, kṛit aff. श्रु.
 अभिनिष्पत्ति Tatpur. f. (-त्तिः) Completion, consummation, end; e. g. (of the human soul, by the form it assumes after death when absorbed in Brahman) *Śāṅkara* (on the *Vedānta Sūtra*: चितितत्त्वापेक्ष तदात्मकत्वादित्युक्तोक्तिः) चेतनमेव स्वस्वात्मनः स्वरूपमिति तत्त्वापेक्ष स्वरूपेणाभिनिष्पत्तिर्बुद्धा. E. पद् with निश् and अभि, kṛit aff. क्तिन्.
 अभिनिष्पन्न Tatpur. m. f. n. (-न्नः-ना-न्नम्) Completed, consummated, finished. E. पद् with निश् and अभि, kṛit aff. क्त्.
 अभिनिष्ठान. See the remark s. v. अभिनिष्ठान.
 अभिनिहत Tatpur. m. f. n. (-तः-ता-तम्) Suppressed; see the following. E. हञ् with नि and अभि, kṛit aff. क्त्.
 अभिनिहित Tatpur. m. f. n. (-तः-ता-तम्) Suppressed. — अभिनिहित is called ^a in the *Rigv.-Prātiś.* the खण्डि (q. v.) which is produced when the vowel अ in the beginning of a word is suppressed after a final ओ or ए; ^b in the *Rigv.*, *Vājas.* and *Atharv.-Prātiśākhya*s the खरित (q. v.) which is produced in consequence of an *anuddatta* अ (in the beginning of a word) being suppressed after a final *uddatta* ओ or ए. The *Taittir.-Prāt.* calls the latter अभिनिहत (acc. to *Weber*, *Ind. Stud.* IV. p. 135). E. धा with नि and अभि, kṛit aff. क्त्.
 अभिनिह्व Tatpur. m. (-वः) Denial. — निह्व and अभिनिह्व (निह्वनाभिनिह्वौ) are the ritual names of the verses of the *Aranyagāna* V. 2. २१. and २२. (not met with in the *Sāmaveda*; acc. to *Benfey*'s careful compilation in *Weber*'s *Ind. Stud.* III. p. 222). E. अभि and निह्व or ह्व with नि and अभि, kṛit aff. खप्.
 अभिनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Brought near or towards; e. g. (fig., to the understanding, intelligible) in a quotation of *Jayam.* on the *Bhāṭik.*: भाविकत्वमिति प्राज्ञः प्रबन्धविषयं युजम् । प्रत्यक्षा इव दृश्यते यचार्था भूतभाविनः । चिन्तोदात्तानुतात्पर्यं कथाया स्वभिनीतता (its easy understanding) । श्रद्धानुसृता चेति तस्य हेतुं प्रचक्षते. ² Performed (as a drama). ³ Fit, proper, suitable; e. g. *Mah. Śāntip.*: अस्मिन्नेव प्रकरणे धर्मवचमुदाहरणीः । अभिनीततरं वाक्चमि-
 लुवाच बुधिरिः. ⁴ Highly ornamented or finished. ⁵ Even-minded, placid, patient. ⁶ Impatient. [The two latter meanings arise from the different manner in which the verse of the *Amarak.*: युक्ते ऽतिसंयुक्ते मर्विचमिनीतो &c. may be read, viz. either ^a ते मर्विचि or ते ऽमर्विचि; hence *Bharata*, *Subhūti*, *Ramānātha* &c. = अक्रोधन (or अक्रोध) or = अचमावत्; *Bhāṇud.*, however, only = अन्तु (i. e.

मर्विचि); other Koshas have only the meaning 'impatient'; e. g. *Medini*, *Śabdaratnādv.*: = अमर्विचि, *Ajayopāla*: = अमर्विचत्, probably also *Jaiśiddhara*: अभिनीतस्त्रिषु व्याख्ये संयुक्ते ऽमर्विचत्पि; and *Hemachandra*'s अभिनीतसु व्याख्ये मर्विचि संयुक्ते is probably also to be read व्याख्ये ऽमर्, for the *Viśvaprak.* explains: अभिनीतो भवेन्न्याख्ये संयुक्तामर्विचोरपि. The meaning 'placid' seems more congenial with the other meanings of the word; and the meaning 'impatient' refers perhaps to an E. अ neg. and मिनीत — compare विनीत and the Pref. on the particle अभि —.]
¹ Friendly, kind (*Wilson*). E. नी with अभि, kṛit aff. क्त्.
 अभिनीति Tatpur. f. (-तिः) ¹ Friendship, civility, kindness. ² Gesture, expressive articulation (*Wilson*). Comp. अभिनय. E. नी with अभि, kṛit aff. क्तिन्.
 अभिनीयमान Tatpur. m. f. n. (-जः-जा-जम्) Brought near or towards; (see the meanings of नी with अभि); e. g. *Vanap.* of the *Mahābh.*: इहा शूरं ज्ञानमिनीयमानं बभूव हाहाकृतमक्षरीचम्. E. नी, in the pass., with अभि, kṛit aff. शानच्, āgama मुच्.
 अभिनीत Tatpur. m. f. n. (-जः-जा-जम्) Very dark; (अभिनीतनेत्र, 'having eyes of a very dark blue', is one of the thirty-two लक्षण or characteristic signs of a great man, according to the Buddhistic fancy). E. अभि and नीत.
 अभिनेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be represented or performed (as a drama). See the following. E. नी with अभि, kṛitya aff. तव्य.
 अभिनेय Tatpur. m. f. n. (-यः-या-यम्) The same as the preceding; comp. e. g. the quotation s. v. अभिनय. E. नी with अभि, kṛit aff. यत्.
 अभिन्न Tatpur. 1. m. f. n. (-न्नः-ना-न्नम्) ¹ Not cut, not rent, not broken; e. g. *Bhāṭik.*: विद्योदयधारावः कुक्षि-
 शो मम (i. e. of Ravana) वक्षसि । अभिन्नं व्रतधाम्नां मन्ते वक्षिन् वक्षी; or वक्षनिधिममम् वक्षिन्वसुदधैर्महातर-
 कुम्भवनभरचमममभिन्नवेक्षम्; or *Rigv.*: इन्द्रो भूषोभूषो रथिमिदस्य वर्धयन्नभिन्ने खिन्ने नि दधाति देवयुग् (Sdyāna: अभिन्ने श्रुभिरभेदे खिन्ने अन्वेर्ननुमशब्दे खिन्ने, i. e. impenetrable). ² Undivided, one; e. g. (*Brahman*) *Śāṅkara* in the comm. on the *Taittir.-Up.*: असौ यो ऽचनेकमभिन्न-
 मात्मतत्त्वं न पश्यति &c.; or (the Soul in) a quotation from the Buddhists by *Vijñānāch.* on the *Sāṅkhya-Prav.*: अभि-
 न्नो ऽपि बुद्ध्यामा विपर्यासनिदर्शनेः । यादयाहकसंवित्तिभेद-
 वानिव लक्ष्यते. ³ Not different, same, identical; e. g. *Prabodhach.*: पञ्चामि योनाज्ञानमुददर्शनो अवन्विचो भिन्नमभिन्न-
 मीचरात; or *Bharatas.* on the *Bhāṭik.*: स्विष्टमिष्टमनेकार्थ-
 मेकस्यानितं वचः । तदभिन्नपदं भिन्नपदप्राथमिति दिधा.
 2. m. (-न्नः) (In Arithmetic.) An integer, a whole number. E. अ neg. and भिन्न.
 अभिन्नक m. f. n. (-कः-का-कम्) ¹ Not quite unbroken, not quite entire. ² Not quite identical (*Siddhāntak.*). E. अभिन्न, taddh. aff. कन्.
 अभिन्नतर m. f. n. (-रः-रा-रम्) Very identical; see the following; (mentioned by the *Gāṇaratnamahodadhi* in the *Gaṇa* यावादि to *Pāṇi*. V. 4. २९; = अतिशयेनाभिन्न). E. अभिन्न, taddh. aff. तरप्.
 अभिन्नतरक m. f. n. (-रकः-रिका-रकम्) The same as the preceding; e. g. in a quotation by the *Gāṇaratnam.*: अभि-

अन्तरके नाकाहानवेभ्यः पराङ्मुखे । अन्तरके सर्वलोकाणामन्तः-
तत्त्वविकर्मणि. E. अभिन्नतर, taddh. aff. कृत्.

अभिन्नता f. (-ता) ¹ Unbrokenness, wholeness. ² Oneness, undividedness. ³ Sameness, identity. E. अभिन्न, taddh. aff. तत्.

अभिन्नपदसिद्ध Karmadh. n. (-ष्टम्) (In Rhetoric.) A species of paronomasia, considered as an अलङ्कार (q. v.) or elegant mode of expression, viz. a connexion of words which admit of a double interpretation, the sentence consisting chiefly of such words (and not of words which would admit but of one sense); an instance is the following verse of the *Bhāṭik.*: भुवनभरसहस्रस्रधाः पुनश्चिरत्नभूतो गुरुपदे-
हान् । अमविधुरविधीनकूर्मनकाधतमुदुहभुवो गिरीनहीन् (scil. जलनिधिमगमन्), where all the compounds are attributes as well of गिरीन् as of नहीन्, according to the double sense in which they may be taken. See सिद्ध or शेष. E. अभिन्न-पद and सिद्ध.

अभिन्नपरिकर्माष्टक Tatpur. n. (-कम्) (In Algebra.) The eight elementary operations (of addition, subtraction, multiplication, division, square, square-root, cube and cube-root) as applicable to whole numbers; comp. भिन्नपरिकर्माष्टक (these operations applied to fractions). E. अभिन्न-परि-
कर्माष्टक and अष्टक.

अभिन्नास Tatpur. m. (-सः) (Literally: Combination, mixture; esp. in Medicine.) A variety of fever, viz. a mixed remittent or synochus fever, supposed to be produced by the morbid state of the three temperamental elements, air, bile and phlegm collectively; the patient is described by *Sūśruta* as 'being neither too warm nor too cold, not quite conscious, wandering in his mind, hoarse, with a sharp taste, dry throat, void of perspiration and not having the natural excretions, hiccupping, without appetite, dull, panting (or sighing), lying prostrate, impeded in speech, drowsy and with contracted limbs'; the cure of this fever is believed either very difficult or impossible. It is also called हृत्तौषस, as the patient loses his strength by this fever, or from the 'combination' of the causes which produce it, सन्निपातज्वर, सर्वाण्यज्वर, सर्वदोषसमुत्पन्नज्वर, सर्वज्वर, सर्वज्वर. E. अस (cl. 4.) with नि and अभि, kṛit aff. जञ्; scil. ज्वर.

अभिन्नासज्वर Karmadh. or Tatpur. m. (-रः) The same as the preceding. E. अभिन्नास and ज्वर.

अभिपचमान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Cooked, boiled; e. g. *Sūśruta*: तस्य खल्वेवं प्रवृत्तस्य मुक्कशोषितस्याभिपचमानस्य चीरक्षेव सन्तानिकाः सप्त त्वचो भवन्ति. ² Maturing, ripening; comp. अभिप्रपचमान. E. पच् in the pass., with अभि, kṛit aff. शानच्, āgama मुच्.

अभिपठित Tatpur. m. f. n. (-तः-ता-तम्) Called, named; e. g. *Sūśruta*: मुक्के यत्पिशितमुपेति बुद्धिमेतत्साध्यमेतत्तदभिपठितं खरं प्रपाण्डु. E. पठ् with अभि, kṛit aff. क्त.

अभिपतत् Tatpur. m. f. n. (-न्-न्ती-त्) Coming near, approaching, hurrying towards, esp. with the intention of assailing; e. g. *Daśakumār.*: अभिपततो नानरिक्पुत्रवानश-
कूमेवाववाह्य तस्कर इति तैरभिहन्वमानो नातिकुपितः; or *Jayamang.* on *Bhāṭik.* (अब संपततो भीमान्): संपततो (= अभिपततः). E. पत् with अभि, kṛit aff. शतृ.

अभिपतन Tatpur. n. (-नम्) ¹ Approaching, arrival. ² Going

forth, departure; compare अभिपित्. E. पत् with अभि, kṛit aff. शतृ.

अभिपतनीय Tatpur. m. f. n. (-यः-या-यम्) To be approached, to be gone to or reached. E. पत् with अभि, kṛitya aff. यणीयर्.

अभिपत्ति Tatpur. f. (-त्तिः) Approaching, coming near; e. g. *Śatapath.*: अज्ञानिना । न ह्येतत्तेतीवाभिपत्तिरसि; [but *Sāyana* (E. I. H. 149) reads this passage IX. 4. 2. 4. अज्ञानिना । न ह्येतत्तेतीवा विपत्तिरसि (i. e. आ विपत्तिः); which is therefore the more authenticated reading, if the Ms. is correct: एतत्त वायोरितीवाद्यादिवत्कन्दनादिविपत्तिर्नासि (Ms. *त्कन्दनादि* sic) । आ विपत्तिरिति पदविभाजः]. E. पत् with अभि, kṛit aff. क्तिन्.

अभिपद्म Bahuvr. m. f. n. (-सः-सा-सम्) ¹ Every where beautiful, beautiful in every part of the body. ² Covered or adorned with a lotus flower; comp. पद्मसाञ्जन. [Both interpretations of this word are given by the comm. on the *Ādip.* of the *Mahābh.* v. 7013: इहा तु तावत्तनयेच्छृणुष्याम्य-
आभिपद्मानिव वारणेभ्यः; *Nilak.*: अभितः पद्मा सखीर्येवा-
ताम् । सर्वाङ्गसुन्दरानित्यर्थः; *Arjunam.*: = पद्मविन्दुयुताम्; both comm. mention moreover, instead of अभिपद्मान्, a v. l. अतिपद्मान् which *Nilak.* interprets in the same sense: अतिपद्मानिति पाठे स एवार्थः, but *Arjunam.*: पद्मः पुच्छरी-
कनामा दिग्गजः । तस्मादतिशयानित्यर्थः, i. e. 'surpassing the elephant-atlas Padma (= Puṇḍarika)'; *Nilak.* mentions, besides, a bad v. l. अतिमत्तान्.] E. 1. अभि and पद्मा, 2. अभि and पद्म.

अभिपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Come near, run towards; (*Viśvapr.*, *Śabdaratn.*, *Ajayap.*, *Bhūripray.*: = अभिपन्न). ² Seeking refuge (*Med.*, *Hemach.*, *Trikāṇḍ.*: = शरणार्थिन्). ³ Approached by (with a friendly purpose), protected, saved; e. g. *Ādip.* of the *Mahābh.*: यत्र राजा कुशसेष्ठः परीक्षितान् वी (v. l. स) द्विष । तत्रकेव भुवकेन ध-
यते किं सो ऽयं वी (v. l. किं तत्र वी) । नञ्छात्वाह (i. e. Kāśyapa) तं स्वरितः सखः कर्तुमपञ्जरम् । मयाभिपन्नं (*Nilak.*: = चार्तं) तं चापि न सपौ धर्षयिष्यति; or *Sūśruta*: तदिहं व-
ज्रवृद्धार्थं चिकित्सावीजमीरितम् । कुशसेनाभिपन्नं (i. e. cultivated by a clever physician) तद्वज्रधामिप्ररोहति. ⁴ Obtained, appropriated; (*Ajayap.*: = स्वीकृत, *Śabdāmuktām.*: = अ-
ङ्गीकृत). ⁵ Overcome, afflicted; (*Amarak.*, *Med.*, *Ajayap.*: = अभिपन्न; *Viśvapr.*, *Śabdaratn.*, *Bhūripr.*: = यन्न); e. g. *Sūśruta*: वाताभिपन्ने नयने, or पित्ताभिपन्ने नयने, or कफा-
भिपन्ने नयने, or इष्टिर्दोषाभिपन्ना, or केन च प्रसृजति तत्स-
खाभिपन्नः (i. e. one possessed by the Skandāpasmāra). ⁶ Unfortunate, calamitous (*Amarak.*, *Med.*: = आपन्नत, *Viśvapr.*, *Śabdaratn.*, *Bhūripr.*: = विपन्नत). ⁷ Guilty (*Ama-
rak.*, *Med.* &c. = अपराध). ⁸ Far, remote (*Ajayap.*: = वि-
प्रकृष्ट, *Śabdāmuktām.*: = दूर). ⁹ Dead, deceased (i. e. gone forth; comp. प्रेत); e. g. *Bhāṭik.*: स्वभावहीनिर्मुनपचिचोभिः
कन्दन्ति भर्तारमिवाभिपन्नम् (*Jayam.*, *Bharatas.* &c.: अभिपन्नं = मृतम्). E. पद् with अभि, kṛit aff. क्त.

अभिपरिभूत Tatpur. m. f. n. (-तः-ता-तम्) Overflowed; esp. fig. overwhelmed, shaken, affected by; e. g. *Ādip.* of the *Mahābh.*: मुहूर्तं चिन्तयित्वा तु मनुनाभिपरिभूतः; or परस्परं
सर्धया प्रेचमाणाः संकलनेनाभिपरिभूताः. E. भु with परि and अभि, kṛit aff. क्त.

अभिपरीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Surrounded by. ² Affected by; e. g. *Suśruta*: तं वातपित्ताभिपरीतलिङ्गं ह-
स्तीमकं नाम वदन्ति तज्ज्ञाः. E. इ with परि and अभि, kṛit
aff. ण्.

अभिपित्त Tatpur. n. (-त्वम्) (ved.) ¹ Approach, arrival; e. g.
Rigv.: कुह स्विहोवा कुह वसोरक्षिना कुहाभिपित्तं करतः
(*Yāska*: = आभिप्राप्तिं कुर्वन्); or *Rigv.* or *Atharv.*: तस्या
इदम्: सुषुमा सुदधमिहाभिपित्तं करते नृपानः (*Sāyana*:
= अस्मदभिमतप्राप्तिं करोतु). ² Approach (of the day), day-
break, dawn; e. g. *Rigv.* or *Sāmav.*: दिवाभिपित्ते ऽवसा-
नमिष्टा (*Sāyana*: = दिवसस्याभिपतने प्रातःकाले). ³ An oc-
casion to be approached or observed, a solemnity, a sacri-
fice; e. g. *Rigv.* or *Atharv.*: इहो ऽभिपित्तेषु रक्षति (*Sāyana*:
तस्य पूर्वोक्तस्य सर्वस्याभिपित्तेष्वभिप्राप्तिष्विहो रक्षति । र-
मते । यद्वा पूर्वोक्तानां बहिरादीनामभिप्राप्तिषु &c.); or *Rigv.*:
उत न ई त्वष्टा मन्त्रव्या अत्सुरिभिरभिपित्ते सजोषाः (*Sā-
yana*: अभिपित्ते ऽभिगतये यज्ञे); or *Rigv.* or *Vājas.*: अपि
यथा युवागो मत्सवा गो विश्वं अमदभिपित्ते मनीषा (*Sāyana*:
अभिपित्ते ऽभिपतनीये ऽवस्यते; *Mahidh.* however gives to
the word in this verse the meaning 1, viz. = अभिपतने
आगमनकाले). ⁴ A place to be gone to; e. g. *Rigv.*: आमु-
ञ्चेदभिपित्तं जनाम् (*Sāyana*: = अभिप्राप्त्यन्वेव जनाम्). ⁵ A
near time, a proximate occasion; e. g. *Rigv.*: सन्तत्कीर्णो
अभिपित्ते अह्नाम् (*Sāyana*: दिवसानां मध्ये ऽभिपित्ते संनि-
हिते ऽह्नि सन्तः अभिपित्तशब्द आसन्नकालवाची प्रपि-
त्यशब्द इतिवत्). ⁶ Any thing obtained (e. g. wealth); e. g.
Rigv.: वृषाक्षिणे अभिपित्ते अरारक्षुः (*Sāyana*: मे मयाभि-
पित्ते पूर्वोक्ते धने ऽभिप्राप्ति सति &c.). ⁷ Departure, decline
of the day; e. g. *Rigv.*: आ वः पीतयो ऽभिपित्ते ऽह्नामिमा
असं नवसः इव रमन् (*Sāyana*: अह्नामभिपित्ते ऽभिपतने स-
माप्ती); or *Rigv.*: यो वः सुनोत्तभिपित्ते अह्नाम् (*Sāyana*:
अह्नामभिपित्ते ऽभिपतने तृतीयसवन इत्यर्थः). E. आप् with
अभि, kṛit aff. लृच्; but see the E. of अपपित्त.

अभिपीडित Tatpur. m. f. n. (-तः-ता-तम्) The same as अ-
भिनिपीडित; e. g. *Suśruta*: तुष्णाभिपीडितः, or रक्तपित्ता-
भिपीडितः. E. पीड् with अभि, kṛit aff. ण्.

अभिपुष्प Tatpur. n. (-यम्) An excellent flower or an excess
of flowers. (As a Bahuvr. m. f. n. the word may mean:
covered with flowers — comp. अभिपुष्प —, but in the verse
of the *Rāmāy.*: धृतिप्रवासः प्रसवाभिपुष्पस्यफलः शौर्यनि-
बद्धमुखः । रणे महाबाहोसराजपुत्रः संवर्तितो राघवमास्तेन,
it is a Tatpur.) E. अभि and पुष्प.

अभिपूजित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Honoured, re-
spected. ² Praised, applauded; e. g. *Pāṇini*: अनुदात्तं प्र-
ज्ञानाभिपूजितयोः; or *Vārtt.*: प्रज्ञानाभिपूजितः. E. पूज्
with अभि, kṛit aff. ण्.

अभिपूज्यमान Tatpur. m. f. n. (-जः-जा-जम्) The same as the
preceding. E. पूज् with अभि, kṛit aff. शानच्, āgama मुच्.

अभिपूरण Tatpur. n. (-यम्) Filling, filling out. E. पूर् with
अभि, kṛit aff. कृट्.

अभिपूर्व Tatpur. m. f. n. (-र्षः-र्षा-र्षम्) Filled, fraught; e. g.
Rāmāy.: नरीखामभिपूर्वाः (scil. नावः). E. पूर् with अभि,
kṛit aff. ण्.

अभिपूर्वम् Avyayibh. Successively. Comp. अनुपूर्वम्. E. अभि
and पूर्व.

अभिप्रणीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Brought, attracted.

² Consecrated (with hymns); e. g. *Bhāṭik.*: अज्वाल लोक-
स्थितये स राजा यथाधरे वहिरभिप्रणीतः (*Jayam.*: = आ-
भिमुख्येन प्रणीतः मन्त्रेणाभिमुखीकृतः; *Bharatas.*: =
मन्त्रेण संस्कृतः). Comp. प्रणीत. E. नी with प्र and अभि, kṛit aff. ण्.

अभिप्रतप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very hot, very
painful; e. g. *Suśruta*: अभिप्रतप्तं वमनं प्रवाहं दुष्टापचीकृत-
ममादिशति. E. अभि and प्रतप्त.

अभिप्रतारिन् Tatpur. m. (-री) The proper name of a descen-
dant of the Rishi Kakshasena. E. अभि and प्रतारिन्; lit.
'a great cheat'.

अभिप्रचन Tatpur. n. (-जम्) Spreading over, throwing over;
e. g. (the Puroḍāśa over the bowls) *Jaimini Sūtras*: कपा-
लानि च कुक्षीवपुन्यसंज्ञानाम् । प्रतिप्रधानं वा प्रकृतित्वत् ।
सर्वेषां चाभिप्रचनं स्थात्. E. प्रच् with अभि, kṛit aff. कृट्.

अभिप्रदक्षिणम् Avyayibh. Rightwards; with कृच् 'to keep the
right side towards a person or object, by circumambulat-
ing in a reverential salutation; e. g. *Rāmāy.*: मुदा पर-
मया युक्तचकाराभिप्रदक्षिणम्; comp. प्रदक्षिणम्, प्रदक्षि-
णीक, and the following. E. अभि and प्रदक्षिण.

अभिप्रदक्षिणावर्तनति Bahuvr. m. f. n. (-तिः-तिः-ति) Having
the gait with a turn rightwards; one of the eighty अनुब-
ह्वन or marks of beauty which characterize a great man,
according to the Buddhistic fancy; also प्रदक्षिणावर्तना-
भिन् (?) or प्रदक्षिणनाभिन्. E. अभिप्रदक्षिण-आवर्त and
नति.

अभिप्रपद्यमान Tatpur. m. f. n. (-जः-जा-जम्) The same as
अभिपद्यमान; e. g. *Suśruta*: द्वितीये (scil. मासि) शीतोष्मा-
निक्षिरभिप्रपद्यमानानां महाभूतानां संघातो घनः संघाचते.
E. पच् in the pass., with प्र and अभि, kṛit aff. शानच्,
āgama मुच्.

अभिप्रपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Approached, seized,
attained; e. g. *Suśruta*: मुक्कशोषितं वायुनाभिप्रपन्नम्. E.
पह् with प्र and अभि, kṛit aff. ण्.

अभिप्रभङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गी-ङ्गि) (ved.) Break-
ing, destroying; e. g. *Rigv.*: विभया हि स्वावत उयादभि-
प्रभङ्गिः (*Sāyana*: = शत्रूनामभिप्रहर्तुः). E. भञ्च् with
प्र and अभि, kṛit aff. णिणि.

अभिप्रसृज् Tatpur. m. f. n. (-सृज्-सृज्-सृज्) (ved.) I. Quite raised,
quite, lifted up.

II. Quite surrounded by; (as a ladle quite surrounded by,
i. e. quite filled with, clarified butter). Either interpretation
is admitted by *Sāyana* on *Rigv.*: अभिप्रसृज् जुहा स्वधर
इन्; &c. (viz. 1. = अभितः समुच्छित- or उद्यत-; 2. = सर्वतो
हविर्भिः संवेष्टित-). E. I. सृज् with अभि, kṛit aff. क्तिप्;
II. सृज् with अभि, kṛit aff. क्तिप्.

अभिप्रयायम् Tatpur. ind. In approaching; having come near.
E. या with प्र and अभि, kṛit aff. लुमुच्.

अभिप्रवर्तन Tatpur. n. (-जम्) ¹ Coming forth; e. g. *Suśruta*:
लेदस्याभिप्रवर्तनम्. ² Proceeding, acting. E. वृत् with प्र
and अभि, kṛit aff. कृट्.

अभिप्रवृत् Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Proceeding, ac-
tive; e. g. *Bhagavadg.*: कर्मस्यभिप्रवृत्तो ऽपि नैव किंचित्क-
रोति सः. ² Taking place, occurring; e. g. *Jaimini S.*: पा-
थेस्त्वमृतिभूतत्वादिवाक्याभियमः स्थात्मातःसवनमधस्ताच्छिष्टे
चाभिप्रवृत्तत्वात्. E. वृत् with प्र and अभि, kṛit aff. ण्.

अभिप्रञ्जिन् Tatpur. m. f. n. (-ञ्जी-ञ्जी-ञ्जि) Having many

questions to ask, very inquisitive; e.g. *Vājas.*: आशिषाये प्रश्न-
मुपशिषाया अभिप्रश्नम् (scil. नियुक्ति). E. अभि and प्रश्न.
अभिप्रहत Tatpur. m. f. n. (-तः-ता-तम्) Struck, hurt; e.g. *Su-*
śruta: वृषाया अभिप्रहतात्पीरिषः पीरमावहेत् । मांसादेवं च-
तात्प्रिप्र शोषितं संप्रसिध्यते. E. हन् with प्र and अभि, kṛit aff. क्त.
अभिप्राशन Tatpur. n. (-नम्) Breathing forth, exhaling (comp.
अपानन 'inhaling'); e.g. *Śankara* in his comm. on the *Bṛi-*
hadār.-Up.: अभिप्राशनं प्रथमं कृत्वा पश्चादपान्वात्. E. अन्
with प्र and अभि, kṛit aff. क्तृ.
अभिप्रातर Avyayibh. Towards morning; (in *Śatap.* XIV. 9.
4. 18. according to *Dwivedag.* with the implied sense 'towards
the morning of the fourth day'). E. अभि and प्रातर.
अभिप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Obtained, acquired.
² Arrived, gone towards. E. आप् with प्र and अभि, kṛit aff. क्त.
अभिप्राप्ति Tatpur. f. (-प्तिः) ¹ Approach, arrival. ² Obtaining,
acquiring. E. आप् with प्र and अभि, kṛit aff. क्तिन्.
अभिप्राय Tatpur. m. (-यः) ¹ Intention, purpose, design; e.g.
Rāmāy.: नाभिप्रायमभिप्राय मनेवं वक्तुमर्हसि; or *Nyāya S.*:
अविशेषाभिहिते ऽयं वक्तुमभिप्रायादर्शनात्कल्पना वाक्यत्वम्;
or *Vijñānabh.*: यच्छास्त्रेषु शरीरद्वयेनैव श्रूयते तद्विज्ञाशरी-
राधिष्ठानशरीरयोरेकान्वयितत्वेन सूक्ष्मेनैकताभिप्राया-
दिति 'because their oneness is meant to be conveyed by
&c.'; or *Dandin* (as quoted by *Jayam.*): तं भाविकमिति
प्राज्ञः प्रबन्धविषयं मुञ्चम् । भावः कवेरभिप्रायः काव्येष्वालीङ्ग-
वक्षितः; or *Bhāṭik.*: यद्यकल्पदभिप्रायो योऽयं रचयतेः स्व-
यम् &c. ² 'Goal': a name or epithet of Viṣṇu; the 871st of
his thousand names in the *Anuśāsanap.* of the *Mahābh.*; be-
cause he is the goal of the world which is finally merged
in him: *Mahābh.*: अभिप्रायो प्रियार्हो ऽहं &c. (*Gangādhara*:
पुष्पावर्षेऽभिरिक्तमभिप्रेयत इत्यसौ । आभिसुखेनाच जनपति
कावे ऽच सीयते). ³ Opinion, belief, meaning; e.g. *Sāhityad.*:
केचित् कर्मणि कुशल इति कृतावुदाहरति । तेषामयमभि-
प्रायः । कुशं जाति । इति व्युत्पत्तिः कुशयादिरूपो मुखो
ऽर्थः दृक्कल्पमर्थं बोधयति; or *Bharatas.* on the
Bhāṭik.: भुङ्क्ते तां ददंश । यतः करं दृष्ट्वा रक्तपद्मि-
त्वमिधिरभिप्रायो यस्मै &c.; or *Manu*: तेषां स्वं स्वमभि-
प्रायमुपसन्नं पृथक्पृथक् । समस्तानां च कार्येषु विदध्यादित-
मात्मनः. ⁴ Motive, reason, consideration; e.g. *Jaiminiya-*
nyāyam.: पुष्पानां प्रत्यक्षनामयहमयुक्तमित्यभिप्रायेण (from
this reason) इतश्चक्ष्णानि होतुशब्दः पठ्यते; or *Jayam.* on
the *Bhāṭik.* (अबोधि दुःखं वैलोक्षम्): वैलोक्षं निहन्ति
यस्मिन्त्वमने ऽपि सीताकुहो ऽपि नञ्जति । इत्यभिप्रायेण
(from this reason) दुःखमबोधि; or *Ved. Sāra*: इदमज्ञानं
समष्टिबन्धमभिप्रायेण (through the consideration of its being
taken collectively or separately) एकमनेकमिति च व्यवह्रियते ।
तथा हि यथा वृषाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशः
&c. ⁵ Implied sense, bearing of a word, of a sentence &c.
(used in the same way as भाव, and in distinction from
वर्ण, the obvious or literal sense of a word &c.); e.g. *Dā-*
yabh.: विष्णुवचने च वचुपदं मातुलायाभिप्रायम्; or *Sāyaṇa*
(in the comm. on the *Ṛigv.*): नामचमितिवात्यभिप्रायमेक-
वचनम्; or *Bharatas.* on the *Bhāṭik.* (1. 6.): विश्वकर्मणा
नेदृशी शोभना पुरी निर्मिता । अत इमां विश्वोक्तेरुक्पुरी-
निमेषे चेष्टा जातित्वमभिप्रायः. ⁶ Reference, relation; e.g.
Pāṇini: स्वरितमितः कर्षमिप्राये क्रियाफले (*Kāśikā*: कर्तारं
चेत्क्रियाफलमभिप्रायः). ⁷ Any thing meant or intended, but

not real, a semblance; e.g. *Ṛigv. Prātiś.*: विवृत्तमिप्रायेषु
च पीवो चर्त्तौ रचिवृधः 'amongst the semblances of hiatus'
(i. e. amongst sandhis of final vowels and beginning semi-
vowels, which are not real hiatus, but may be considered
as such); or अभिप्रायांश्च परिपादयति. E. इ with
प्र and अभि, kṛit aff. क्तृ.

अभिप्री Tatpur. m. f. n. (-प्रीः-प्रीः-प्रि) (ved.) Pleasing,
agreeable to; e.g. *Ṛigv.* or *Vājas.*: अभिप्रियं यत्पुरोक्ता-
श्म &c. (*Sāy.*, *Mahidh.* = प्रीयचितारम्). E. प्री with अभि,
kṛit aff. क्तिप्.

अभिप्रीति Tatpur. f. (-तिः) Wish, desire; e.g. *Dhātup.*:
इव दीप्तावभिप्रीतो च (*Mādh.*: अभि° = अभिप्रायः). E.
प्री with अभि, kṛit aff. क्तिन्.

अभिप्रेत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Intended, designed;
e.g. *Kumārila* on the *Mānava S.*: यद्युपवसवादि पावमानं
हविरभिप्रेतं स्नात् &c.; or *Hitopad.*: यथाभिप्रेतमनुष्ठीयताम्.

² Wished, desired, agreeable; e.g. *Pāṇini*: अन्वये ऽयथाभि-
प्रेतास्त्वानि कृञः स्नातुमसौ; or *Kāśikā*: इत्यमयं मावयकः ।
अभिप्रेतायाणां पावभूत इत्यर्थः; or *Kuṣṇamṇam* अभिप्रेतं कुर्वन्तसौ
प्रतिशोमः; or *Rāmāy.*: पूर्वैरयमभिप्रेतो गतो मार्गो ऽनुमन्वते;
or न ते किंचिदभिप्रेतं न कर्तुमर्हस्युत्सहे । आत्मनो जीवितेनापि
करिष्ये ते प्रियं प्रिये; or *Bhāgav. Pur.*: परस्मैकमविदुषा
पुण्यमाखी जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमणीश्वरः.

³ Meant, implied; e.g. *Jaimini S.*: सहस्रं वैकर्म्यं स्नातदे-
कत्वात्तयो ऽनभिप्रेतं प्रकृतित्वात् &c.; or *Mitāksh.*: प्र-
योनाकारकरणे द्वैयुक्तातिक्रमो ऽभिप्रेतः; or the same on a
penance entailed by the theft of gold: सुवर्षपरिमाणादधी-
नपीत्यभिप्रेतम्. ⁴ Believed, assumed; e.g. *Vijñānāch.* on the
Sāṅkhya Prav.: इदानीं नास्मिकाभिप्रेता अपि बन्धहेतवो नि-
राकर्तव्याः. E. इ with प्र and अभि, kṛit aff. क्तृ.

अभिप्रेप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of obtain-
ing, wishing for; with a noun in the accus.; e.g. *Manu*:
ऐहं स्नानमभिप्रेप्सुः रात्रा. E. आप् in the desider.,
with प्र and अभि, kṛit aff. क्तृ.

अभिप्रेयमाण Tatpur. m. f. n. (-यः-या-यम्) Driven, instigated,
impelled; e.g. *Suśruta*: वायुनाभिप्रेयमाणो गर्भाशयमनुप्रवि-
श्यावतिष्ठते. E. ईर् in the pass., with प्र and अभि, kṛit aff.
शानच्, āgama मुक्.

अभिप्रेषण Tatpur. n. (-णम्) Sprinkling, affusion. E. उष्
with प्र and अभि, kṛit aff. क्तृ.

अभिप्राय Tatpur. m. (-यः) A religious act, forming part of
the sacrifice गवामयन (q. v.) and consisting of ceremonies
which last six days; the ceremony of the first and sixth of
these days is called ज्योतिस्, of the second and fourth जो,
of the third and fifth आयुस् (*Kalpavyākhyā*: ज्योतिर्जीरा-
युर्जीरायुर्ज्योतिरिति षडहो ऽभिप्राय इत्युच्यते); the अभिप्राय
recurs several times at the various stages of the Gavā-
mayana and bears its name, according to a legend of the
Śatapatha-Br., because the Ādityās, rivalling with the Angi-
rasas in the precedence of getting into the paradise, jumped
into it by means of the hymns which occur in this ceremony
'अथादित्या इ वा अङ्गिरसस । उभये प्रावापत्वा अत्यर्धं
वयं पूर्वं स्वर्गं लोकमेयामो वयं पूर्वं इति । त आदित्याः । च-
तुर्भिः लोमेषुतुर्भिः पृथैर्षुभिः सामभिः स्वर्गं लोकमव्यस्यवत्
यदभ्यस्यन्त तस्मादभिप्रायः'. E. झु with अभि, kṛit aff. क्तृ.
अभिप्राय Tatpur. m. f. n. (-तः-ता-तम्) Overflowed, overrun;

esp. figur. overwhelmed, strongly affected by, labouring under; e. g. *Manu*: रजसाभिभूतां नारीं नरस्य सुपयच्छतः &c.; or *Yājñav.*: पितरि प्रोषिते प्रेते कस्यनाभिभूते ऽपि वा &c.; or *Hitop.*: कस्यमुखराबाधिदेवनाभिरभिभूतम् । संसारम् &c. E. भू with अभि, kṛit aff. क्त.

अभिवल Tatpur. n. (-लम्) (In Rhetoric.) An appointment or rendezvous by ruse or disguise; (*Sāhityad.*: अभिवलमभिवलमभिवलम् यः); one of the twelve incidents of that part of a drama which is called *वर्ग* q. v.; an instance, alleged by the *Sāhityad.*, is the meeting of Kānchanamālā with Vasantaka disguised, in the third act of the *Ratnāvali*. (The first Calc. ed. of the *Sāhityad.* p. 161 and *Ballantyne's* ed. v. 365 read this word *अधिवल*, *Ball's* ed. v. 375 *अभिवल* and the first ed. p. 163 *अभिवल* n.; but the latter can be scarcely correct.) E. अभि and वल.

अभिनुदि Tatpur. f. (-दिः) An organ of apprehension, of which there are five (according to the philosophical systems), viz. ear, skin, eye, tongue and nose; more usually called *पञ्चीन्द्रिय* or *अनेन्द्रिय* qq. vv. E. नुध् with अभि, kṛit aff. तिन्.

अभिभङ्ग Tatpur. m. (-ङ्गः) A breaker, a tearer, a destroyer, a vaidik epithet of Indra (as destroying the wealth of enemies); e. g. *Rigv.*: अभिभुवे ऽभिभङ्गाय नम इच्छाय चोचत (*Sāyana*: = *अभुव* धनानां संभङ्गाय). E. भङ्ग with अभि, kṛit aff. चञ्.

अभिभजत् Tatpur. m. f. n. (-न्-ती-त्) Breaking, tearing, destroying; e. g. *Rigv.* or *Sāmav.*, or *Vājus.* or *Atharv.*: देवसेनानामभिभजतीनाम् (*Sāyana*: = *अभज* अभिभजन्ते मर्दयन्तीनाम्; *Mahidh.*: = *अभुव* मर्दयन्तीनाम्; on account of the accent of this genit. fem. comp. *Pān.* VI. 1. 178). E. भज् with अभि, kṛit aff. शतृ.

अभिभर्तु Avyayibh. Towards the husband; e. g. *Sisūpalab.*: प्रतिकामिनीति ददुःसुः सुदुःसुः ऽभिभर्तु शरिररिमनस्य-सविन्दुमणिषादधुम्. E. अभि and भर्तृ.

अभिभव Tatpur. m. (-वः) ¹ The being overpowered or oppressed, defeat, discomfiture; e. g. *Hitopad.*: कस्यवानपि निक्षेवाः कस्य नाभिभवसादम्; or *Bhāṭik.*: वधेन संक्षेपि शिताशनाणां चवान्तकस्याभिभवेन चैव । आद्यंभविष्युः &c.; or *अथर्व* कस्यनाभिभवे ऽतिहर्षादुद्यो ऽनरात्मा; or figuratively: *Sakunt.*: सूर्यानुकूला इव सूर्यवातासादन्वतेजो-भि-भवाद्मन्त्रि 'like as the sun-stones, agreeable to the touch (if left undisturbed in their position) emit fire when they are overpowered by other (i. e. by the sun's) fire', (not: 'when other fire comes to them', as has been proposed to render this passage); or *Atharv.*: अभीवर्तो ऽभिभवः सपत्न्यचक्षो मणिः, 'the magic jewel which is defeat', i. e. by which defeat is worked. ² Becoming latent, ceasing apparently to exist; in this sense esp. in philosophical writings; e. g. *Nyāya S.*: अभिवर्ती चाभिभवात्; or *Yoga S.*: क्षुत्वाग्निरुधसंस्कारयोरभिभवप्रादुर्भा-वी निरोधस्यचक्षितान्वयो निरोधपरिणामः; or *Ved. Sūtra*: अनभिभवं च दर्शयति (*Śankara*: "एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते" ...); or *Sāṅkhyakār.*: सौ-ख्याद्वयधनादभिभवात् ... [*Isvarak.*: (scil. सतामयर्षा-नामनुपपत्तिः) यथा सूर्यतेजसाभिभूता वह्निश्चतारकादयो नोपपद्यन्ते]. ³ Humiliation, abatement of pride, (comp.

अभिभूत 4.); e. g. *Bhāṭik.*: निरभिभवसाराः परकथाः. E. भू with अभि, kṛit aff. चप्.

अभिभवत् Tatpur. m. f. n. (-न्-ती-त्) ¹ Overpowering, oppressing, defeating, mastering. ² Humiliating, surpassing; e. g. the words मन्वे ऽहं तां हरणीं त्रिचं त्रिच. in the *Bhāṭik.* are explained by *Jayam.*: त्रिचः त्रिचं रूपसंपदं हरणीमभिभवणीं त्वाम् &c.; or *अभिचिपकमिचिष्ट* रावणं परवतत्रिचम् by *Bharatas.*: परवताणां त्रिचमभिभवकम्. E. भू with अभि, kṛit aff. शतृ.

अभिभवन् Tatpur. n. (-न्) ¹ Overpowering, the being overpowered, defeat; e. g. *Manu*: कस्य चाभिभवन् ... (scil. चवेवेत्). ² Humiliation. E. भू with अभि, kṛit aff. कृष्ट.

अभिभवनीच Tatpur. m. f. n. (-चः-या-यम्) To be overcome, conquerable. E. भू with अभि, kṛitya aff. चनीचर्.

अभिभवि Tatpur. m. f. n. (-ता-वी-तु) Overpowering, oppressing, defeating, mastering. E. भू with अभि, kṛit aff. तुच्.

अभिभा Tatpur. f. (-भा) ¹ The being overpowered or oppressed, discomfiture, calamity; e. g. *Rigv.*: सुमङ्गलं शकुने भवाति मा ता काचिदभिभा विन्वा विदत् 'be ominous, bird, and may no calamity befall thee from any quarter' (*Wilson*); (*Yāska*: = *अभिभूति*; *Sāyana*: = *अभिभव*); or *Atharv.*: मा नो विदद्भिभा &c.; or *अभीवा*: सर्ववातपक्षा-श्चदभिभा इतः. ² Overpowering, mastering (?); see the following. Comp. *अभिभव*, *अभिभवन्*, *अभिभूति*. E. भा ('to be'; for this meaning of the rad. comp. *Jayam.* on *Bhāṭik.* 10. 19.), with अभि, kṛit aff. कृष्ट.

अभिभाचतन Tatpur. n. (-नम्) (In Buddhist doctrine.) 'The basis of mastership or superiority'; *अभिभाचतनाणि* or the (eight) bases of superiority are the (eight) mental accomplishments or superior powers of a man who by having internally the idea of form, perceives externally ¹ limited or ² illimited forms, either with agreeable or disagreeable colours, by having internally the idea of absence of form perceives externally ³ limited or ⁴ illimited forms, either, too, with agreeable or disagreeable colours, and by having internally the idea of absence of form perceives externally ⁵ dark-blue forms with dark-blue colours, aspect or appearance, ⁶ yellow forms with yellow colours, aspect or appearance, ⁷ red forms with red colours, aspect or appearance, and ⁸ white forms with white colours, aspect or appearance. See *Burnouf's Lotus de la bonne loi*; append. XV. E. अभिभा 2. and आचतन; (*Burnouf* l. c. considers the word as a Pāli form representing the Sanskrit *अभिभाचतन*, i. e. *अभिभू* or *अभिभू* and *आचतन*, and renders it accordingly 'the place or region of the conqueror'; but as *अभिभा* = *अभिभूति* or *अभिभव* may also have the active meaning, it seems better to adopt the given E. and to take the word as a pure Sanskrit compound, meaning 'that on which victory rests', and similar in formation to the Buddh. *रूपाचतन* or *आकाशा-नवाचतन*).

अभिभार Bahuvr. m. f. n. (-रः-रा-रम्) Overburdened, very heavy; e. g. *Satapath.*: स वा अष्टावेव जलो बुद्धां नृकाति । चतुष्टयभूति तद्वत्तमभिभारं करोति (thus in *Weber's* ed. III. 4. 4. s.; but the E. I. H. Ms. 657 reads in the comm. of *Sāyana* तद्वत्तमभिभारं करोति, as mentioned also in the various readings of that ed.). E. अभि and भार.

अभिभावक Tatpur. m. f. n. (-वक्-विक्-वक्) ¹ Overpowering, defeating. ² Suppressing, making latent; e. g. *Viśva-ndha* on the *Nyāya S.* (quoted s. v. अभिभव): सुवर्णादि-वत्सर्वदाभिभावकद्रव्यान्तरकल्पने च नीरवम्. E. भू with अभि, kṛit aff. कृत्.

अभिभावन Tatpur. n. (-वम्) Making victorious, giving mastery or superiority; e. g. *Lalitav.*: मीषीधर्मासोकमुखं सर्वो-पाधिपुत्रमिषावस्त्वभिभावयतापि संवर्तते. E. भू in the caus., with अभि, kṛit aff. कृत्.

अभिभाविन् Tatpur. m. f. n. (-वी-विनी-वि) Overpowering, defeating, victorious. E. भू with अभि, kṛit aff. विनि.

अभिभावुक Tatpur. m. f. n. (-वः-का-कम्) The same as the preceding; e. g. *Sāyana*: हे अभिभूते शत्रून्नामभिभावुकैः; or शत्रोरभिभूतिमभिभावुकम्; or परकीयं वलमभिभावुकं च-वम्. E. भू with अभि, kṛit aff. कृत्.

अभिभावुकतेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) The same as अभिभूतोवत् of which it occurs as an explanation. E. अभिभावुक and तेजस्.

अभिभाष Tatpur. n. (-वम्) Addressing, allocution; e. g. *Vīramitr.*: बाह्यादिहेदनगिहुरभावाभिभाषये दक्षमाह वाच-वक्त्रः; or *Baudhāyana*: अस्मिन्मुरपितृवमातृकानां यवी-वसां प्रसुत्वायामभिभाषम्. E. भाष् with अभि, kṛit aff. कृत्.

अभिभाषत् Tatpur. m. f. n. (-न्-नी-त्) Addressing, speak- ing to. E. भाष् with अभि, kṛit aff. शतृ.

अभिभाषमाय Tatpur. m. f. n. (-यः-या-यम्) Addressing, speaking to. E. भाष् with अभि, kṛit aff. शानच्, āgama मुच्.

अभिभाषित Tatpur. m. f. n. (-तः-ता-तम्) Addressed, spoken to; e. g. *Medhāt.* on *Manu* (2. 121.): सर्वानेव प्रति पूर्वाभिमा-विता यथाहमभिवादनशीलाः &c. E. भाष् with अभि, kṛit aff. कृत्.

अभिभाषिन् Tatpur. m. f. n. (-वी-विनी-वि) Addressing, speaking to. E. भाष् with अभि, kṛit aff. इनि.

अभिभाष्य Tatpur. m. f. n. (-यः-या-यम्) To be addressed, to be spoken to. E. भाष् with अभि, kṛitya aff. यत्.

अभिभू Tatpur. m. (-भूः) Overpowering, defeating, a con- queror; e. g. *Atharv.*: तमिसं देवता मयिं मयं ददतु पुष्टये ।

अभिभूम् &c. Comp. the following. E. भू with अभि, kṛit aff. कृत्.

अभिभू Tatpur. m. (-भूः) I. ¹ The same as the preceding; e. g. *Rigv.*: स (scil. इन्द्रः) पीक्षेभिरभिभूः; or *Rigv.* or *Sāmav.* or *Atharv.*: विष्वाः पुतना अभिभूतरं (the great con- queror) नरः सखुसतपुरिन्म. ² The name or epithet of one of the divinities invoked in the ceremony अश्वमेध (q. v.) of the *Aśvamedha* sacrifice. E. भू with अभि, kṛit aff. कृप्.

II. Being everywhere; e. g. *Vājas.*: अभिभूरक्षेताक्षे पक्ष दिशः सख्यन्नाम् (*Mahādh.*: हे अक्ष यदा हे यजमान त्वमभि-भूरसि । अभिभविता । अभितो व्याप्तासि). E. अभि and भू.

अभिभूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Overpowered, de- feated, subdued; e. g. *Bhāṭik.*: देवाभिभूतस्य सुवामयोऽं मयस्य दोर्मिर्मुनस्य भारम्. ² Overcome with, aggrieved by; e. g. *Mahābh. Vanap.*: इच्छयेनाभिभूतात्मा भीमसेनमका-मयत्; or *Sūrat.*: तमोऽभिभूते तस्मिन्निद्रा विप्रति दे-हिनाम्; or पितृभिभूते स्नेहे &c.; or पितृयहाभिभूतः.

³ Made latent; (compare अभिभव २.); e. g. *Gaudopāda* on the *Sāṅkhyak.*: यदा सत्येन रजसमसी अभिभूते तदा &c.; or तमसाभिभूते सत्वरजसी &c. ⁴ Humiliated, humbled, surpassed; e. g. *Bhāṭik.*: तयोर्वयं प्राक्कनानिभूतसमुच्चर-चापतपिशिजम्. ⁵ Confused, bewildered, perplexed; Ja-

iddhara (E. I. H. 217): इतिवर्तयतामूढे विहसन्नाकुवापुभौ । अभिभूतो ऽभिभावक विभूरो (? *Rādhak.*: विहसो) विहसो ऽपि च. E. भू with अभि, kṛit aff. कृत्.

अभिभूति Tatpur. 1. f. (-तिः) ¹ The being overpowered, de- feat, discomfiture; e. g. *Kīratārj.*: अभिभूतिमपादयुतः सु-खमुपयति च धाम मानिः. ² Overpowering, defeating, victory; in the Veda also used as epithet of a masc., e. g. *Rigv.*: युवं जेतं पेदेव चदतममम् । जोडचमसो अभि-भूतिम् 'the horse which is victory (i. e. victorious) over the enemy'; or *Rigv.* or *Atharv.*: अतः संवृभाभिभूत या भर '(Indra) who is victory i. e. victorious (over the enemies)'. Comp. the use of अभिचदा; but it is possible, too, to refer the latter instances to अभिभूति 2. ³ Disrespect, humiliation.

2. m. f. n. (-तिः-तिः-ति) (ved.) Overpowering, defeat- ing, victorious; e. g. *Rigv.* or *Vājas.*: आ वासिहो ऽवस उप सीर्व चवमभिभूति पुषात् (*Sāyana*: अभिभूति पर- कीयं वलमभिभावुकं च सखीयं वलं तेवो वा पुषात्; *Ma- hādh.*: कीदृशं चवम् । अभिभूति । अभिभवनशीलं मूरम्; or यो नो दुरेवो वृक्षतिर्दभीतिस्त्रिभिमाचामभिभूतोऽवः (where अभिभूति and चोवः are not to be mistaken for a com- pound; *Sāyana*: अभिभूतमभिभावुकमोवो वलम्). See also the instances s. 1. 2. E. भू with अभि, kṛit aff. कृत्.

अभिभूतोवत् Bahuvr. m. f. n. (-जाः-जाः-जः) ¹ Having the power of defeating or having victorious power; e. g. *Rigv.*: उयसुरापाठमभिभूतोवाः इन्द्रः (*Sāyana*: अभिभूतोवाः शत्रून्नामभिभवपराक्रमोपेतः); or तमु दृहि यो अभिभूतोवाः (scil. इन्द्रः; *Sāyana*: = अभिभावुकतेवाः). ² Having the power of those who overcome or oppress, having the power of enemies; being equal to them; e. g. *Rigv.*: लडा ... ततश्च वलमभिभूतोवसम् (*Sāyana*: = शत्रून्नामभिविजृम्भामोवसा वलेन युज्यते; but the word may in this passage well be ren- dered like in the foregoing instances). E. अभिभूति and चोवस्.

अभिभूच Tatpur. n. (-यम्) (ved.) Mastership, predominance; e. g. *Atharvav.*: अभिभूचाय त्वा राष्ट्रभूचाय पर्युहामि शत-शारदाय. E. अभि and भूच (भू, kṛitya aff. कृप्), i. e. 'the being अभि or superior'; (an E. भू with अभि, kṛitya aff. कृप् would be against the interpretation of *Patanj.* on *Pāṇ.* III. 1. 107., since अभि would be then उपसर्ग).

अभिभूवन् Tatpur. m. f. (-वा-वरी) (ved.) Overpowering, victorious; e. g. *Rigv.*: समवेयमिमा अहं सपत्नीरभिभूवरी. E. भू with अभि, kṛit aff. कृप्, the व being changed to र in the feminine.

अभिमत Tatpur. 1. 1. m. f. n. (-तः-ता-तम्) ¹ Wished, desired, agreeable; e. g. *Rāndy.*: इदामि यत्ते ऽभिमतं कोषं मा च कृषाः प्रिये; or *Bhāṭik.*: अभिमतफलश्रुती चार पुष्कोर बाजः; or *Iśvarakr.* on the *S. kā.*: प्राप्तिरभिमतं वसु यच्च तत्तावद्वितः प्राप्नोति; or *Vishnu*: अभिमतनुवसंपन्नसुभयानुमतस्त्वो ऽपि. ² Agreed, approved, (generally) admitted; e. g. a *Vārt.* of the *Bhāradvājīyas* on *Pāṇ.*: सिद्धं तु कुलाख्याभ्यो लोके गो-चाभिमतम्; or *Śāṅkara* on a *Ved. S.*: प्रसिद्धमाहात्म्याभि-मतानामपि तीर्थकराणां कथितकथनप्रभृतीनां &c.; or *Hi- top.*: तद्वचनम् । भवतो ऽभिमतमेव; or *Kumārila* on a *Mānava S.*: तद्वचनम् । न ह्यपीवोमीयेन सहोपाकमी अरववसाभिमतः; or *Sāṅkhyak.*: नव तुष्टो ऽभिमतः. ³ Conceived, believed, fancied; e. g. *Viśvaṇḍha* on the *Nyāya S.*: अस्तु मेधेन न वृष्टि-रित्यनेन सति मेधे वृष्टिरिति तच्च च वृष्ट्या मेधज्ञानमभिमतम्.

2. n. (-तम्) Wish, desire; e. g. *Yoga Sūtra*: यथाभिम-
तश्चानादा. E. मन् with अभि, kṛit aff. त्त.
II. m. f. n. (-तः-ता-तम्) Much honoured, much respected;
e. g. *Anuśasanap. Mahābh.*: अभिमतजनवत्सला हि गङ्गा ज-
नति युनक्ति सुखेय भक्तिमन्ताम्. E. अभि and मत.
अभिमनन Tatpur. n. (-नम्) The same as अभिमान q. v. E.
मन् (cl. 4) with अभि, kṛit aff. न्नुट्.
अभिमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Wishing for, long-
ing for; e. g. *Sisupalab.*: भवतो ऽभिमनाः समीहते सद्यः
कर्तुमुपेत्य माननाम् (*Mallin.*: अभिमना उत्कण्ठितचित्तः).
Comp. the following. E. अभि and मनस्.
अभिमनाय denom. ātm. (-यते) To be longing for, to wish
for, to be pleased with; e. g. *Bhāṭik.*: कान्तिं नाभिमनायेत
को वा स्वायुसमो ऽपि ते (*Jayam.*: = सचेता भवेत्; *Bhara-*
tas.: = प्रीतमना भवेत्). E. अभिमनस्, denom. aff. क्त्वाङ्.
अभिमन्त्र्य Tatpur. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) 'To be desired,
to be wished, desirable. 'To be agreed upon, to be ad-
mitted. E. मन् with अभि, kṛitya aff. यत्.
अभिमन्तु Tatpur. m. f. n. (-न्ता-न्त्री-न्तु) Referring the objects
of existence to one's own self (the quality of अहंकार);
e. g. *Manu*: उद्वहृतात्मनश्च मनः सदसदात्मकम् । मनसश्चा-
हंकारमभिमन्तारमीश्वरम्; (*Kullika.*: = अहमित्वमिमाना-
हंकार्ययुक्तम्; *Medhātithi*: अहमित्वमिमानिता अहंकारस्य
वृत्तिः). Comp. for the explanation of this term अभिमान.
E. मन् with अभि, kṛit aff. तुच्.
अभिमन्तोस् Tatpur. ind. (ved.) (Probably.) To hurt, to in-
jure, to destroy, (comp. *Nīlak.* s. v. मन् with अभि); e. g.
Śatapath.: अथ हेन उखुक्तेन दहन्ति । तदु तथा न कुर्यादेष्ट
वे दद्विचो ऽपिः स हेनमीश्वरः सपुत्रं सपुत्रमभिमन्तोः 'for it
is capable to injure (or to destroy) him with his sons and
cattle'; (for the construction of ईश्वर comp. *Pāṇ.* III. 4. 13).
E. मन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of
an obsolete base अभिमन्तु, in the sense of the infinitive,
which in the classical dialect would be अभिमन्तुम्; but with
the udātta on the second syllable, which accent the word
would not have, if it were the sixth case of a regular word
अभिमन्तु; comp. *Pāṇ.* VI. 2. 50.).
अभिमन्त्रय Tatpur. n. (-यम्) 'Calling, addressing, in-
voking, inviting. 'Consecrating, making sacred or charm-
ing by reciting (over the object) mantras or vaidik for-
mulae; e. g. *Yājñav.*: दत्त्वाहं पृथिवी पाचमिति पाचामिमन्त्र-
यम्; or *Mitāksh.*: हविषो ऽभिमन्त्रयम्; comp. the following
articles. E. मन् with अभि, kṛit aff. न्नुट्.
अभिमन्त्रयमन्त्र Tatpur. m. (-न्त्रः) A mantra or vaidik for-
mula used for consecrating or charming an object; e. g.
Mitākshara on *Yājñav.*: अतश्च भूर्भुवःस्वरित्वादिभिर्गोतमोक्तै-
रनुमन्त्रयमन्त्रैः सहास्य विकल्पः । Comp. अभिचारमन्त्र. E.
अभिमन्त्रय and मन्त्र.
अभिमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Consecrated, charmed,
made sacred by a formula pronounced over it; e. g. *Yama*:
अङ्गुलये स्मितं पिण्डं गायत्र्या चाभिमन्त्रितम् । प्राञ्जाचम्ये-
त्युनः कुर्यादन्वस्त्राभिमन्त्रयम्; or *Mitāksh.*: अपिमभिमन्त्रय
तप्तमयःपिण्डं संदंशेन गृहीत्वा कर्षभिमन्त्रितं तस्माज्जलौ निद-
ध्यात्; or *Rāmāyana*: कृतस्वस्त्वयनं मङ्गलैरभिमन्त्रितम्;
or *Sūtrata*: अङ्गिश्च गायत्र्याभिमन्त्रिताभिः &c. Comp. अभि-
चारित. E. मन् with अभि, kṛit aff. त्त.

अभिमन्त्र Tatpur. m. (-न्त्रः) A disease of the eye; probably
the same as अधिमन्त्र. E. अभि and मन्त्र.
अभिमन्त्र Tatpur. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) (Perhaps.) To be
honoured; (in the Buddhistic Sanskrit) e. g. *Lalitav.*: क-
तवेदिताधर्मास्तोत्रमुखं पराभिमन्त्रतायै संवर्तते. E. मन् with
अभि, kṛit aff. क्त्वाङ् (?).
अभिमन्त्रमान Tatpur. m. f. n. (-नः-ना-नम्) Having an erroneous
conception, fancying; e. g. *Vijñānabh.* on the *S. Prav.*: कश्चि-
द्राजपुत्रो वक्ष्यपुराणिःसारितः श्वरेण केनचित्पोषितो ऽहं श-
वर इत्यभिमन्त्रमानसं दिवं ज्ञात्वा कश्चिदमात्रः प्रबोधयति च
त्वं श्वरो ऽपि राजपुत्रस्यैवा राजासीति स च झटिष्वेव चा-
ख्याताभिमानं तत्त्वा सात्त्विकमेव राजभावमात्मन्ते राजाह-
मसीति. (Comp. also the meanings of मन् with अभि.) E.
मन् with अभि, kṛit aff. शानच्, āgama मुच्.
अभिमन्त्र Bahuvr. m. (-न्त्रुः) A proper name of: 'A son of
the Manu Chākshusha by Navalā; 'A son of Arjuna by
Subhadra; 'A king of Orissa, who reigned after Vichi-
travīrya (comp. *Lassen's Ind. Alt.* II. p. 31); 'A king of
Kashmir, who reigned after Nāgārjuna (comp. *Lassen's Ind.*
Alt. II. p. 413); 'Another king of Kashmir, who reigned
after Kshemagupta. E. अभि and मन्त्रु.
अभिमन्त्रपुर Tatpur. n. (-रम्) The name of two towns in
Kashmir: the first founded by Abhimanyu, the successor
of Nāgārjuna, the second by the wife of Kshemagupta, in
commemoration of the reign of his successor Abhimanyu.
E. अभिमन्त्रु and पुर.
अभिमन्त्रुस्वामिन् Bahuvr. m. (-मी) The name of a sanctuary
built by the wife of Kshemagupta in commemoration of the
reign of his successor Abhimanyu. E. अभिमन्त्रु and स्वामिन्.
अभिमर् Tatpur. m. (-रः) 'Killing, slaughter. 'War, combat.
'Danger from one's own army, treachery. 'A binding, a
tie or fetter; (the three first meanings in several Koshas,
the last in *Jatādhara*: अभिमर्तो वधवन्धवोः). E. मृ with
अभि, kṛit aff. क्त्वाङ्, or अभि and मर.
अभिमर्द Tatpur. m. (-र्दः) 'Rubbing, friction. 'Devastation
of a country &c. by an enemy, invasion. 'War, battle.
'Spirituuous liquor (? *Hemach.*: मद्य). E. मृद् with अभि,
kṛit aff. क्त्वाङ् or क्त्वाङ्.
अभिमर्दन Tatpur. 1. m. f. n. (-नः-नी-नम्) Oppressing.
2. n. (-नम्) The same as अभिमर्द 2. E. मृद् with अभि,
kṛit aff. न्नुट्.
अभिमर्दिन् Tatpur. m. f. n. (-र्दि-र्दिनी-र्दि) Oppressing, act-
ing cruelly. E. मृद् with अभि, kṛit aff. र्दिनि.
अभिमर्श Tatpur. m. (-र्शः) Touching, contact with; e. g. *Śa-*
kunt.: कृताभिमर्शमनुमन्त्रमानः सुतां त्वया 'the daughter
who has had contact (i. e. sexual intercourse) with thee'.
See also अभिमर्ष. E. मृन् with अभि, kṛit aff. क्त्वाङ्.
अभिमर्शक Tatpur. m. f. n. (-र्शकः-र्शिका-र्शकम्) Touching,
having contact with; (comp. अभिमर्श). Also अभिमर्षक.
E. मृन् with अभि, kṛit aff. क्त्वाङ्.
अभिमर्शेन Tatpur. n. (-नम्) Touching, contact with. Comp.
अभिमर्श and अभिमर्षक. E. मृन् with अभि, kṛit aff. न्नुट्.
अभिमर्शिन् Tatpur. m. f. n. (-र्शी-र्शीनी-र्शि) Touching, hav-
ing contact with (comp. अभिमर्श); e. g. *Daśakumārach.*:
असु सकामं त्वत्कलचाभिमर्शीं विरासद् धनमिदं. E. मृन्
with अभि, kṛit aff. र्दिनि.

अभिमर्ष Tatpur. m. (-र्षः) The same as **अभिमर्श** which is, however, the more correct form; e. g. *Manu*: परदारामि-
मर्षेषु प्रवृत्तामृषीपतिः प्रवासयेत्; or *Sāntip. Mahābh.*:
लोभस्य वशमापन्नाः सर्वे भरतसत्तम । अप्राप्तस्त्राभिमर्षं तु कुर्व-
न्मो मनुजास्ततः । कामो नामापरस्तत्र प्रत्यप्यत वै प्रभो. E.
मुष् (= मृष्) with अभि, kṛit aff. चञ्.

अभिमर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) The same as
अभिमर्शक, which is, however, the more correct reading.
E. मृष् (= मृष्) with अभि, kṛit aff. खुञ्.

अभिमर्षण Tatpur. n. (-णम्) ¹The same as **अभिमर्शन**, which
is, however, the more correct reading; e. g. *Nārada*: मनु-
ष्य मारणं क्षेत्रं परदारामिर्षणम् । पाण्ड्यमनृतं वैव साहसं
पञ्चधा स्मृतम्; or *Kumārila* on a *Mānava S.*: चातुर्मास्त्रादा-
वुत्कर्षादभिमर्षणम्. ²Licking the lips as an indication of guilt
or prevarication. E. मृष् (= मृष्) with अभि, kṛit aff. खुञ्.

अभिमाति I. Tatpur. m. f. n. (-तिः-तिः-तिः) (ved.) Doing
injury, hurting, offensive, inimical; e. g. *Rigv.*: स हि म्या
विश्वर्षधिरभिमाति सहो दधे (*Sāyana*: अभिमाति शत्रूणां
हिंसकम्). E. मण् (cl. 4) with अभि, kṛit aff. क्तिञ्.

II. Tatpur. or Bahuvr. f. m. (-तिः-तिः) (ved.) A wicked
man, a foe, an enemy; e. g. *Rigv.*: न ये दिप्सन्ति दिप्सवो
न दुष्टावो जनानाम् । न देवमभिमातयः (*Sāyana*: अभिमा-
तयः पाप्मानः । पाप्मा वा अभिमातिरिति श्रुत्वकारात्); or
Rigv. or *Vājas.*: अये सहस्र पृतना अभिमातीरपास्त्र (*Sā-
yana*: अभिमातीररातीन् अभितो मानं येषां त इति
वज्रग्रीही पूर्वपदप्रकृतित्स्वरत्वम् — cf. *Pāṇ.* VI. 2. 1. —; *Ma-
hidh.*: स्त्रीत्वमापेक्षम् । अभिमतीच्छत्रुन्); or *Rigv.* or *Sāmav.*:
मा न शरभिमातये (*Sāyana*: अभिमन्वत इत्यभिमातिः शत्रुः).
Comp. **अभिमातिन्**. E. मण् (cl. 4), with अभि, kṛit aff.
क्तिञ्, or (*Bahuvr.*) अभि and माति (मा, kṛit aff. क्तिञ्);
the latter Etym., according to *Sāyana*, but less probable
than the former alluded to equally by this comm., since the
accent of the word — udātta on the second syllable — would
follow not less from *Pāṇ.* VI. 2. 2. than from VI. 2. 50; the use of
the word in the fem. is considered by *Mahidh.*, in the given
quotation, as a vaidik archaism, but it is probably more cor-
rect to assume that the word was originally a fem., meaning
injury, hostility, and became as such afterwards personified as
a masc. in the sense enemy; comp. **अभिषदा**, **अभिभूति** &c.

अभिमातिवित् Tatpur. m. f. n. (-त्-त्-त्) Conquering the
enemies; a vaidik epithet of Agni. E. **अभिमाति** and **वित्**.

अभिमातिन् Tatpur. m. (-ती) (ved.) A foe, an enemy; e. g.
Rigv.: बाधन्ते विश्वमभिमातिनमप. Comp. **अभिमाति** and
अभिमानिन्. E. मण् (cl. 4) with अभि, kṛit aff. क्तिञ् (?),
and न् changed to त्; or मा with अभि, aff. तिन्; (comp.
अभिधातिन् and the remark s. v. **अभिमाति**).

अभिमातिबाहू Tatpur. m. (-बाहू) (ved.) A conqueror of the
enemies or of the wicked; e. g. *Rigv.*: त्वद्विप्रो जायते

अभिमातिबाहूः (*Sāyana*: = शत्रूणामभिभवितारः); or *Rigv.*
or *Vājas.*: सं ते यथासि समु यन्तु **अभिमातिबाहूः** (*Sā-
yana*: = शत्रूणां हन्तुः; *Mahidh.*: अभिमातिं पाप्मानं सहते
ऽभिमवतीत्यभिमातिबाहूः); or *Rigv.*: सुवीरासो अभिमाति-
बाहूः &c. (*Sāy.*: = वैरिणां पापादीनां सोढारः). Comp. the
following. E. **अभिमाति** and **बाहू**.

अभिमातिबाहू Tatpur. m. (-हूः) (ved.) The same as the pre-
ceding. E. **अभिमाति** and **बाहू**.

अभिमातिहन् Tatpur. m. (-हन्) (ved.) A destroyer of the
enemies or of the wicked. E. **अभिमाति** and **हन्**.

अभिमाद Tatpur. m. (-दः) Ebriety, intoxication. E. अभि
and माद.

अभिमाद्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Inebriated, intoxi-
cated; comp. the following. E. अभि and माद्यत्.

अभिमाद्यत्क m. f. n. (-त्कः-त्का-त्कम्) Half inebriated, half
intoxicated; e. g. *Satapath.*: अथ यत्सुरापायमास । ततः क-
लविष्कः समभवत्तस्मात्सो ऽभिमाद्यत्क इव यद्व्यभिमाद्यन्निव
हि सुरां पीत्वा वदति. E. **अभिमाद्यत्**, taddh. aff. क्.

अभिमान Tatpur. m. (-नः) ¹(In Philosophy.) Conceiving
objects with the notion that they refer to one's own self:
the mental process which is the essential characteristic of
अहङ्कार (of the conception of 'I' or of the notion of per-
sonality) q. v.; e. g. *Sāṅkhya Sūtra*: अभिमानो ऽहङ्कारः
(*Vijñānāch.*: अहं करोतीत्यहङ्कारः कुलकारवत् । अन्तःकर-
णद्रव्यं स च धर्मधर्म्यभेदादभिमान इत्युक्तः); or *Vedānta Sāra*:
अभिमानादिकान्तःकरणवृत्तिरहङ्कारः; and therefore in cor-
rect writing not identical with the philosophical term अहं-
कार itself, although some authors use both words some-
times apparently as synonymes: *Vijñānāch.*: अहङ्काराभि-
मानवृत्तिकमन्तःकरणद्रव्यं न त्वभिमानमात्रं द्रव्यस्त्वैव सोऽपि
द्रव्योपादानत्वदर्शनात्. Yet as the notion of personality
in the orthodox philosophical systems is not our notion
of self-consciousness, but the notion based on that con-
dition of the mind which identifies the bodily personality
or individual existence with the Absolute, and as this
mental condition is held to lead to an erroneous concep-
tion of the absolute Truth, the terms अहङ्कार and अ-
भिमान have generally a negative bearing, the latter imply-
ing: 'conceiving the wrong or erroneous idea that the ob-
jects of the world refer absolutely to one's own bodily or
individual self'; e. g. *Viśvan.* (on the *Nyāya S.* दोषनिमि-
त्तानां तत्त्वज्ञानादहङ्कारनिवृत्तिः): अहङ्कारो ऽहमित्यभिमानः
स च शरीरादिविषयको मिथ्याज्ञानमुच्यते (comp. the *Sid-
dhāntamuktār.*: अहङ्कारो ऽहमिति प्रत्ययः । तस्मादयो विषय
आत्मनि शरीरादिरिति); or *Sāṅkhyatattvāk.*: यत्स्वस्वालो-
चितं मतं च तत्राहमधिकृतः । शक्तः स्वस्वमपि । मदर्थो एवा-
मी विषयाः । मत्तो गान्धो ऽवाधिकृतः कश्चिदस्त्वतो ऽहमस्मी-
ति यो ऽभिमानः सो ऽसाधारणव्यापारत्वादाहङ्कारः. ²Con-
ception in general, but (like the preceding meaning) usually
with an implied negative bearing: erroneous conception or
belief, imagination, fancy; e. g. *Nyāya Sūtras*: स्फटिकाव-
त्स्वाभिमानवत्तद्वत्स्वाभिमानः 'as crystal is fancied to be-
come different (from the proximity with objects it comes
in contact with) so the mental activity is fancied to vary';
or स्वप्नविषयाभिमानवदर्थं प्रमाणप्रमेयाभिमानः 'like the
conceit of things in a dream, is the conceit of means of
proof and objects of proof'; or मिथ्योपलब्धिविनाशस्त-
त्त्वज्ञानात्स्वप्नविषयाभिमानप्रणाशवत्प्रतिबोधि 'false conception
ceases through the knowledge of the Truth as the imagin-
ation of objects in a dream vanishes on awaking'; or *Bho-
jādeva* (on the *Yoga S.* विवेकख्यातिः): प्रतिपद्यमानाव-
सादविषयाप्रविषये निवृत्तकर्तृत्वज्ञानात्स्वाभिमायाया एवस्त्वमो-
मज्ञाननिभृताया बुद्धेरन्तर्मुखाया वा चिच्छायासंक्रान्तिः सा
विवेकख्यातिरित्युच्यते '... of the intellect in which the con-

ceit of being agent or knower has ceased'; or *Sá-hityad.*: उत्साहादिसमुद्रोः साधारणाभिमानतः । नृशामपि समुद्रादिसमुद्रादी न दुष्यति '.... from imagining that the hero of a poem possesses universal powers'. Comp. also the inst. s. v. अभिमन्वमान. (This use of the word reconciles its rendering ज्ञान by the *Amarak.*, *Hem.*, *Bhūrip.* &c., and अभिज्ञान by the *Medint.*) ³Arrogance, self-conceit, pride (of family, wealth, superior qualities &c.; *Ramānātha* on the *Amarak.*: आदिना कुलपुत्रमुखादियहः); comp. अहङ्कार; e. g. *Śringāratil.*: प्रायो मुखः परिभवविधौ नाभिमानं पिधते; or *Bhāṭik.*: परामुशन्तः प्रविताभिमानाः प्रोषुः प्रहसप्रमुखा दशास्त्रम्. ⁴Affection, (*Amarak.* &c. = प्रवयः; *Mukūta*: = प्रीतिः). ⁵Affectionate solicitation; (*Ramānātha*: = प्रेम्णा प्रार्थनम्). ⁶Solicitation in general, wish, desire; (*Svāmin*, *Nīlak.*: = प्रार्थना); e. g. *Vijnānāch.*: मयानेनेष्टिचेदेदं रुपादिकं भोक्तृमिदमेव सुखसाधनमित्वाभिमानादेवादिसर्गे-व्यभिचयतद्विषयोत्पादंकार इष्टियादिहेतुः. ⁷Injury, hurting, killing, desire of doing injury &c. (*Amarak.*: = हिंसा, *Bharata*: = हनन; *Sāyana* on the *Sātap.*: = हिंसा). E. मन् (cl. 4) with अभि, kṛit aff. चञ्; or in the meanings 1-3, perhaps मा with अभि, kṛit aff. कृट्; for the affinity of both radicals see s. vv.

अभिमानता f. (-ता) Pride, arrogance. E. अभिमान, taddh. aff. तच्.

अभिमानवत् m. f. n. (-वान्-वती-वत्) ¹(In Philosophy.) Possessing the अभिमान 1. q. v., consisting of it, (as अहङ्कार); e. g. *Vijnānāch.* (on the *Sāṅkhya Sūtra*: वाङ्मात्र-माराभां तैर्वाहङ्कारः): तन्वाचेष्टिवाचभिमानवद्बोपादान-कान्वाभिमानकार्यद्रवत्वात्. ²Proud, arrogant; e. g. *Kirātārj.*: अभिमानवतो मन्त्रिणः प्रियमुषीः पदमारुहयतः &c. (The word may have also the sense: affectionate &c., see अभिमान 2.4-7., but occurs usually only in the two given meanings.) E. अभिमान, taddh. aff. मनुप्.

अभिमानवृत्तिक Bahuvr. m. f. n. (-क-का-कम्) (In Philosophy.) Having the characteristic property of अभिमान 1. q. v.; as अहङ्कार q. v.; e. g. *Vijnānāch.* (on the *Sāṅkhya S.* चरमो ईहकारः): यः सो ईह करोतीहहङ्कारो अभिमानवृत्तिकः; or (on the *Sāṅkhya S.* अहङ्कारो कर्तो न पुष्यः): अभिमानवृत्तिकमन्त्रः करवमहङ्कारः; comp. also the quotation s. v. अभिमान 1. and अभिमानात्मक. E. अभिमान and वृत्ति, samāsānta aff. कप्.

अभिमानशालिन् Tatpur. m. f. n. (-ली-लिनी-लि) Proud, arrogant; e. g. *Kirātārj.*: प्रभवन्नाभिमानशालिनां मदमुत्तथ-चित्तं विभूतयः. E. अभिमान and शालिन्.

अभिमानात्मक Bahuvr. m. f. n. (-त्त्वः-त्त्विका-त्त्वकम्) The same as अभिमानवृत्तिक; comp. the instance s. v. अभिमान 1. E. अभिमान and आत्मन्, samās. aff. कप्.

अभिमानित I. Tatpur. n. (-तम्) Copulation, sexual intercourse. E. (probably) अभि and मानित.

II. f. (-ता) The same as अभिमानित्व q. v.; comp. the quotation s. v. अभिमन्व. E. अभिमानिन्, taddh. aff. तच्.

अभिमानित्व n. (-त्वम्) ¹(In Philosophy.) The condition of one who conceives objects with the notion that they refer exclusively to one's own self. ²Personification, personation; e. g. *Jaimintyanydy.*: पृथिवी इतिवादिनो मन्त्रचतुर्ही-ता । तस्मिन्नेव यथाज्ञानां चतुर्षां श्रुतत्वात् । अथवा तस्म-

न्नाभिमानित्वेनात्मभूतः कश्चित्पुष्यः प्रजापतिना चतुर्वार-मामन्त्रितः प्रकृतरमुवाचेति स पुष्यचतुर्हृतः. ³Pride, arrogance. Also अभिमानिता. E. अभिमानिन्, taddh. aff. तच्.

अभिमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) ¹(In Philosophy.) Conceiving objects with the notion that they refer exclusively to one's own self; esp., however, with the implied sense that such conception is erroneous; (comp. अभिमान 1.); e. g. (in the *Vedānta*, the inferior degrees of the absolute Spirit, each of which conceives the world as referring exclusively to itself) *Ved. Sāra*: एतत्समक्षुपहितं चैतन् वैज्ञानरो विराडिति चोच्यते सर्वनराभिमानित्वादिविधं रावमानत्वाच्च 'he is called Vaiśvānara, because he conceives the whole of mankind as referring to him exclusively &c.' (where the affix ल् belongs to the whole compound सर्वनर-अभिमानिन्). ²Conceiving (in general), but esp. with the implied sense: conceiving erroneously, fancying, imagining; e. g. *Udyogap. Mahābh.*: प्रजाभिमानो प्रतिबुधवादी त्वाज्यः स तादृक्स्वरथैव भूतः. ³Personifying, personating; e. g. *Śankara* in his comm. on the *Chhānd. Up.*: ते सर्वे ईर्ष्यन् (i. e.) अर्षिरभिमानिनीं देवतामभिविधयन्ति (i. e. प्रतिपद्यन्ते) &c. । ते धूमं (i. e.) धूमाभिमानिनीं देवतामभिमु-ख्येन संभवन्ति &c. । इति कर्मिणः प्रकृताः संवत्सरं (i. e.) संवत्सराभिमानिनीं देवतामभिमामुवन्ति; or *Mahādh.* in the comm. on the *Vājas.*: शाखादीनामचेतनत्वे ऽपि तदभिमानि-नां देवतानां सत्त्वादेवतात्वम् । अभिमानिन्वपदेशस्त्विति या-ससुषोक्तेः; or संवत्सराभिमानो प्रजापतिः सृजते; or *Sāy.*: यद्य-पि तिस्र एव देवता इत्युक्तत्वात्तिस्रत्वाच्चभिमानिनो देवतास्त्रि-एव &c.; or *Prabodhach.*: मधुमत्वा च भूमिमापन्नः ज्ञानाभिमा-निनीभिर्देवताभिष्यच्छन्ते '... by the deities who personated the place', i. e. who created in Purusha's mind the illusion that it was mount Meru; or *Vedānta-Sūtra*: अभिमानिन्वपदेशस्य विशेषानुमतिभ्याम् (*Śankara*: न खलु मृदप्रवीदित्वेवजातोय-कचा मुत्वा भूतेष्टियावां चेतनत्वमाशङ्कनीयम् । यतो ऽभि-मानिन्वपदेश एवः । मृदाच्चभिमानिनो वागाच्चभिमानिन्वच-तनादेवता वदनसंवदनादिषु चेतनोचितेषु व्यवहारेषु व्यपदि-शन्ते न भूतेष्टियमाचम); or *Daśakumārach.*: कश्चिन्नरेका-भिमानो मां निवर्त्तयति &c. 'somebody personating a doctor &c.'. ⁴Proud, not bearing a slight, haughty; e. g. *Rāmāy.*: अभि-मानिन्मुक्तान्मात्रसंभाषितं शठम् । अस्ति वैरिणः; or *Gītāgov.*: हरिरभिमानो रजनिरिदानीमियमपि याति विरा-मम् । कुह मम वचनं &c. (comm. खलुत्वं न सहते). ⁵Wishing, desiring; e. g. *Vijnānāch.* on a *Sāṅkhya S.*: अहङ्कार इष्टियादिहेतुः । लोके भोनाभिमानिनेव रानद्वारा भोगोपक-रणिर्माददर्शनात् (v. l. भोगोपकरवददर्शनात्). ⁶Do- ing injury, hostile, an enemy; e. g. *Sāyana* (in the comm. on अभिमाति): अभिमातीरभिमानिन्ः कर्मविश्वकारिणः शत्रून्.

2. m. (-नी) ¹A name of Agni as the eldest born of Brahman (masc.); according to the *Vishnu Purāṇa*. ²The name of a son of the Manu Bhautya who presides over the fourteenth Manwantara. (There is probably an allegorical connexion between the name of these personages and the *Sāṅkhya* doctrine which makes अहङ्कार originate in the prin- ciple of intellect.) E. मन् with अभि, kṛit aff. निनि; 1.4 perhaps not a Tatpur., but अभिमान, taddh. aff. इनि.

अभिमानुक् Tatpur. m. f. n. (-क-का-कम्) (ved.) Capable of do- ing injury, of killing; e. g. *Sātapath.*: अभिमानुको ह हतः

पश्यन्त्यात्; (*Sāyana* = अभिमनुं वाधितुं शक्तः स्नातः). E. मन् with अभि, kṛit aff. उक्कन्.

अभिमाद्य Bahuvr. m. f. n. (-च-या-यन्) Confused, perplexed, bewildered; see the quotation s. v. अभिभूत. E. अभि and माया.

अभिभिद्य Tatpur. m. f. n. (-ह्य-ह्या-ह्यन्) (ved.) To be urined upon; e. g. *Satap.*: पुथिवी देवी देवयवनी सा दीक्षितेन नाभिभिद्या. E. मिह् with अभि, kṛitya aff. कप्.

अभिमुख I. Bahuvr. or Tatpur. 1. m. f. n. (-च-या-यन्) ¹ With the face directed towards, facing, fronting; e. g. *Nalop.*: शार्दूलो अभिमुखो ऽभ्येति; or in the locat. used adverbially, *Rāmāy.*: कृताञ्जलिश्चावेदं चक्षुः-भिमुखे क्षिताम्. ² Near, approaching; e. g. *Raghuv.*: सु-चोक्ता पावाभिमुखैर्मुखांश्चापनाफलेः; comp. also अभि-मुखीकरव, अभिमुखीभूत. ³ Disposed towards, engaged in, ready for; e. g. *Raghuv.*: प्रातः प्रयागाभिमुखाय ... तस्मै वृष्टिं शशंसुः; or स्वसारमादाय विदर्भराजः पुरप्रवेशाभिमुखो बभूव. ⁴ Kindly disposed, favourable, propitious; e. g. *Rāmāy.*: न नास्ति केनाभिमुखो बुधः स्नातः; or *Lalitav.*: ये (scil. बोधिसत्त्वाः) तुषितवरभवनस्थाः सर्वे परमभवाभिमु-खाः &c. ⁵ With the face upwards; e. g. *Sūtrata*: आमुपो ऽभिमुखः ज्ञेति नर्भी नर्भाशये स्त्रियाः। स चोर्णि शिरसा चाति स्वभावात्प्रसवं प्रति; comp. also the comm. of the *Nalodaya* on the word चनवाक्, viz.: चवाक्। चधोमुखः। न चवाक्। चनवाक्। अभिमुखः. [N.B. According to a *Kārikā* on *Pāṇi* IV. 1. 34. the fem. of this word must end in ई (ङीष्), if it is applied to a living being, otherwise in आ; thus e. g. *Rāmāy.*: राजानमेवाभिमुखी केकेयी वाक्चमत्रवीत्; or प्रयातु चतुरङ्गिणी। चधोधाभिमुखी सेना; or *Sank.* on *Chh. Upan.* 4. 6. 1.: ताः शनैश्चरन्त्या चाचार्यकुशाभिमुखाः प्रक्षिताः; but *Kā-rikā*: अभिमुखा शक्ता; comp. e. g. चक्षुःमुखी and similar compounds (said of a woman) but चक्षुःमुखा शक्ता.]

2. f. (-ङी) One of ten earths stepped upon by Buddha, in Buddhist mythology; (in the classical Sanskrit this fem. in ई instead of in आ would be doubly wrong; comp. the foregoing remark and *Pāṇi* IV. 1. 58.).

II. Avyayibh. (-चम्) ¹ With the face towards, in the direction towards; e. g. *Manu*: आस्ततामिति चोक्तः सन्ना-सीताभिमुखं मुरोः; or *Kirātārj.*: अक्षोहितक्षितमयुखविभा-यितोऽक्षिष्ठमुनेरभिमुखं स विधीर्बधाक्षः; or *Ritusamh.*: सु-तनुवान्। अभिमुखमभिधीक्षः; or in the dramas: जेपयाभि-मुखमवलोक्ष. ² Near; e. g. *Hitop.*: सनुहाभिमुखं प्रयातः; or *Sinupdāb.*: अभिमुखपतितिर्गुणप्रकर्षाद्वर्जितम् &c.; or *Me-ghad.*: अर्चिसुहृन्नाभिमुखनतान्प्राप्य रत्नप्रदीपान्. [अभिमुख is udātta on the last syllable; this accent follows for the *Avyayibh.* from *Pāṇi* VI. 1. 222., for the *Tatpur.* from VI. 2. 122., and for the *Bahuvr.* from the same *Sūtra*, since the rule VI. 2. 177. (exception to VI. 2. 122.) concerns only such Bahuvr. ending in मुख, as express a permanent condition of the face (comp. प्रमुख), not a transitory one like 'facing', and applies moreover only to the literal meaning of मुख, not to the figur. sense it has e. g. in अभिमुखा as epithet of शक्ता; (but VI. 2. 177. applies probably also to अभिमुख I. 1. 5.); *Kārikā*: चक्षुःशिरश्चम्। प्रादिसमाखो वा। चक्षुः-मावे तु समासाकोदात्तत्वेनैव सिद्धम्। उपसर्गात्स्वाङ्गमिति सिद्धिं वचनमवक्ष्यतीहार्थम्। चक्षुःवार्थम्। अस्वाङ्गार्थं च; comp. the quotation from *Patanj.* s. v. चपमुखः.] E. अभि and मुख.

अभिमुखता f. (-ता) or अभिमुखत्वं n. (-त्वं) Presence, proximity &c.; see अभिमुख. E. अभिमुख, taddh. aff. तच् or त्व.

अभिमुखीकरव Tatpur. n. (-यम्) Making to come near, call- ing. E. अभिमुख, taddh. aff. क्त्वि, and करव.

अभिमुखीभूत Tatpur. m. f. n. (-तः-ता-तम्) Being in front or presence of, near; e. g. *Sankara* on the *Bṛhaddr. Up.*: बाह्यकरवविषयात्मसंबन्धे सत्त्वयभिमुखीभूतं विषयं न मृच्छाति; or *Ratndvall.*: आनीय स्रष्टिति घटयति विधिरभिमतमभि-मुखीभूतः. E. अभिमुख, taddh. aff. क्त्वि, and भूत.

अभिमुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Touched, rubbed; e. g. *Bhāṭik.*: मुष्टर्द्धाणा पश्यत्वमन्वा कान्तापि कान्तेन्दुकरा-भिमुष्टा &c. E. मृन् with अभि, kṛit aff. क्त.

अभिमेधिका Tatpur. f. (-का) (ved.) An imprecation, a male- diction; e. g. *Satapath.*: यदभिमेधिकाः सर्वे कामा अभ्येधे &c. E. मेध् with अभि, kṛit aff. क्त्वि, fem. aff. टाप्.

अभिमेहत् Tatpur. m. f. n. (-न्-नी-त्) The same as अभिमे- हत् q. v. E. मिह् with अभि, kṛit aff. शतृ.

अभिमोद् Tatpur. m. (-द्) See अभीमोद्.

अभिञ्जात Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Quite withered, quite faded. (The classical form is अभिञ्जात.) E. अभि and स्नात; accord. to *Ujjvalad.* on the *Unādis.*, स्नि with अभि, uñ. aff. तच्.

अभिञ्जातवर्ष Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) (ved.) With quite faded colours, dim, not luminous; comp. चनभिञ्जा-तवर्ष. E. अभिञ्जात and वर्ष.

अभिञ्जान Tatpur. m. f. n. (-जः-जा-जम्) The same as अभि-ञ्जात, of which it is the classical form; comp. चनभिञ्जान. E. अभि and ज्ञान; or perhaps स्नि with अभि, kṛit aff. क्त.

अभिया Tatpur. m. f. (-या-याः) Coming near, approaching, esp. with a hostile intention; attacking, assailing; e. g. in the following महायमक of the *Bhāṭik.*: अभियाता वरं गुह्यं भूमतं चरिर् पुरः। कर्कशं प्रचितं धाम ससत्त्वं पुष्करेचकम्॥ अभियातावरं (or अभियाता वरं) गुह्यं भूमतं चरिर् पुरः। कर्कशं प्रचितं धाम ससत्त्वं पुष्करे चकम्; where अभियाता-वरम् in the second Śloka is analyzed by the commentators either अभिया (instrum. sing. of अभिया or of अभी 'fear- less', scil. हनुमता) and जतावरम् (जत 'wind, sun &c.' and आवरम्) or अभियाता (instrum. sing. of अभियात) and वरम्. E. या with अभि, kṛit aff. क्त्वि.

अभियाचना Tatpur. f. (-ना) A solicitation, a request; e. g. *Rāmāy.*: सत्त्वानभियाचनः श्रीमात्स्ययोधो हरितच्छदः. Comp. अभियाञ्जा. E. याच् with अभि, kṛit aff. युच्.

अभियाचित Tatpur. m. f. n. (-तः-ता-तम्) Asked, requested, solicited; e. g. *Rāmāy.*: अक्षर्येवापि राजर्षिर्ग्राह्येनाभिया-चितः। प्रदाद्योत्कृष्टं तेने स्ते नाकपुष्टमितो नतः; or चहं हि राज्ञं दारांश्च प्रायानिष्टान्धनानि च। स्वयमेव प्रयच्छेयं भरता-द्याभियाचितः. E. याच् with अभि, kṛit aff. क्त.

अभियाञ्जा Tatpur. f. (-ञ्जा) The same as अभियाचना; e. g. *Mallindh.*: प्रार्थयते इति। अभियाञ्जावरोधयोरित्त्वभिद्यानात्. E. याच् with अभि, kṛit aff. नङ्.

अभियात् Tatpur. 1. m. f. n. (-न्-ती or -नी-त्) Coming near, approaching, esp. with a hostile intention; attacking, assailing; comp. अभिया.

2. m. (-न्) An enemy, an aggressor; (a various, but less correct reading of अभियाति in *Hemachandra*); comp. अभियातु. E. या with अभि, kṛit aff. शतृ.

अभियात् Tatpur. m. f. n. (-तः-ता-तम्) Approached, esp. with a hostile intention; attacked, assailed. E. या with अभि, kṛit aff. त्.

अभियाति Tatpur. m. (-तिः) A foe, an enemy. Comp. the following and अभियात्. (Perhaps the abstract femin. in the sense 'aggression' personified as a masc., like in अभिभूति &c.) E. या with अभि, kṛit aff. तिन्.

अभियातिन् Tatpur. m. (-ती) The same as the preceding; (according to *Rāyamuk.*, *Bharata* &c. on the *Amarak.*). E. (according to *Rāyam.*) यत् with अभि, kṛit aff. तिनि; but it seems plausible to connect the E. of this word with that of अभियाति and to derive it from या with अभि by an aff. तिन्; comp. अभिमातिन्.

अभियातु Tatpur. m. (-ता) An aggressor, an enemy; comp. अभियात्. E. या with अभि, kṛit aff. तुच्.

अभियान Tatpur. n. (-नम्) ¹ Approaching; e. g. *Sāntip. Mahābh.*: अभियाने तु पार्थस्य नरैर्नगरवासिभिः । नगरं राजमार्गं च यथावत्समसंक्रतम्. ² Aggression, assault. E. या with अभि, kṛit aff. ऋट्.

अभियायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Approaching, going towards, esp. with a hostile intention; aggressing, assaulting. E. या with अभि, kṛit aff. तिनि, āgama युक्.

अभियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Diligent, intent, studiously engaged in; e. g. *Sāṅkhyakār.*: स्वकर्मस्य अभियुक्तो यः सङ्कल्पेन विवर्जितः । पूजितस्य हि धर्मे निवृत्तमाप्नोति ज्ञेयः स तादृशः; also applied to religious meditation, i. e. engaged in meditation; e. g. *Bhagavadg.*: अनन्तास्त्रिंशत्तन्मो मां ये जनाः पर्युपासते । तेषां भिन्नाभियुक्तानां योगधर्मं ब्रह्मसूत्रम् (निष्ठाः *Arjunam.*: = सर्वदा मदेकनिष्ठानाम्; *Sāṅkara.*: = सतताभियोगिनाम्; *Saddānanda* in his metrical gloss: = आदरेण सदा ध्याने व्यापृतानाम् &c.). ² Versed in, instructed; e. g. *Kumārila's Mīm. Vārtt.*: शास्त्रार्थेष्वभियुक्तानां पुत्राणां हि सर्वदा । लोकैनाप्यन्यथात्वेन शास्त्रार्थो निष्पद्यते भवेत्; also used absolutely in the sense of learned, a scholar, e. g. *Kumārila.*: अभियुक्तानभियुक्तज्ञानयोश्चाभियुक्तज्ञानं बलवदितरस्य सुखभापवादत्वात् । अतः शास्त्राभियुक्तत्वादार्थावर्तनिवासिनाम् । या मतिः सैव धर्माङ्गशब्दार्थत्वप्रमा मता ॥ एतेनार्थावर्तनिवासिमध्येऽपि ॥ अभियुक्ततरा ये ये ब्रह्मशास्त्रार्थवेदिनः । ते ते यच्च प्रयुज्जीरन्सोऽर्थसत्त्वतो भवेत्; or *Rāmātīrtha* on the *Vedānta S.*: तदुक्तमभियुक्तिः । मुख्यं तु सप्तदशकं प्रचितं हि सिद्धमिति. Comp. also अभियोग. ³ Attacked, assaulted, assailed; e. g. *Sisūpālāb.*: अभियुक्तं तथैव न ते नृपारस्त्वामतोऽपरे (*Mallin.*: अभियुक्तम् । अभियातम्); or *Hitop.*: अभियुक्तो यदा पक्षेन किञ्चिद्विजितमात्मनः । युध्मानसदा प्राप्नोति धियते रिपुषा सह; or बलीयसाभियुक्तस्य नृपोऽनन्वप्रतिक्रियः । आपन्नः संधिमन्विच्छेत्तुर्वीर्यः काशयापनम्; or *Bharatas.* on the words मृषा ते मयि दुःखमुचिः of the *Bhāṭṭik.*: मन्वस्यद्विषये दुःखोऽयमरिभिरभियुक्तोऽयमिति ते तव बुद्धिर्मुषा मिच्छा. ⁴ Blamed, rebuked (*Wilson.*). ⁵ (In Law.) Charged, prosecuted, defendant; e. g. *Yājñav.*: अभियोगमनिसीर्यं नैनं प्रत्यभियोजयेत् । अभियुक्तं च नास्ति &c.; or *Nārada.*: अभियुक्तस्य ध्यानेन राजकर्मोचिततया (v. 1. राजकार्यो०) । विषमस्याह नासेध्या न चैतास्त्राङ्गयेन्मृपः; or *Vyavahārat.* on *Vṛihasp.*: अचाभियुक्तेन श्रपचः कर्तव्य इत्युत्तरः. Comp. अभियोग. E. युक् with अभि, kṛit aff. त्.

अभियुग्वन् Tatpur. m. (-ग्वा) (red.) ¹ Assailing, attacking,

overpowering; e. g. *Rigv.*: स रथेन रथीतमोऽसाधेनाभियुग्वना । वेपि जिष्णो हितं धनम्; (*Sāyana.*: अभियुग्वनाभियुक्ता शत्रूनामभिविधा). ² The name of a Marut (in the *Yajurveda*); *Vājas.*: उग्रस्य भीमस्य ध्यान्तस्य धुमिस्य । सासङ्गोऽभियुग्वान् च विचिपः स्वाहा. E. युक् with अभि, kṛit aff. कृनिप्.

अभियुक् Tatpur. m. f. (-क्-क्) (ved.) Attacking, assailing, an enemy, (when used absolutely in the femin., with the ellipsis of प्रवा or सेना); e. g. (masc.) *Rigv.*: उत सास्य तन्वतोरिव योर्ध्वं चायतो अभियुक् भयमे; (*Sāyana.*: अभियुक् भियोक्तारोऽसुराः); or प्रयुक्त्वतो अभियुक् &c. (*Sāyana.*: अभियुक् भियोजयितारः); (fem.) *Rigv.*: आभिर्विद्या अभियुक् विपुचीराद्यैश्च विप्रोऽव तारीर्दासीः; or *fem. absolutely.* *Rigv. Sāmav.*: साह्यान्विद्या अभियुक्ः अपिः (*Sāyana.*: अभियुक् भियोक्तीः सेनाः); or वि पु विद्या अभियुक् वक्षिन्विष्यन्वा वृह (*Sāyana.*: अभियुक् भियोक्तीः प्रवाः). E. युक् with अभि, kṛit aff. कृनिप्.

अभियुज्यमान Tatpur. m. f. n. (-जः-जा-जम्) (In Law.) One who is charged, prosecuted, defendant; e. g. *Vyavahārat.*: प्रीडिवादेनाभियुज्यमानात् &c. Comp. युक् with अभि, and the meanings of अभियुक्त. E. युक् in the pass., with अभि, kṛit aff. शानच्, āgama मुक्.

अभियोज्य Tatpur. m. f. n. (-जः-जा-जम्) To be prosecuted, indictable; (comp. युक् with अभि); e. g. *Manu.*: सः स्वर्गसाधयेदर्थमुत्तमर्षोऽधमर्षिकात् । स राजाभियोज्यः स्वर्गसंसाधयन्मन्. Compare अभियोज्य. E. युक् with अभि, kṛitya aff. त्वच्.

अभियोजु Tatpur. 1. m. f. n. (-क्ता-क्ती-क्तु) Attacking, assailing; comp. the instances s. v. अभियुक्.

2. m. (-क्ता) ¹ An assailant, an enemy; e. g. *Hitop.*: अभियोजु बलीयस्त्वादसम्भवा न निवर्तते; or *Jayam.* on the *Bhāṭṭik.*: परो द्विविधः । अभियोजु तद्विशिष्टस्योऽपरो च त्व इति. ² (In Law.) A plaintiff, an accuser; e. g. *Kṛtyāyana.*: न कश्चिदभियोजुतारं दिव्येषु विनियोजयेत्; or *Nārada.*: अभियोजु शिरोवर्ती सर्वेष्वेव प्रकीर्तितः. E. युक् with अभि, kṛit aff. तुच्.

अभियोग Tatpur. m. (-जः) ¹ Connexion, application; e. g. *Chaurapanch.*: अद्यापि तत्कनककुसुमपुष्पमालां चारामि विपरीतरताभियोगे (*Gaṇapati.*: अभियोगः संवन्धः). ² Energetic effort, exertion; (*Hemach.* = उद्यम); e. g. *Jayamang.* on the *Bhāṭṭik.*: कृतमारामाभियोगा राविचरी. ³ Instructedness, learning, scholarship; e. g. *Śabara.*: अनभियोगस्य शब्दार्थेष्वशिष्टानाम् । अभियोगश्चेतरेषाम्; or *Mīm. Sūtra.*: तच्च तत्त्वमभियोगविशेषात्सात् (*Śabara.*: कथं पुनस्तच्च तत्त्वं शब्दं विज्ञातुम् । शब्दमिच्छाह । अर्थिनोऽभियुक्ता भवन्ति इत्युक्ते चाभियुक्तानां गुणवतामविकारसमुपपन्नम्; *Kumārila.*: सः पुनरभियोगः को वा तद्विशेषः कथं वा तेन वाचकस्वरूपमिति । तदुच्यते । सचक्षयवशाभासादभियोगः प्रवर्तते &c.). ⁴ Imputing, ascribing; e. g. *Nyāya S.*: अनियहस्यानि नियहस्यानाभियोगो निरनुद्योऽननुद्योः. ⁵ Attack, onset, battle; (the same as अभियुह 1. q. v. and see there the explanation of *Rāyam.* &c.); e. g. *Bhāṭṭik.*: नराभियोगं नृमुखां प्रधानमन्त्रोक्तुः किं नयसे मुदत्तम्; or *Kirātārj.*: अभियोग इना-कहीभुजो भवता तस्य कृतः कृतावधेः प्रविघाटयिता. ⁶ Challenge; (the same as अभियुह 2. q. v. and see there the explanation of *Nīlak.* &c.). ⁷ Defeat, destruction (?); e. g. *Bhāṭṭik.*: यदा न केचुः चण्डाचारानां मनोरथा रामवचा-

भियोने (Bharatas.: = रामबल्लह हने); see the closing remark.

⁶ Curse, reproof (? see the closing remark). ⁹ (In Law.) An offence as subject of an accusation, a charge; e. g. *Mitūkskhara* on *Yājñav.*: अभियुज्यत इत्यभियोनी ऽपराधः; or कथमभियोनस्य निद्रुचे ऽभियुज्यते कते यद्यभियोक्ता साक्षादिभिर्भाषितो ऽभियुज्यता तत्समं दक्षात्; or *Nārada*: अभियुक्तो ऽभियोनस्य यदि कुर्यादपद्रवम् &c.; or *Yājñav.*: तुष्ठाग्न्यापो विष कोवो दिव्यानीह विमुच्ये । महाभियोनेवेतानि श्रीर्वक्ष्ये ऽभियोक्तरि कुर्यात् (*Raghunand.*: महाभियोनेषु महापातकादिगुह्यतराभियोनेषु). — An अभियोन is, according to *Nārada*, either a शङ्काभियोन, a charge on suspicion, or तत्त्वाभियोन, a charge founded on positive indications of guilt (अभियोनस्य विज्ञेयः — scil. व्यवहारः — शङ्कातत्त्वाभियोनतः । शङ्कासतां तु संसर्गात्तत्त्वं होडाभिदर्शनात्); and the latter may be again, according to *Vijnāneshvara*, either of a negative kind (प्रतिषेधात्मक), as when a person is accused not to have restored property received by him, or of a positive kind (विध्यात्मक), as when a person is charged with a robbery. The objects or topics of a charge are arraigned by *Manu* &c. under eighteen heads, which are subdivided again by *Nārada* so as to comprise 108, and by *Kātyāyana* so as to comprise 1008 cases; see व्यवहारपद and for the judicial procedure व्यवहार. [N.B. The meaning 'curse, reproof' is given on the authority of a quotation by *Mallīndhā* to *Kīrtārj.* 2. 48. from the *Viśvaparak.*, and this quotation would seem also to countenance the meaning 'destruction' given by *Bharatas.*, viz. अभियोनस्य ग्रपणे खादाहवपराभवाविति विज्ञः; the *Mss.* of this *Kośha*, however, in the library of the E. I. H. and of the R. S., do not contain an explanation of the word अभियोन, but have the following: अभिवज्जो ऽव ग्रपणे खादाकोशे पराभवे; comp. also *Hemach.*: ... अभिवज्जः पराभवे । आकोशे ग्रपणे च, the latter omitting equally a comment on अभियोन.] E. युज् with अभि, kṛit aff. चञ्.

अभियोनपत्र Tatpur. n. (-त्रम्) A petition or writing of complaint (*Wilson's Glossary*). E. अभियोन and पत्र.

अभियोनिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) ¹ Intent, engaged in meditation; comp. the explanation of *Sankara* s. v.

अभियुक्त 1. ² Assailing, attacking.

2. m. (-नी) (In Law.) A plaintiff, a prosecutor; e. g. *Yājñav.*: मिच्छाभियोनी दिगुह्यमभियोनाशनं वहेत्. E. युज् with अभि, kṛit aff. चिनि.

अभियोज्य m. f. n. (-ज्यः-ज्या-ज्यम्) Fit for an attack; (the correctness of the word seems doubtful to me; comp. अभियोज्य). E. अभियोन, taddh. aff. यत्.

अभियोजन Tatpur. n. (-जम्) Adding to, putting on (a horse to a harnessed horse); *Sāyana* on the *Satap.*: अभियोजनं नाम जुहो पुनर्योजनम्. E. अभि and योजन.

अभियोजयितु Tatpur. m. f. n. (-ता-ची-तु) The same as अभियुज् q. v. of which it is given as an explanation by *Sāyana*. E. युज् in the caus., with अभि, kṛit aff. तुच्.

अभियोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) ¹ To be attacked, assailable; e. g. *Hitop.* (ed. *Johnson*, &c.): संलज्यते प्रकृतिभिर्विरक्तप्रकृतिर्गुधि । सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् (ed. *Schlegel-Lassen*: सुखाभियोज्यो which seems less correct). ² To be prosecuted, indictable; e. g. *Vyava-*

hārat.: अत्राभियोक्तः शिरोवर्तितोत्तेरभियोज्यस्य दिव्यकर्तुष्यं प्रतीयते. E. युज् with अभि, kṛitya aff. यत्.

अभिरचा Tatpur. f. (-चा) Protection in every quarter or in every respect, universal or complete protection; e. g. *Kīrtārj.*: उदारकीर्तिर्दयं दद्यावतः प्रशान्तबाधं दिशतो ऽभिरचया । स्वयं प्रदुग्धे ऽस्य गुणैरपसुता वसुपमानस्य वसूनि मेदिनी; or *Bhāṭik.*: प्रयासमात्रेण परे प्रसाधे वर्तेत यानेन कृताभिरचः. E. अभि and रचा.

अभिरक्षित Tatpur. m. f. n. (-तः-ता-तम्) Protected, guarded, ruled, governed; e. g. *Bhagavadg.*: अपर्याप्तं तदस्माकं वचं भीष्माभिरक्षितम्; or *Draupadisway.*: प्रयातास्ते दक्षिणपक्षास्मान्मुपदेनाभिरक्षितान्. E. रक्ष् with अभि, kṛit aff. क्त.

अभिरक्षितु Tatpur. m. f. n. (-ता-ची-तु) Protecting, guarding; ruling, a protector, a ruler; e. g. *Manu*: वर्षानामाश्रमाणां च राजा सुष्ठो ऽभिरक्षिता. E. रक्ष् with अभि, kṛit aff. तुच्.

अभिरक्ष्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) To be protected, to be ruled. E. रक्ष् with अभि, kṛitya aff. यत्.

अभिरक्षित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Coloured, tinted; e. g. *Rāmāy.*: निःक्षिप्तमात्रे मर्मे तु तेजोभिरभिरक्षितम् । सर्वं पर्वतसंग्रहं सौवर्ण्यमभवद्गन्म. ² Affected, filled with affection; e. g. *Rāmāy.*: स्वया यतः प्रवासेमाः स्वगुणैरभिरक्षिताः । तस्मात्त्वं पुण्ययोगेन यौवराज्यमवाप्नुहि. E. रक्ष् in the caus., with अभि, kṛit aff. क्त.

अभिरत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased, contented with, satisfied; e. g. *Anuśāsanap. Mahābh.*: आश्रमाभिरता देव तापसा ये तपोधनाः । कर्मणा केन भगवन्प्राप्तुवन्ति महाफलम्; or *Jayamang.* on the words आकर्ष्ययुस्तुर्वांसनादान्त्वक्ष्ये समाधिं न दधे मुनावित of the *Bhāṭik.*: तत्राभिरतचित्तकत्वात्. Compare also the instance s. v. अभिरत. ² Engaged in, performing, actively intent on; e. g. *Mitāksh.*: चट्टाचत्वारिंशत्संस्कारैः संस्कृतस्त्रिषु कर्मसुभिरतः &c.; or *Vasishihasanāh.*: न शब्दशास्त्राभिरतस्य मोषो न चापि लोके ग्रहणे रतस्य. E. रम् with अभि, kṛit aff. क्त.

अभिरति Tatpur. f. (-तिः) ¹ Pleasure, delight. (² Occupation, practice.) ³ The name of a Buddhistic world situated in the east. E. रम् with अभि, kṛit aff. क्तिन्.

अभिरमन् Tatpur. n. (-जम्) ¹ Delighting in, finding pleasure in. ² Causing delight or pleasure. Comp. the following. E. रम् (2. in the caus.), with अभि, kṛit aff. क्नुट्.

अभिरमणीय Tatpur. m. f. n. (-यः-या-यम्) Delightful, agreeable, pleasant; e. g. *Jayam.* on the *Bhāṭik.*: तुल्ययोगिता । नूनस्य सक्षयस्य रामेन सहाभिरमणीयगुणसाम्यविवचयाभिरमन्तुल्यक्रियायोगात्. E. रम् with अभि, kṛitya aff. यत्.

अभिराज Tatpur. m. (-जः) The proper name of a Burmese king; he is, according to the legend, the founder of one of the oldest dynasties and belongs to the family of the Śākya in Kapilavastu; he emigrated from the latter city after its destruction by a king of Kōśala and, having reached the banks of the Irawaddy, built the city of Tagaung. E. अभि and राजन्, samās. aff. टच्; literally: reigning everywhere.

अभिराज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) Propitiated (by penance &c.); e. g. *Sisupālab.*: दशाननादीनभिराज्यदेवतावितीर्षवीर्यातिशयान्दसत्त्वसौ. E. राज् with अभि, kṛit aff. क्त.

अभिराम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) Pleasing, agreeable, beautiful; e. g. *Kīrtārj.*: ततः शरच्चक्रकाराभिरामिदत्सर्पिभिः प्रांशुभिर्वांशुजालैः &c.; or *Bhāṭik.*: क्षुतघनवसव

मनी-भिरामम् &c. (scil. महेन्द्रम्); or *Meghad.*: चक्षानोप-
नतयमुनासंनैवाभिरामा; or *Chaurapanch.*: काताप्रगीतप-
रिहासविचित्रनृत्ति श्रीडाभिराम इति वातु मदीयकासः; or
comp. the quotation s. vv. अपमुच, अभिनय.

2. m. (-मः) A name of Śiva (in the *Padmapurāṇa*:
अभिरामाय तत्त्वाय वासकस्यायते नमः).

II. Avyayibh. (-मम्) Concerning Rāma; comp. the fol-
lowing. E. अभि and राम.

अभिरामकाव्य Tatpur. n. (-कम्) The name of a poem re-
ferring to the history of Rāma, by Rāmānātha or Laramā-
nātha. E. अभिराम (II.) and काव्य.

अभिराष्ट्र Bahuvr. m. f. n. (-ष्ट्रः-ष्ट्रा-ष्ट्रम्) (ved.) Having ob-
tained power or dominion; e. g. *Rigv.*: अस्यष्ट्रः सप्तह
अभिराष्ट्री विवासहिः (*Sdyāna*: अभिराष्ट्रो ऽभिनतराष्ट्रः प्रा-
प्तराष्ट्रः). E. अभि and राष्ट्र.

अभिरुचि Tatpur. f. (-चिः) ¹ Desire, relish or taste for,
pleasure, delight; e. g. *Hitop.*: वरं प्राप्तवानो न च पियुन-
वाक्षेष्वाभिरुचिः (ed. *Schlegel-Lassen*: पियुनवादेष्वाभिरुचिः);
or *Śīhlana*: मैत्रे आभिरुचिर्धनेषु विरतिः श्रुतसमाधी
रतिः (i. e. finding pleasure in living upon alms &c.). ² Amb-
ition, a strong desire; e. g. *Hitop.*: वयसि आभिरु-
चिर्वसनं सुती प्रकृतिसिद्धिर्निदं हि महात्मनाम्. ³ Splendour(?).
E. 1. रुच्, with अभि, kṛit aff. रुच् (*Mādh. Dhātuvr.* on
रुचि in reference to *Pāṇ.* III. 3. 108. v. 8.); 2. अभि and रुचि.

अभिरुचित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased, delighted.
² Delighting, finding pleasure in; e. g. *Mahābh. Vanap.*: वसुकी-
डाभिरुचितं वाराहं रूपमकरत. E. रुच् with अभि, kṛit aff. क्त.

अभिरुचिर Tatpur. m. f. n. (-रः-रा-रम्) Very pleasing,
very bright, very beautiful. E. अभि and रुचिर.

अभिरुत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Sounding, uttering;
e. g. *Asvām. Mahābh.*: संश्रयाभिरुतं मुहं शरीरमिति धारया
(*Nūak.*: = संश्रयोद्घोषकं विनाशपीडयितव्यः; a v. l. in this
passage is संसर्गभिरुतं मुहं &c.). ² Sounded, sounding with;
e. g. *Vanap. Mahābh.*: अपप्रात ... नदीः सारसाभिरुताः; or
पञ्चम् वनानि वह्निर्वाभिरुतानि.

2. n. (-तम्) Any cry, noise, sound; e. g. *Rāmdy.*: कोकि-
आभिरुतेन च प्रगीतमिव तद्वनम्. E. रुच् with अभि, kṛit aff. क्त.

अभिरूप Bahuvr. or Tatpur. 1. m. f. n. (-पः-पा-पम्) ¹ Pleas-
ing, agreeable, beautiful; (*Mathureṣa, Bhānudikṣhita* &c.:
अभि सखं रूपमस्य; *Vardhamāna*: श्रोमणं रूपमस्य । रूपम-
भिगत इति वा); e. g. *Nal.*: अभिरूपं महात्मानं परब्रह्मवि-
नाशणम् । यमव्यसि रात्राणं नलं पद्मनिषिञ्चयम्; or *Patanj.* on
a *Vārtt.* to *Pāṇ.*: वक्ष्या अभिरूपः '(a man like) a beautiful straw-
puppet' (*Kaṭṭyāla*: तुल्यमयः पुष्पवक्ष्या तत्सदृशो मनुष्यवक्ष्या ।
संश्रयाभिमिति विहितस्य वनो पुष्प । मनुष्य इति पुष्प). ² Re-
sembling, conform; e. g. *Satap.*: ऐन्द्रो ऽभिरूपा द्वादश भ-
वति &c. ³ Learned, wise; e. g. *Mahābh. Śāntip.*: अभि-
रूपेः कुले वातिर्दधिर्भक्तिर्वज्रयुतिः । सर्वा बुद्धिः परीक्षासापसा-
अभिरामपि (*Arjunam.*: अभिरूपेः पण्डितः). [For the ab-
stract noun comp. आभिरूपक and आभिरूप्य.]

2. m. (-पः) ¹ A name or epithet of: ^a Kāma, ^b Vishṇu,
^c Śiva. ² The moon. [*Śabdaratnādv.*: अभिरूपो बुधे रव्ये
कामेन्द्रहरविष्णुषु; but amongst the thousand names of
Vishṇu in the *Mahābhārata* this name does not occur, nor
amongst the same amount of names of Śiva in the *Padma-
purāṇa*.] E. अभि and रूप.

अभिरूपक m. f. n. (-कः-का-कम्) The same as अभिरूप (m.
f. n.) 1. 1. 2.; e. g. *Kādikā* to *Pāṇ.* (VIII. 1. 2., a Sūtra ridi-
culed by *Patanjali* on account of its verbosity): अभिरूप-
काः अभिरूपक रिक्तं त आभिरूप्यम्, or अभिरूपकाः अभि-
रूपक श्रोमणः सखसि मासवक. — According to a *Gāṇa* to
Pāṇ. it may form a *Karmadh.* with a word of the *Gāṇa*
कृतादि (II. 1. 2.); it does not occur, however, in the cor-
responding *Gāṇa* of the *Gāṇaratnamahodadhī*; comp. similar
Karmadh. such as अध्यापकीदित, पण्डिताज्ञात, कुम्भसाक्षात,
निपुणोद्गात &c. See also कुमारभिरूपक. E. अभिरूप,
taddh. aff. क्.

अभिरूपपति Bahuvr. m. (-तिः) The name of a fast observed
in order to obtain a desirable master in a future world or
birth; *Mṛichchhak.*: गती । अयं उववासी गहिदी (i. e. चार्थ
उपवासी गृहीतः) । सुवधारः । विश्वामधेचो अयं उववासी
(i. e. विश्वामधेचो ऽयमुपवासः) । गती । अहिस्त्ववदी खाम
(i. e. अभिरूपपतिर्नाम) । सुवधारः । अयं रहसोद्घोषो चातु
पारसोद्घोषो (i. e. चार्थे ऐहलोकीको ऽववा पारलोकीकः) ।
गती । अयं पारलोद्घोषो (i. e. चार्थे पारलोकीकः) &c. E.
अभिरूप and पति, scil. उपवास.

अभिरोद्ध Tatpur. m. f. n. (-द्-दा-द्म्) (ved.) (Probably.)
Causing violent weeping; *Atharv.*: इदं वनानि मेवचं सा-
म्यमनभिरोद्धम्. E. रुद्, in the caus. of the intens. with
वह्नुच्, with अभि, kṛit aff. क्त.

अभिरुच्यपित्त Karmadh. (?) A large species of the hog-plum
(*Spondias mangifera*); (*Mahr.* चोर चावाडा). E. अभिरुच (?)
and अपित्त.

अभिरुचित Tatpur. m. f. n. (-तः-ता-तम्) Marked, bearing
signs or symbols; e. g. *Yājñav.*: अमनसचरेन्द्रैर्वा साचात्रि
ऽभिरुचितः (*Mit.*: अनभिरुचितः । ज्योतिर्विज्ञानोपदेशादि-
ना अपिहितः). E. रुच् with अभि, kṛit aff. क्त.

अभिरुच I. Tatpur. m. f. n. (-चः-चा-चम्) Notable, re-
markable. E. रुच् with अभि, kṛitya aff. क्त.

II. Avyayibh. (-चम्) Towards the aim. E. अभि and रुच्.

अभिरुज्ज Tatpur. n. (-जम्) Jumping over; *Medhatithi* on
Manu (अधस्तातोपदधातु न विनमनिसङ्घेत, scil. अभिज्ज):
अभिरुज्जनमुत्सुखं नमनम्. E. रुज् with अभि, kṛit aff.
कृट्.

अभिरुचव Tatpur. 1. n. (-वम्) Wishing, desiring. E. रुच्
with अभि, kṛit aff. कृट्.

2. m. f. n. (-वः-वा-वम्) Covetous (?) (according to
Hemach.'s *Dhātupar.* s. v. रुच्: भूषाप्रोधाचैर्वा अभिरुचवः,
the quoted Sūtra corresponding with *Pāṇ.* III. 2. 151.; but
it does not appear how the radical रुच् with अभि belongs
to the category भूषार्थ or प्रोधाचैर्वा). E. रुच् with अभि, kṛit
aff. कृट्.

अभिरुचवीथ Tatpur. m. f. n. (-वः-वा-वम्) Desirable (*Ja-
yam.*: प्रियाधि = अभिरुचवीथानि). E. रुच् with अभि,
kṛitya aff. वनीयर्.

अभिरुचित Tatpur. 1. m. f. n. (-तः-ता-तम्) Desired, wished;
e. g. *Mahābh. Adip.*: यत्ते ऽभिरुचितं प्राप्तुं यत् तस्मान्नोप-
मात् । अहमेव प्रदास्यामि &c.; or the modern Pandits on
Pāṇ. (अवधाभिरुचिताः) = अवधाभिरुचितार्थाः.

2. n. (-तम्) Desire, wish; e. g. *Hitop.*: इतावता भव-
तामभिरुचितं संपन्नम्; or *comm.* on the *Nalā*: नक्षत्रं ह्य-
वशीमनो-भिरुचितं समपूरयत्. E. रुच् with अभि, kṛit aff. क्त.

अभिलाषत् Tatpur. m. f. n. (-न्-न्ती-त्) Desirous of; e. g. *Bhāṭik.*: माणुषानभिलाषन्ती स्वतन्त्रा कचमन्त्रिणि. E. लप् with अभि, kṛit aff. झृत्.

अभिलाष Tatpur. m. (-पः) Speech, expression; e. g. *Sādhityad.*: (रक्तः) अभिलाषसंस्मरणोन्मत्तविरहात् ... सविस्मय-कस्यैवः (comm. सविस्मयकज्ञानसंविधानां हि वचनप्रयोगोन्मत्ता न तु रसस्त); or *Ved. Sūtras*: न च स्मार्तमतसर्वाभि-लापः (*Sāṅkara*: यद्यप्यदृष्टादिव्यपदेशः प्रधानस्य संभवति तथापि न दृष्टत्वादिव्यपदेशः संभवति अदृष्टो दृष्टा अन्ततः श्रोता अभ्यतो मन्त्रा अभिज्ञातो विज्ञाता इति हि वा-क्येषु इह भवति); or संस्कारपरामर्शात्तदभावाभिलाषाच्च (*Anipandr.*: न संस्कारो न प्रतानि शुद्धेति तदभावो-क्तिश्च न शुद्धे ऽधिकारः); or चन्दाधिष्ठिते पूर्ववदभिलाषात् (*Sāṅkara*: को ऽभिलाषस्तदज्ञातः । कर्मन्वापारमन्त्रेण संकीर्तनम्); or *Prakramādhikaraṇa* (as quoted by *Rādhā-kāntad.*): चान्दाभिलाषसहितः कुशतिसज्जत्वात्तदपः संकल्पः श्रावार्थः 'the intention (of performing a vow) implies the enunciation of the voluntary rite (to be performed); it consists in such oblations as those of kuśa, oil and water, and is founded on the sacred precepts' (comp. *Mādh. Jaiminiyanydyam.*: संकल्पो ऽवागृह्यत्रतस्मिन् विधीयते). See अभीलाप and comp. अभिलाषार. E. लप् with अभि, kṛit aff. झृत्.

अभिलाष Tatpur. m. (-न्) ¹ Cutting, destroying; e. g. *Bhāṭik.*: (Sugriva speaks to Hanumat and his monkeys:) यात यूयं वनाभिलाषान्कुर्वन्तः स्वेच्छया चावविभ्रमाः (*Jayam.*: वनाभिलाषान् = वनविध्वंसान्, *Bharatas.* = अरवविध्वंसान्). ² Mowing (*Rāyam.*, *Bharatam.* &c. on the *Amarak.* = धान्यादिच्छेदन). E. लृप् with अभि, kṛit aff. झृत्.

अभिलाष Tatpur. m. (-न्) Desire, craving, covetousness; e. g. *Vijñāneśvara* on *Manu* (कामाद्भगवत्, scil. इच्छा: &c.): कामः स्त्रीव्यतिकराभिलाषः; or *Kirdārj.*: चत्सत्तवान् स वृषा वसादा मोहं विधत्ते विषवाभिलाषः; or *Nyāya S.*: प्रे-क्षाहाराभासकतात्कामाभिलाषात्; or *Sāṅkhya Prav.*: यथा दुःखाद्वैषः पुष्टयश्च न तथा सुखादभिलाषः; or *Dāśakumārach.*: वृत्तोत्पत्ता च सा सिद्धिर्नामशोधिनी किं विद्यासात्कर्मभिला-षात्कर्मकसादेव न जनि &c.; or an *Aśvāśāstra*: अश्ववाह-नाभिलाषिः श्वेताश्वः सर्वकामदः. — Amongst the works on poetry which distinguish in their definition of Love (see *शृङ्गार*), Love under difficulties (see *विग्रसत्य*) and Love the course of which runs smooth (see *संभोग*), the *Kāvya-prakāśa* mentions अभिलाष or *longing* as one (the first in the given enumeration) of the *five* erotic conditions of the first kind; the *Sādhityadarp.* which subdivides 'Love under difficulties' into four categories, names *longing* (अभिलाषः शृङ्गार) as one (the first in the given enumeration) of the *ten* erotic conditions of the पूर्वराग or 'affection arising from hearing or sight before the lovers meet', which is the first of those subdivisions; either work quoting as an instance the verse of the *Mālatīm.*, ed. Calc. p. 76, line 4 &c. Similarly the *Sāṅgītādharmadāra.* *Bharata* as quoted by *Sāṅkara* on the *Sākuntala*, calls 'longing' the commencement of love (अभिलाषः स्नात, and in the same words the *Sāṅgītādh.*) when *Sāk.* v. 22. (ed. *Boehlingk*) or v. 24. (ed. *Williams*) would be an instance. An example, however, of अभिलाष as be- longing to the other description of the Erotic (the संभोग), is in the verse of the *Bhāṭik.*: आशिङ्गितायाः सहसा अपा-

वाङ्मासाभिलाषानुगतो रतादौ विद्यासिताया रमणेन यथा विमर्दरस्यो मदनी बभूव. — [An objectionable reading is अभिलाष, for the word is given in the form अभिलाष not only in the commentaries on the *Dhātupāṭhas* s. r. लप् (not s. r. लप्), but as an अन्तर्मुख्य in the chapter on orthography of the *Viśvapr.* and amongst the words that contain a ल् only in a similar treatise by *Purushottama.*] E. लप् with अभि, kṛit aff. झृत्.

अभिलाषत् Tatpur. m. f. n. (-न्-न्ती-त्) Desirous, wishing; e. g. *Rāmdy.*: अतीव रोषस्यष्टः संयाममभिला-षः. E. लप् with अभि, kṛit aff. झृत्.

अभिलाषिन् Tatpur. m. f. n. (-न्-न्ती-न्) Wishing, desiring, covetous; e. g. *Vikram.*: अहो दुर्लभाभिलाषी मदः. [A reading of this word, अभिलाषिन् is objectionable; comp. the remark s. v. अभिलाष.] E. लप् with अभि, kṛit aff. झृत्.

अभिलाषुक् Tatpur. m. f. n. (-न्-न्ती-न्) The same as the preceding; with a noun in the accus.; e. g. *Kirdārj.*: लव-मभिलाषुक्मरतिव्यभिलाषुक्. E. लप् with अभि, kṛit aff. झृत्.

अभिलाष Tatpur. m. (-न्) The same as अभिलाष of which it is given as a various reading; this form, however, is objectionable; comp. the remark s. v. अभिलाष. [*Bharatam.* on the *Amarak.*: अभिलाषः । अभिलाषो ऽपि दन्तात्; *Nā- rayāṇa*: अभिलाषः । अभिलाषः; *Nilak.*: अभिलाषः । अभिला-षो ऽपीति.]

अभिलाषिन् Tatpur. m. f. n. (-न्-न्ती-न्) The same as अभिलाषिन् of which it is a various but objectionable read- ing; see the remark s. v. अभिलाष.

अभिलिखित Tatpur. m. f. n. (-न्-न्ती-न्) Written upon, in- scribed. E. लिख् with अभि, kṛit aff. क्त.

अभिलीन Tatpur. m. f. n. (-न्-न्ती-न्) Adhering, embracing, shrouding; e. g. *Meghad.*: यथादुर्लभं जतवन् मण्डलेनाभि-लीनः सान्ध्यं तेजः प्रतिगवयवापुष्परत्नं दधानः । गृत्वारणे हर पशुपतेरार्द्रनामाविनेष्टाम्. E. ली with अभि, kṛit aff. क्त.

अभिलुप्त Tatpur. m. f. n. (-न्-न्ती-न्) The same as the fol- lowing. E. लुप् with अभि, kṛit aff. क्त.

अभिलुप्त Tatpur. m. f. n. (-न्-न्ती-न्) Agitated, disturbed, injured, inconvenienced; e. g. *Sākuntala*: अनभिलुप्तव्या-चाताङ्गं मुञ्जमयिष्यन्नात्कनकवलयं खलं मया प्रतिसर्पते (v. l. अनभिलुप्त* which seems less correct) 'the golden bracelet slipping from the wrist while the scars produced by the friction of the bow-string remain unhurt &c.'. E. लुप् with अभि, kṛit aff. क्त.

अभिलुता Tatpur. f. (-ता) A kind of spider, the bite of which is curable; e. g. *Sūtrata*: साध्याभिरभिलुताभिर्दृष्टमा-पस्य देहिन् । वृद्धिपक्षेण मतिमाप्सन्नादंशमुद्धरेत्. For the other kinds of spiders see लुता. E. अभि and लुता.

अभिलेखन Tatpur. n. (-न्) Writing upon, inscribing. E. लिख् with अभि, kṛit aff. क्त.

अभिवन्दन Tatpur. n. (-न्) Addressing, allocation. E. वद् with अभि, kṛit aff. क्त.

अभिवत् m. f. n. (-वान्-वती-वत्) Containing the word अभि (as a verse); *Satap.*: अभि त्वा देव सवितरिष्वनुचरो ऽभि-वानभिमूर्ति रूपम्. E. अभि, taddh. aff. मतुप्.

अभिवन्दन Tatpur. n. (-न्) Saluting respectfully; e. g. *Ma-*

hābh. Sāvitrī.: उभयोरेव शिरसा चक्रे पादाभिवादनम्. See

अभिवादन. E. वद् with अभि, kṛit aff. कृट्.

अभिवयस Bahuvr. m.f.n. (-या:-या:-यः) Having obtained food (ved.), an epithet of Soma; *Rigv.*: तीव्रस्त्राभिवयसो चक्ष पाहि (*Sāyana*: यय इत्यङ्गनाम । अभिनतं चक्षुःपुरोडाशायसं यस्य तादृशस्य । चक्ष सोमस्येति क्रियायस्य कर्तव्यम्). E. अभि and वयस्.

अभिवर्ग. See अभीवर्ग.

अभिवर्त. See अभीवर्त.

अभिवर्तिन् Tatpur. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) Going towards, approaching. E. वृत् with अभि, kṛit aff. क्तिणि.

अभिवर्षण Tatpur. n. (-णम्) Raining upon, sprinkling with rain, rain; e. g. *Mīmāṃsā Sūtra*: स्वप्नदीतरणाभिवर्षणामेधप्रतिमन्त्रेषु चैवम्; or *Rāmāy.*, ed. *Gorresio*: ययामृतस्य संप्राप्तिर्यथा काले ऽभिवर्षणम् &c. Comp. अभिवृष्ट. E. वृष् with अभि, kṛit aff. कृट्.

अभिवर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) Raining upon, sprinkling, raining. E. वृष् with अभि, kṛit aff. क्तिणि.

अभिवह Tatpur. m. f. n. (-हः-हा-हम्) Carrying towards, conveying; comp. the following; e. g. *Sūsruta*: यदा तु नाडीषु विमार्गमागतः (scil. deranged air) स एव शब्दाभिवहासु तिष्ठति । शृणोति शब्दान्विविधांसदा नरः प्रसादमेनं कथयन्ति चामयम्. E. वह् with अभि, kṛit aff. क्त्.

अभिवहत् Tatpur. m.f.n. (-न्-न्ती-त्) The same as the preceding; e. g. *Sūsruta*: ऊर्ध्वगाः (scil. धमन्ः) शब्दस्य शृणुरसगन्धप्रज्ञासोष्णसृजितसुप्तसितकथितवृद्धितादीन्विशेषानभिवहन्तः शरीरं धारयन्ति. E. वह् with अभि, kṛit aff. क्त्.

अभिवहन Tatpur. n. (-णम्) Carrying towards, conveyance, transmission; e. g. *Nirukta*: अभिवहनसुतिं मन्त्रेण (viz. the *Rigv.* verse: शंसावाधयो प्रति मे &c.; *Durga*: सोम एव हि देवानां वोढा भवति । एवमियमभिवहनसुतिरेवमेतच्छ्रमाभिमुखनामि). Comp. the comm. on अभिवाह्य. E. वह् with अभि, kṛit aff. कृट्.

अभिवा. See the E. of अभिवाच्यवत्सा.

अभिवातम् Avyayibh. Windwards. E. अभि and वात.

अभिवाद Tatpur. m. (-दः) ¹ The same as अभिवादन. ² Opprobrious or harsh speech. The same as अतिवाद of which it occurs as a v. l. in the *Amarakosha*. E. वद् with अभि, kṛit aff. क्त्.

अभिवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) ¹ One who salutes or makes the अभिवादन q. v.; e. g. *Kullika* on *Manu*: अभिवादको विप्रदिरायुष्मान्भव सौम्येति वाचः. [Like other nouns formed with the kṛit aff. कृत् it may have the same sense as the infin. of the corresponding verb (i. e. = अभिवादितुम्), if it is logically connected with another verb; e. g. *Nalop.*: जानतो ऽस्मीत्युवाचैनं भवन्ममभिवादकः '.... to salute thee'.] ² One who has the habit of making salutations, civil, polite (comm. on the *Amarak.*: = अभिवादनशील). E. वद् (in the caus.) with अभि, kṛit aff. कृत्.

अभिवादन Tatpur. n. (-णम्) Respectful salutation of a superior or elder, especially of a Guru, by a junior or inferior for the sake of obtaining his blessing; (*Vīramitr. Āchāraprak.*: अभिवादननाम वटोरात्मानमभि गुरोराशीर्वचनामुक्त्वो व्यापारः). It consists of three acts, viz. 1. the प्रत्युत्थान or rising from the seat, 2. the उपसंग्रह्य or पादोपसंग्रह्य, the peculiar

mode of Hindu obeisance, and 3. the अभिवाद or the uttering of the formula of salutation.

^a The first act is indispensable on the part of the person whose duty it is to make the salutation, whatever be the quality of the person saluted (*Āpastamba*: सर्वत्र तु प्रत्युत्थायाभिवादनम्); but the two other acts undergo various modifications according to the rank or quality of the person saluted and the person saluting.

^b With regard to the उपसंग्रह्य or the obeisance, the general rule is, according to *Manu*, that the saluter should with crossed hands (comm.: the right hand being placed over the left) clasp the feet of his Guru, touching the left foot with his left, and the right foot with his right, hand; (*Manu*: कक्षपाणिना कार्यमुपसंग्रह्यं गुरोः । सन्नेन सन्धः स्पृष्टव्यो दक्षिणेन च दक्षिणः); the same injunction is given by *Āśvalāyana* and *Baudhāyana* with the addition that he should first touch, with composure of mind, his own left ear with his left and his right ear with his right, hand, and then make his bow, in the indicated manner, by touching his Guru from the knees to the feet; (*Āśvalāy.*: वामं वामेन संसृज्य दक्षिणेन तु दक्षिणम् । हस्तेन कर्षं हस्ताभ्यां मुख्यामभिवादनम् । वामोपरि करं कृत्वा दक्षिणं नाम चोच्चरेत् । जानुप्रभृति पादाभ्युपरि पादयोर्गते; *Baudhāy.*: ओषे संसृज्य मनः समाधायाधस्तात्पान्थोरा पश्चामित्युपसंग्रह्यम्); according to some, his hands must be made hollow, when he touches the feet of the Guru and he is forbidden, under the threat of losing the benefit of all his pious actions, to perform this act only with one hand (*Paithīnāsi*: उत्तानाभ्यां पाणिभ्यां दक्षिणेन दक्षिणं सन्नेन सर्वं पादमभिवादेत्; *Vishnu*: कक्षाकक्षेन विदुषां मुख्यामभिकपाणिना; *Vīramitr.* on the latter: ओपसमी करी कृत्वा पुनरुपसंग्रह्यवत्संपुटितेन करद्वयेनेत्यर्थः; *Vishnu*: कक्षप्रभृति यत्किंचिच्छेत्सा धर्मेमाचरेत् । सर्वं तन्निष्फलं याति एकहस्ताभिवादेनात्); *Āpastamba* enjoins, on his part, that a Brāhmaṇa when saluting should raise his right arm as far as his ears, a Kshatriya as far as his breast (or according to a v. l. as far as his shoulder), a Vaiśya as far as his navel and that a Sūdra making his obeisance should hold it down (*Āpast.*: स्वं दक्षिणं बाहुं ओपसमं प्रसार्य ब्राह्मणो ऽभिवादेत्तोरःसमं राज्ञो मध्यसमं वैश्यो नीचैः शूद्रः प्राज्ञसि; *Vīram.* on the latter: अंससमं राजन् इत्यपि पाठः । मध्यं नाभिः; *Atri*, however, seems to reserve this mode of salutation for a learned Brāhmaṇa in general, while he enjoins the touching of the feet, if the person saluted is a Guru; दक्षिणं पाणिमुपुत्थ प्रक्षाममभिवादेत् । ओषिषे स्वज्ञसिः कार्यः पादोपसंग्रह्यं गुरोरिति). If the person to be saluted is a woman, the politeness of touching her from the knees to the feet is subject to some restrictions: if she is the wife of the Guru, but not of the same class as her husband, *Manu* and other legislators dispense with it altogether; if she is of the same class and the student is young, he must pay her that respect only when he returns from a journey, on other occasions he prostrates himself before her at his daily salutation, (*Vīram.* on *Manu* 2. 217. and *Gautama*: विप्रोषेति वचनात् प्रत्यहमिति न्यस्यते); but if she is young and the young man knows already to distinguish right from wrong which

is the case when he has completed his twentieth year (according to *Manu*; or his sixteenth year, according to the *Viram.* on *Gautama*) he must never touch her feet but always prostrate himself before her; *Manu* enjoins further that the sister of his mother, the wife of his maternal uncle, his own wife's mother and the sister of his father must be treated by him like the wife of his Guru, equally so the wife of his brother (*comm.*: the eldest wife, of the same class), and that the sister of his father and of his mother as well as his own elder sister must be saluted in the same manner as his mother, but that his paternal and maternal kinswomen are to be greeted by touching their feet only on his return from a journey. *Gautama's* rule that the wives of a brother and one's own wife's mother are never to be touched in this manner is restricted by the *Viramitrodaya* to the wives of the same class (*Gaut.*: नोपसंग्रहं भ्रातृभार्याणां च श्रद्धा; *Viram.*: यन्मोप०० इति गौतमवाक्यं तदसंयोज्यविषयम्), and when the same legislator enjoins that with the exception of a mother, the wife of a paternal uncle and a sister, no woman must be touched by her feet in being greeted except on the return from a journey, the same commentator infers that this ceremony is obligatory on the latter occasion (*Gautama*: नाविप्रोक्ष स्त्रीनाममातृपितृभार्याभगिनीनाम्; *Viram.*: अविप्रोक्षेति वचनाद्विप्रोक्ष तु पादोपसंग्रहं कर्तव्यमेव).

^c The formula of salutation consists in general, if the person greeted is a man, of the word अभिवाद्ये 'I greet', followed by the declaration of the saluter's own name and ending with the reverential word भो: (*Manu*: अभिवादात्परं विप्रो ज्ञायांसमभिवाद्यन् । अस्मी नामाहमस्मीति स्वं नाम परिकीर्तयेत् । भोःशब्दं कीर्तयेदन्ते स्वस्व नाम्नी ऽभिवाद्यन् । नाम्नां स्वरूपभावो हि भोभावः अविभिः स्युतः); e. g. अभिवाद्ये देवदत्तो ऽहं भोः, or अभिवाद्य इन्द्रवर्माहं भोः, or अभिवाद्य इन्द्रपालितो ऽहं भोः, or (if a woman greets) e. g. अभिवाद्ये नार्महं भोः; according to the *Viram.*, some combine with the declaration of the name also that of the family and the descendants when the word अभिवाद्ये is placed at the end of the salutation, e. g. अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो भिवाद्ये 'father of such and such a son, descendant of such and such a family, I, such and such a sarman, (e. g. कृष्णशर्मन्) Sir, greet (thee)'; if husband and wife salute there is no other restriction (*Gaut.*: स्त्रीपुंयोगे ऽभिवादतो ऽनियममेके); but the formula becomes shortened in this way: अभिवाद्ये नार्महं नार्मशर्माहं भोः. If the person saluted is a woman or a Śūdra or a man who either does not understand the Sanskrit meaning of the proper name or does not know the proper manner of protracting the final vowel of the name in the return of the salutation or is otherwise ignorant of the proper manner of returning it (see a.), the formula of the saluter is simply thus: 'अभिवाद्ये ऽहम्' 'I greet', such an address being not considered an अभिवादन; (*Viram.* on *Manu* 2. 123. and 126.: नामधेयस्याभिवादनिकस्याभिवादनमभिवादनवाक्यार्थत्वं ये न जानते ताम्स्त्रीं च प्रत्यहमिति लौकिकं नाम चोच्चरेत्प्राज्ञो न पूर्वोक्तमभिवादनवाक्यम् । यदा नामधेयस्याभिवादनवाक्यो ऽने ऽभिवादं मुताकारारिकं न जानते ताम्प्रतीति देधा मेधातिथिर्वाच्यस्त्री; *Medhātithi* re-

ferring to the *Sūtra* and *Vārttikas* of *Pāṇini* VIII. 2. 83.). [*Medhātithi* and *Govindarāja* take the word नाम in the passage of *Manu* quoted above in its literal sense and give the formula; e. g. *Medhāt.*: अभिवाद्ये देवदत्तनामाहं भोः, but this mode of salutation is not approved of by other authorities; e. g. *Kullūka* in reference to this use of नामः मेधातिथिर्गोविन्दराजयोरभिधानमप्रमाणम्.]

^d The general rule that prevails at a salutation is that the person who receives it must be an 'elder' or what is technically termed a *Guru* and that the person who pays it must be a 'youth' or an inferior; such a salutation may be of course occasional, but it is a duty of a youth to salute his 'elders' or 'Gurus' every morning after he has managed the consecrated fire (*Yājñav.*: अपिकार्यं ततः कुर्यात्संधयोदययोरपि । ततो ऽभिवाद्येदुज्ञानसावहमिति ब्रुवन्; *Yama*: ततो ऽभिवाद्येदुज्ञानपिकार्यादनकारम्; *Gautama*: गुरोः पादोपसंग्रहं प्रातः). — For the persons comprised under the name गुरु and their relative superiority or inferiority see s. v., it may suffice here to give the definition of *Devala* who enumerates as male Gurus: the teacher (see उपाध्याय), the father, the eldest brother, the king, the maternal and paternal uncle, the father-in-law, an initiated householder, the maternal and paternal grandfather, and the eldest of the same class; as female Gurus: the mother, the maternal and paternal grandmother, the sisters of father and mother, the mother-in-law, and the old nurse; and to add from the definition of others the priest (see अखिज) and the spiritual teacher (see आचार्य). If there are several persons present who have a claim to a salutation, the teacher who has given instruction either on worldly or ritual or spiritual matters, has precedence before all others, according to *Manu* (लौकिकं वैदिकं चापि तथाध्यात्मिकमेव च । आददीत यतो ज्ञानं तं पूर्वमभिवाद्येत), and, in general, every superior *Guru* has precedence before the one next to him in degree. [In the passage of *Gautama*: पादोपसंग्रहं गुरुसमवाये ऽन्वहम् । अभिनम्य तु विप्रोक्ष मातृपितृतद्वन्धूनां (i. e. mother, father, maternal uncle and aunt, paternal uncle and aunt &c.) पूर्वजानां (i. e. elder brothers &c.) विद्यागुरुणां (i. e. the Upādhyāya, Āchārya &c.) तत्तन्गुरुणां च (i. e. their maternal or paternal grandfathers &c.) सनिपते परस्व, the last word (परस्व) does not imply that each following precedes in rank each preceding, but means each superior; *Viram.*: मातादीनां पुरा यत्संनिपते समागमे परस्वोक्तृष्टस्य प्रथममुपसंग्रहं कर्तव्यम्.] The term 'youth' mentioned above is not to be taken in its literal, but in its metaphorical sense; for *Manu* rules that fellow citizens are equal (as to age) for ten years, dancers and singers for five, learned theologians for three, but persons related by blood for a very short time; again, that one must consider a Brāhmaṇa though but ten years old, as if he were the father of a Kshatriya though aged a hundred years; therefore a friend, e. g., is not to be addressed with the words भो: or भवत्, unless he be older than ten years, and a Brāhmaṇa must never salute first a Kshatriya or a man of a lower class, however distinguished he be (*Viram.*: दशवर्षाधिकः सखा भोभवच्छब्दाभ्यां संबोध्यः; *Śātdāta*: नाभिवाद्यासु वि-

प्रेक्ष्य च विवादाः कथंचन । ज्ञानकर्मनुष्येति यद्व्यति वज्रमु-
ताः); for if he does so, he incurs severe spiritual penalties.

^c Persons not to be saluted are, according to *Manu*, *Gau-
tama*, *Baudhāyana*: a priest (*Ātithi*), a wife's father, a maternal
and paternal uncle, learned and pious persons, if they are
younger; they are merely to be addressed with the words 'I, so
and so, am here' असावहम्, and to be honoured by rising from
the seat; this ceremony does not constitute, therefore, an
अभिवादन. [In *Manu* 2. 130. the word मुहुः is to be taken
in the sense of 'an elder by learning and piousness'; it
does not occur in the corresponding passages of *Gautama*
and *Baudh.*; the former: अस्मिन्मुरपितृव्यमातुषानां तु य-
वीक्षसां प्रत्युत्तानमभिवादाः; the latter with the same words
except for the last, प्रत्युत्तानमभिवादनम्.] In law courts, in
houses of penance and palaces where Brāhmaṇas are assem-
bled, the latter are not to be saluted individually, but the words
सर्वेभ्यो नमः 'respect to all' are to be addressed to the whole
assembly; this mode of address is called the नमस्कार which
is different therefore from the अभिवादन; (*Vishnu*: सभासु
चैव सर्वासु यस्मिन्मुरपितृव्यमातुषानां तु य-
वीक्षसां प्रत्युत्तानमभिवादाः; *Viram.* on those words: सर्वासु धर्मव्यवहारप्रा-
वृत्तिनादिनिर्णयसभासु नमस्कारं न कुर्यात् । प्रत्येकमिति श्रे-
यः । किं तु सर्वेभ्यो नम इत्येव वक्तव्यम्; *Vṛihadvishnu*: सर्वा
नाभिवादेत); *Āpastamba* forbids to salute a man who
carries fuel, flowers, kuśa grass, fire, water and rice in
his hands and one who performs the Japahoma; *Kātyāyana*:
a wicked man, a cripple, a stranger, one who has enemies
after him, a diseased person, a Yogin, one bent upon do-
ing penance and a youngster (similarly *Vṛihaspati*); *Sātd-
tapa*: a heretic, an outcaste (पतित), a Vratya (q. v.), a
person while his head is oiled, while eating, yawning,
cleansing his teeth, performing his natural functions &c.;
the *Vṛihadnāradya*: an atheist, a libertine (भित्तमर्षाद), an
impious man, a thief and a cheat, a man fond of litigation,
a drunken man, one who vomits or stands in water, one
who carries rice given to him as alms or one who is in a
lying position, one who performs a Śrāddha, a vow or a
sacrifice; amongst women *Sātdtapa* forbids to greet: one in
her courses, one recently delivered, one who has killed her
husband and one who has miscarried.

^d A man must not salute, according to *Āpastamba*, while
he has his shoes on, while his head is covered (वेष्टितशि-
राः) and while his hands are stretched out; according to
Sankha, while he carries water in his hands, while he is
unclean, performs funeral rites or is in a lying position
....., according to *Baudhāyana*, while he carries fuel, a
water-jug, flowers or rice.

^e The return of the salutation or the प्रत्यभिवादन con-
sists, generally, in uttering first the words आयुष्मान्भव
सौम्य 'long mayst thou live, friend' or similar words to
the same effect; (*Manu*: आयुष्मान्भव सौम्येति वाच्यो विप्रो
ऽभिवादे, where the word इति indicates, according to *Me-
dhātithi* and the *Viramitrodaya*, that the preceding words are
merely an illustration of the phrase to be used; thus the
address may be worded also in this manner: आयुष्मानेधि or
दीर्घायुर्भूयाः or चिरं जीव &c.); these words are followed

by the name of the person who has greeted first and, if
the latter is a Brāhmaṇa, the last vowel of his name, which
at the same time is the last vowel of the whole phrase, be-
comes protracted (according to the general rules on making
vowels सुत q. v.); some require moreover, that the name
should always receive the addition of the word वर्मन्, others,
however, consider this addition unnecessary (*Manu*: अस्मा-
रवास्व नामो ऽने वाच्यः पूर्वाचरः सुतः; *Viram.*: तत्र नामि-
वेति केचित् । वर्मास्तमित्यपरे); the return of the salute to
a Brāhmaṇa would therefore run on the following pattern:
आयुष्मान्भव सौम्य देवदत्ताः, or आयुष्मान्भव सौम्य देवद-
त्तवर्मो ऽन्, or आयुष्मान्भव पिशाकपाया ऽन् (= पिशाक-
पाये), or विष्णा ऽन् (= विष्णो), or आयुष्मानेधि
.... &c.; (the omission of the word वर्मन् when it originally
belongs to the name, or the omission of the name altogether
are rebuked by *Kullūka*). If the person thus addressed is
a Kshatriya or Vaiśya or if the word भोः is added after
the name (which seems permitted according to *Kātyāyana*
on *Pāṇi*. VIII. 2. 32., although *Patanjali* observes that other
authorities do not approve of the combination of the name
and भोः, but allow only the enunciation of the one or the
other), the protraction of the vowel is optional; e. g. in
returning the salute to a Kshatriya: आयुष्मानेधीवर्मो ऽन्
or वर्मन्, to a Vaiśya: आयुष्मानेधीवर्मापायिता ऽन्
or पायित; or with भोः, आयुष्मानेधि देवदत्त भोः ऽन्
or भोः (but the latter phrase should be, according to the
above mentioned observation, either आयुष्मानेधि भोः ऽन्
or देवदत्ताः); if the person addressed is a woman or a
Śūdra or spoken to in contempt or derision, no protraction
of the vowel takes place, e. g. a woman: आयुष्मती भव
नार्ति; a Śūdra: आयुष्मानेधि तुषक; or in contempt: आ-
युष्मानेधि आसिन् (*Patanjali*: असूयकस्त्वमसि वाच्य । न त्वं
प्रत्यभिवादनमर्हसि । भिद्यस्व वृषस आसिन्; *Kaiyyāla*: असू-
यकः प्रत्याचष्टे । प्रत्यभिवादवाक्यान्तस्य नामो नोच्य च
सुत इत्येते नामस्येति यीनिकस्य सुतो न विधियः । तत्र प्रत्य-
भिवादधिवा आसिन्स्य संज्ञा मत्वा सुतो विहितः । यदा तु
पहासार्थमसूयकसमाधिपति तदासी प्रत्यभिवादं नार्हत्वाशी-
र्यचनं हि प्रत्यभिवादो नुह्यते । प्रतिसंभाषणमात्रं तु प्रत्यभिवादं
मत्वा वार्तिककृतासूयके प्रतिषेध उक्तः; in phrases such as
देवदत्त कुशस्थि, देवदत्त आयुष्मानेधि which are not word-
ed in the proper manner in which the return of a salutation
should be made, since the name does not stand at the end
of the sentence, the protraction of the vowel is equally
prohibited). — If the person to whom the salutation is to
be returned, has performed the preparatory observances of
a sacrifice, his name should not be enounced but in its
place the reverential word भोः; and to the wife of another
or to any woman not related by blood the epithet of address
should be भवति or सुभने or भनिनि (according to *Manu*).
After the person has returned the greeting, he may put
the usual polite questions, after the saluter's health &c.;
(it is not therefore the latter who asks after the health &c.
of the person who returns the salute, for *Govindardja* who
expresses that opinion, is rebuked for it by *Kullūka*); the
model, however, laid down by *Manu* and *Āpastamba*, that
a Brāhmaṇa must be asked whether he prospers, a Ksha-

trīya whether he is quite well, a Vaiśya whether he is happy, and a Śūdra whether he is free from disease (*Manu*: प्राज्ञं कुशलं पृच्छेत्स्वयमुपनामयम् । वैश्वं चेत् समानम् मूढमारोग्यमेव च; *Āpastamba*: कुशलमवरययं समानवययं वा विप्रं पृच्छेत् । अनामयं चरितं चेत् वैश्वमारोग्यं मूढम्) is not to be taken in its literal sense, as the commentators observe and as may be inferred from instances in the epic and dramatic literature; thus in the *Sabhāparvan* of the *Mahābhārata*, *Nārada* after having returned the salute of *Yudhishtira* does not content himself with the question whether the king is quite well, but overwhelms him with an interrogatory of 110 Slokas (v. 151-260) which is perhaps the completest of its kind, though probably an overdone illustration of this part of a Hindu greeting.

^h The object of the प्रत्यभिवादन being a blessing (*Vishnu*: शिवाशानामाशिषं दद्यात्पादोपमहयो गुरुः and compare the commencement of this article), a person who omits to return the salutation is threatened by *Yama* to become guilty of all the sins of the person he ought to have greeted (अभिवादे तु यः पूर्वमाशिषं न प्रयच्छति । यद्व्यक्तं भवेत्तस्य तस्याज्ञानं प्रपद्यते), by *Angiras* to fall into hell and by the *Bharishya-Purāṇa* moreover, if the person thus slighted is a Brāhmaṇa, to be reborn in a future life as a tree on a cemetery which will be inhabited by vultures and crows; (*Bhav.-Pur.*: अभिवादे हते यस्तु न करोत्प्रतिवादनम् । आशिषं वा न कुर्वीत स याति नरकं भुवम् । अभिवादे हते यस्तु तं विप्रं नाभिवादेत् । रमयति जायते वृक्षो गुप्त्रकावनिषेवितः). —

ⁱ As a reward for performing properly and habitually the ceremony of a salutation *Manu* promises an increase of life, wisdom, fame and strength (अभिवादनशीलस्य निश्चं बृद्धोपसेविनः । चत्वारि संप्रवर्धन्त आयुर्विद्या यशो वक्त्रम्) and the Buddhist work *Dhammapāda* which has modified the quoted verse, an increase of life, beauty, happiness and strength (अभिवादनशीलस्य निश्चं वद्वापचायिनो । चत्वारो धम्मा वरुहन्ति आयु वसो सुखं वसं). Comp. अभिवन्दन. E. वद् in the caus., with अभि, kṛit aff. वृद्.

अभिवादनशील Bahuvr. m. f. n. (-लः-ल-लम्) In the habit of making the अभिवादन q. v., civil, polite; e. g. *Manu*: अभिवादनशीलस्य निश्चं बृद्धोपसेविनः । चत्वारि संप्रवर्धन्त आयुर्विद्या यशो वक्त्रम्. E. अभिवादन and शील.

अभिवादनीय m. f. n. (-यः-या-यम्) I. Tatpur. The same as अभिवाच. E. वद् in the caus., with अभि, kṛitya aff. अनीयर्.

II. Concerning or referring to, the respectful salutation (see अभिवादन); e. g. *Āśvalāy. Gṛihya S.*: अभिवादनीयं च समीचेत तस्मात्तापितरी विद्यानामोपनयनात्. E. अभिवादन, taddh. aff. छ्.

अभिवादयत् Tatpur. m. f. n. (-न्-नी-त) Saluting respectfully, making the अभिवादन q. v. E. वद् in the caus., with अभि, kṛit aff. यत्.

अभिवादयितु Tatpur. m. f. (-ता-नी) One who salutes respectfully, one who makes the अभिवादन q. v.; e. g. *Kulhika* on *Manu*: अभिवादयिता ऽभिवादे ऽहमितिवं ब्रूयात्. E. वद् in the caus., with अभि, kṛit aff. तुच्.

अभिवादित Tatpur. m. f. n. (-तः-ता-तम्) Saluted respectfully; (comp. अभिवादन); e. g. *Mahābh.*: कांश्चिदभ्यवदन्मन्त्रा वैशिदयमभिवादितः. E. वद् in the caus., with अभि, kṛit aff. त्.

अभिवादि Tatpur. m. f. n. (-दी-दिनी-दि) Telling, enouncing, representing (in words); e. g. *Nirukta*: तस्मिन्नेति प्रस-खन्दित्र चापः । तदभिवादिनेवर्गवति (*Durga*: तत्कार्यसा-भिमुखेन वादिनी एवा चर्गभवति). E. वद् with अभि, kṛit aff. लिङि.

अभिवाच Tatpur. m. f. n. (-वः-वा-वम्) To be saluted respectfully, deserving an अभिवादन q. v.; e. g. *Manu*: यो न वेत्प्रतिवादस्य विप्रः प्रत्यभिवादनम् । नाभिवाचः स विदुषा यथा मूढस्यैव सः. E. वद् in the caus., with अभि, kṛitya aff. खत्.

अभिवाचता f. (-ता) The being worthy of a respectful salutation (comp. अभिवादन). E. अभिवाच, taddh. aff. तच्.

अभिवाचमान Tatpur. m. f. n. (-नः-ना-नम्) Saluted respectfully (comp. अभिवादन). E. वद् in the caus., with अभि, kṛit aff. शानच्, āgama मुक्.

अभिवाद्या Bahuvr. f. (-द्या) (ved.) A cow who (has lost her own calf and) suckles another; comp. अभिवाद्यवत्सा). The word occurs in the *Mānava Kalpa Sūtras* where it is rendered by *Kumārila* विवत्सा, and twice in a quotation of *Mādhava's Jaiminiyanyāyam*. from a passage referring to the Mahāpitṛiyajna: महापितृयज्ञ एवं श्रूयते । पितृभ्यो ऽपि-प्राप्तेभ्यो ऽभिवाद्यायै दुग्धे मन्त्रमिति; when *Mādhava* says on one occasion: अथ वत्सरहिताया अभिवाद्याशब्दाभिधे-चाया धेन्वा दुग्धे &c. and on another: मृतवत्सा धेनुरभि-वाद्या &c.; but while all the Mss. of this work within my reach coincide in reading अभि^{००}, the corresponding pas- sage in *Weber's* ed. of *Śatap.* II. 6. 1. 6. runs: अथ पितृभ्यो ऽपि-प्राप्तेभ्यः । निवाद्यायै दुग्धे सङ्गुपमञ्चित एकशलाकया मन्त्रो भवति, and the E. I. H. Ms. 657 of *Sāyana's* (*Mādhava's*) comm. of the *Śatap.* has also the reading निवाद्या without any further remark. It is probable, however, that the quotation of the *Jaiminiyanyāyam*. belongs to a school of the black *Yajurveda* and that अभिवाद्या and the reading of the *Śatapathabr.* निवाद्या are synonymous terms. Comp. अभिवाद्यवत्सा. E. doubtful, perhaps अभिवा and वत्स.

अभिवाद्यवत्सा Bahuvr. f. (-त्सा) (ved.) A cow who (has lost her own calf and) suckles another; *Āitareya Br.*: अभि-वाद्यवत्सावाः पयसा जुहुयादन्वदिवेतपयो वदभिवाद्यवत्सा-वा अन्वदिवेतदपिहोचं यन्नेतस्य (*Sāyana*: वा नतिनन्वयो-रिति भातोरभिपूर्वसाभिवा इति रूपम् । अन्वसासी वत्सवा-न्यवत्सः । अभिप्राप्तो ऽन्यवत्सो यस्त गोः सेयमभिवाद्यवत्सा पोषणादिप्रकारेणोपस्थितेतर्कः). Comp. अभिवाद्या. A less correct reading is अपिवाद्यवत्सा. E. doubtful; acc. to *Sāyana* as quoted: अभिवा (i. e. obtained) and अन्व-वत्स.

अभिवास Tatpur. m. (-सः) Covering; see the quotation un- der the following word. [A reading अभिवासगृहेषु in the verse 36 (37) of the *Chaurapanch.*: अद्यापि धावति मयः कि-महं करोमि सार्धं सखीभिरभिवासगृहेषु कान्ते is incorrect instead of सखीभिरिति वास^० (comm. वासगृहे । अति अत्यर्थम् &c.).] E. वस् cl. 2, in the caus., with अभि, kṛit aff. वञ्च्.

अभिवासन Tatpur. n. (-नम्) Covering; comp. the preceding; e. g. *Mādh. Jaiminiyanyāyam.*: पुरोडाशाभिवासान्नाप-करो ऽसि दर्शने । न वाको ऽस्तपकृष्टाया वेद्वैगुण्यहानये । अभिवासात्परा वेदिरिति तत्कमबोधतः । प्रागेव विहिता दर्शे वेदिर्नातो ऽपकर्षवन् । दर्शपूर्वमासयोः पुरोडाशस्य कपा-लेषु स्थापितस्याच्चादनमावातम् । भक्षणाभिवासवतीति ।

पूर्वेषुरमावास्यायां वेदिं करोतीति । तत्र वेदेः पूर्वभाविनो ऽभिवासनामस्यासमुद्भापकत्वः कर्तव्यः । वेदि-पदार्थस्याभिवासनादुद्ध्यै दर्शपूर्णमाससाधारणेनास्मात्; or *Kumārila's Kalpabh.*: अभिवासनामे मा भूदिति पूर्वेषुर्यद्वयम्; or वाचं च यच्छ्रुत्वाभिवासनात् (i. e. आ अभिवसनात्; *Kumārila*: आह्वयद्वयो ऽभिविधी). E. वस् cl. 2, in the caus., with अभि, kṛit aff. कृष्ट.

अभिवासस् Avyayibh. On or over the garment or cloth; e. g. *Satap.*: स वा अभिवासः संनहति. E. अभि and वासस्.

अभिवाह्य Tatpur. 1. m. f. n. (-ह्यः-ह्या-ह्यम्) To be carried towards, to be brought near.

2. n. (-ह्यम्) The carrying towards, conveyance, transmission; e. g. *Manu*: तं (scil. ब्राह्मणं) हि स्वयंभूः स्वादा-स्नात्तपसस्त्वादितो ऽसुजत । इत्येकस्याभिवाह्याय &c. (*Medhātithi*: यदेवानुद्दिष्टं क्रियते तद्व्यम् । पितृनुद्दिष्टं तत्त्वम् । तयोरभिवहनाय देवान्पितृनुद्दिष्टं प्रति प्रापयाय । अभिवाह्यावेति भावे छलः कर्त्तव्यदृष्टव्यः; comp. *Pān.* III. 4. 70.). E. वह् with अभि, kṛitya aff. कृत.

अभिविज्ञप्त Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Made known, manifested; e. g. *Lalitav.*: अथ तस्मिन्मये ऽयं चिसाहस्रमहासाह-स्रलोकधातुः स्वरेणाभिविज्ञप्तो ऽभूत्. E. जप् with वि and अभि, kṛit aff. क्त.

अभिविधि Tatpur. m. (-धिः) Comprehension, complete pervasion, inclusion of the point of limit; e. g. frequently used as the interpretation of the meaning 'until (inclusively)' of आ (आह) and in contradistinction from the rendering मर्यादा of its meaning 'until (exclusively)'; thus *Kaṇvy.* on a *Kār.* to *Pān.*: आह मर्यादाभिविधोरिति समासविधौ छिन्निर्दिष्टः । विना तेनेति मर्यादा । सह तेनेत्यभिविधिः; or *Kāś.* on *Pān.* III. 2. 134.: अभिविधौ चायमाकारः; or on *Pān.* V. 1. 19.: अभिविधौ चायमधिकारः (i. e. the *Sūtra* V. 1. 63. inclusively); or *Kumārila* on the words आ चतुर्थात्मकमेवः of a *Mānava-Kalpas.*: अभिविधिपक्षे संनमनादेः । मर्यादा-पक्षे ऽनुमार्जनादेः (comp. also s. v. अभिवासन); or *Kāś.* (on *Pān.* अभिविधौ भाव इत्युक्तः) अभिविधिरभिव्याप्तिः । क्रियागुणाभ्यां कात्स्न्येन संबन्धः (i. e. when completeness of act and properties are implied); or *Kāś.* (on *Pān.* अभिविधौ संपदा च) यदेकदेशेनापि सर्वा प्रकृतिर्विकाररूपं संपद्यते सो ऽभिविधिः (i. e. when the complete or thorough transformation of the original substance is implied). E. अभि and विधि.

अभिविनीत Tatpur. m. f. n. (-तः-ता-तम्) Well trained, well schooled in the performance of duties; e. g. *Mit.* on *Yājñav.*: विष्णु कर्मस्वभिरतः षड् वा सामयाचारिकेष्वभि-विनीतः; or *Rāmāy.*: (Rāma is) वृषेरभिविनीतश्च द्विविध-मार्घदर्शिभिः. E. अभि and विनीत.

अभिविमान Tatpur. m. (-नः) The same as अभिमान 1. q. v. and therefore used in the *Chhândogya Upanishad* as an epithet of *Vaiśvānara* or the worldly form of the Supreme Soul, since he conceives the whole of mankind as referring to him exclusively (viz. 'I am Brahman'); *Chh. Up.*: यस्त्वे-तमेव प्रादेशमात्ममभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वाम्नास्त्रमस्ति (*Śaṅkara*: प्रत्यगात्मत-याभिविमीयते ऽहमिति ज्ञायत इत्यभिविमानः 'because it is conceived as Supreme Soul under the notion of I, it is called *Abhivimāna*'; and comp. the passage of the *Vedānta Sāra* where *Vaiśvānara* is defined as the Supreme Soul conceived

as wordly Totatily: एतत्समष्ट्युपहितं चैतन् वैश्वानरो विरा-डिति चोच्यते सर्वनराभिमामिनात्, this passage and esp. the latter word being founded on the quoted words of the *Chh. Upan.*; as *Vaiśvānara* is the Supreme Soul in its reference to the world there is a tendency to equivocation in the *Upan.*, for प्रादेश which means there 'space' in general, might convey the notion of limitedness — in its sense 'span' — and अभिविमान remind of विमान 'absence of measure'; or अभिविमान might be taken in the sense 'creator', scil. of the universe; these possibilities are alluded to by *Śaṅkara* in his commentary on the *Vedānta Sūtras*, but the first explanation is clearly that adopted in preference by him and the Vedāntists; comp. *Śaṅk.* on the *Vedānta Sūtra* (I. 2. 24.): वैश्वानरः साधारणशब्दविशेषात् where the given passage is alleged, and on the *Ved. Sūtra*: आमनन्ति चैव-मस्मिन् (I. 2. 32.) where he observes: अभिविमानश्रुतिः प्रत्य-गात्मताभिप्राया । प्रत्यगात्मतया सर्वैः प्राणिभिरभिविमीयत इत्यभिविमानः (i. e. 1. as above) । अभिवतो वाचं प्रत्यगात्म-त्वाद्विमानश्च मानवियोगादित्यभिविमानः (i. e. 2. 'resorted to, because he has the nature of the Supreme Soul, and illimited, be-cause he is devoid of measure') । अभिविमीयते वा सर्वं जगत्का-रत्वादित्यभिविमानः (i. e. 3. 'creator') । तस्मात्परमेश्वरो वै-श्वानर इति सिद्धम्; *Govindānanda*: आभिमुख्येनाहं ब्रह्मेति वि-मिमीयते ज्ञायत इत्यभिविमानः प्रत्यगात्मा (i. e. 1.) । अभिवत-चासौ विमानः सर्वस्वरूपत्वे सत्त्वानन्तात् । मानमच परिमाद्यम् (i. e. 2.) । अभिविमीयते इति विमिमीयते (i. e. 3.) । तस्माद्वि-श्वानरवाक्यमुपास्ते ब्रह्मसि समन्वितमिति सिद्धम्. E. 1. (and 3.) मा with वि and अभि, kṛit aff. कृष्ट; (2. अभि and विमान).

अभिविद्युत Tatpur. m. f. n. (-तः-ता-तम्) Celebrated, widely known; e. g. *Rāmāy.*: नानासत्त्वगणावासः ज्ञात इत्यभिवि-द्युतः; or *Mahābh.*: अरिष्टायाकु यः पुत्रो हंस इत्यभिविद्युतः. E. अभि and विद्युत.

अभिवीक्षित Tatpur. m. f. n. (-तः-ता-तम्) Beheld, seen; e. g. *Bhāṭik.*: उदपतद्विद्यदाकुललोचनेर्गुरिपुभिः सभवेरभि-वीक्षितः (scil. वानरः). E. ईष् with वि and अभि, kṛit aff. क्त.

अभिवीर Bahuvr. m. (-रः) Surrounded by heroes, a vaidik epithet of Indra; *Rīgv.*, *Sāmav.*, *Yajurv.*: अभिवीरो अभि-सत्त्वा सहोवा वैभक्ति रथमा तिष्ठ नोवित. E. अभि and वीर.

अभिवृत्त Tatpur. m. f. n. (-त्तः-त्ता-तम्) Going towards; e. g. *Rāmāy.*: जाह्नवीमभिवृत्तायासखाः (scil. सरय्याः) शब्दो ऽयमीदृशः; comp. अभिवर्तन्. E. वृत् with अभि, kṛit aff. क्त.

अभिवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Grown, increased. E. वृध् with अभि, kṛit aff. क्त.

अभिवृद्धि Tatpur. f. (-द्धिः) Growth, increase, augmentation; e. g. *Manu*: मानदण्डी प्रशंसन्ति मित्रं राष्ट्राभिवृद्धये; or *Sūsruta*: तेनोपलक्षेहेनास्त्राभिवृद्धिर्भवति; or *Jaiminiyanyadyam.*: इतरोपधविनाशकास्ते ऽभिवृद्धिर्दीर्घभूतेषु कृते न तु प्रियंनुवु. E. वृध् with अभि, kṛit aff. क्त.

अभिवृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) Rained upon, sprinkled with rain; e. g. *Rīgv.*: मरुद्वो यदभिवृष्टः कवि-ष्कन् (*Sāyana*: अभिवृष्टः पर्यन्तेनाभिवृष्टः); or *Mahābh.*: तेषां क्षिप्ताणि गात्राणि विमुञ्चन्ति स शोषितम् । प्रावृषीवा-भिवृष्टानि शृङ्गाश्च धराभृताम्.

2. n. (-ष्टम्) The same as अभिवर्षण; e. g. *Śābara* (on the *Mīm. S.* quoted s. v. अभिवर्षण): तदाभिवृष्टः । उन्-तीरोवो धत्त इति. E. वृध् with अभि, kṛit aff. क्त.

अभिवेन Tatpur. m. (-नः) Determination, intention; *Rigv.*: असत्सु मे जरितः साभिवेनो यत्सुन्वते यजमानाय शिचम् (*Sāyana*: हे जरितः स्रोतः। मे मम। सु शोभनः। स तादृशः। अभिवेनो ऽभिनमनं मनसो वृत्तिविशेषः। असत्। अस्ति विद्यते। यत् &c.; the irregular Sandhi अभिवेनः instead of सो ऽभिवेनः is noticed by the *Prātiś.*). E. विञ् with अभि, kṛit aff. चञ्.

अभिव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Revealed, made manifest, distinct, apparent; e. g. *Mim. Sūtra*: तथोत्पत्तिरभिव्यक्ता स्थातः; or *Ved. S.*: मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात्; or *Nyāya S.*: न प्रदीपादिः संतत्यभिव्यक्तय-इव तत्तद्गुणमनवस्थाधिले ऽपि; or *Kaiyy.* on *Pān.*: यदा तु प्राक्संबोधनपदं प्रयुज्यते। तदा हेहयोर्बोधाभावादानर्धकम्। यदा तु तयोः प्राक्प्रयोगस्य दामन्यत्वाद्भिव्यक्तार्थत्वादर्थवत्त्वम्; or *Bhojad.* on the word प्रादुर्भाव in a *Yoga S.*: प्रादुर्भावो वर्तमाने ऽध्वभिव्यक्त्युपतयावस्थानम्; or *Raghuv.*: ततः परमभिव्यक्तसौमनस्यनिवेदिते। युयोज पाकाभिमुखैर्भुत्वान्वि-ज्ञापनाफलीः; or *Sāhityad.*: चुम्बनमनुभावः। सज्वाहासी व्यभि-चारिणी। एतैरभिव्यक्तः सहृदयरतिभावः मृकुररूपतां भजते; or *Sūsruta*: गर्भहृदयप्रव्यक्तभावश्चित्तनाधातुरभिव्यक्तो भवति. E. चञ् with वि and अभि, kṛit aff. क्त.

अभिव्यक्ति Tatpur. f. (-क्तिः) Revelation, manifestation, appearance, the making or becoming of a thing evident to the senses; (therefore 'belonging to the present time, and not applicable to wisdom or knowledge': *Vijñānāch.* — on the *Sāṅkhya Sūtra* नाभिव्यक्तिनिवन्धनी व्यवहाराव्यवहारी —: अभिव्यक्तित उत्पत्तिव्यवहारो ऽभिव्यक्त्यभावाद्योत्पत्तिव्यवहाराभावः। न स्वसतः सत्येतत्त्वः। अभिव्यक्तिय न ज्ञानं किं तु वर्तमानावस्था; or the same — on the *Sāṅkhya S.* सत्कार्य-सिद्धान्तश्चेत्तिदसाधनम् —: अभिव्यक्तिर्यथानागतावस्थात्वानेन वर्तमानावस्थालाभ इत्युच्यते &c.); e. g. *Sāṅkhya Sūtra*: ना-नन्दाभिव्यक्तिर्मुक्तिर्निर्धर्मत्वात्, *Vijñānāch.*: आत्मन्यनन्दरूपो ऽभिव्यक्तिरूपस्य धर्मो नास्ति स्वरूपं च नित्यमेवेति न साधन-साधनम्। अतो नानन्दाभिव्यक्तिर्नोप इत्यर्थः; or *Yoga Sūtra*: ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्व्यसना; or *Nyāya Sūtras*: बाह्यप्रकाशानुगुणहृदययोपलब्धेरनभिव्यक्तितो ऽनुपलब्धिः। अभिव्यक्तौ चाभिभवात् (*Viśvan.*: अभिव्यक्तौ प्रत्यक्ष उन्मूलने); or *Ved. Sūtra*: अभिव्यक्तेरित्थारमरस्यः (*Śāṅkara*: अतिमात्र-स्यापि परमेश्वरस्य प्रादेशमात्रत्वमभिव्यक्तिनिमित्तं स्थातः); or *Jaiminiyanyāy.*: एवं फलमित्यस्मिन्प्रथमेकवचने नपुंसकाभिव्य-क्तिः; or *Anandag.* on *Śāṅk.* on the *Kenop.*: प्रत्यगात्मतया ब्रह्मस्यो यथाभिव्यक्तिः स्थातचोपदिश्यते; or *Pān.*: इन्द्रं रह-स्यमर्यादा... अभिव्यक्तिषु; or *Sāhityad.*: लेखप्रस्थापनैः स्ति-थैर्वीचितैर्मुद्रभाषितैः। दूतीसंप्रेषणैर्नार्या भावाभिव्यक्तिरि-च्यते. E. चञ् with वि and अभि, kṛit aff. क्तिन्.

अभिव्यङ्ग्य Tatpur. m. f. n. (-ङ्ग्यः-ङ्ग्या-ङ्ग्यम्) To be made manifest, to be made out; e. g. *Dāyabhāga*: अविभक्तधने हि स्वत्वं नुटिकापाताभिव्यङ्ग्यम्। तथा चास्मिन्भागे यदि मम नुटिकापातो नैतन्मम धनम्. E. चञ् with वि and अभि, kṛitya aff. ङ्यत्.

अभिव्यञ्जक Tatpur. m. f. n. (-ञ्जकः-ञ्जिका-ञ्जकम्) Making clear, revealing, evidencing; e. g. *Sāyana* (on the *Rigv.*: गोमातरो यक्षुभयनो अञ्जिभिः): अञ्जिभी रूपा-भिव्यञ्जकैराभरन्ति; or *Vīramitr.*: अजयोश्च साचिसेखयोः शब्दाभिव्यञ्जकत्वाच्छब्दप्रमाणे ऽन्तर्भावः; or *Sāhityad.*: गुण-शब्दो ऽच गुणाभिव्यञ्जकशब्दार्थयोपपद्यते। अतश्च गुणाभि-

व्यञ्जकाः शब्दा रसस्वीकर्षकाः. E. चञ् with वि and अभि, kṛit aff. ङ्यत्.

अभिव्यञ्जन Tatpur. n. (-नम्) The making clear, manifesting, revealing, evidencing. E. चञ् with वि and अभि, kṛit aff. ङ्यत्.

अभिव्यादान Bahuvr. n. (-नम्) (In vaidik Grammar.) A sup-pressed sound; viz. such a long vowel आ, separated from a preceding आ by a hiatus, as becomes wrongly absorbed by the protracting beyond the legitimate measure of such a preceding आ; as if in the pronunciation of ता आपः, अवसा आ, या आपः, ता आ (in verses of the *Rigveda*), the speaker commits the fault of allowing the final आ of ता, अवसा, या to absorb, by unduly protracting it, the be- ginning आ of आपः and आ. [In the *Āik-Prātiś.-Sūtra* अभिव्यादानं च विवृत्तिपूर्वे कथ्ये ता आपो ऽवसा एति दीर्घे it would seem more natural to look upon अभिव्यादानं as a Tatpur. and render it 'absorption'; but as व्यादान means 'enouncing, pronouncing' and as a negative value of अभि is but seldom admissible in a Tatpur., it appears better to adopt *Uvaśa*'s comment which represents the word as a Bahuvr. and supplies अचर, viz.: व्यादानमारसः। विविधं विपुलं विशालं व्यादानमव्यादानमेव व्यादानम्। केन-चिदभिव्याप्तमभिभूतं वा व्यादानं तस्य तदिदमभिव्यादानं भव-त्यचरम्; and since the condition of this defect of pronun- ciation is the meeting of two आ, there seems equally no choice left but to adopt the elliptical interpretation of this comm., as regards विवृत्तिपूर्वे कथ्ये दीर्घे, which words he renders as neuters in the dual accus., for in giving them the apparently more natural value of a locat. sing. the rule would not necessarily imply the meeting of two long vowels आ.] E. अभि and व्यादान, scil. अचर.

अभिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Wounding ex-cessively; *Atharv.*: मा नो विदन्विवाधिनी मो अभिव्याधि-नो विदन्। आराधरत्वा असाद्विषूषीरिद्ध पातय (comp. *Vājas.*: मूर इषवो ऽतिव्याधी). E. अभि and व्याधिन्.

अभिव्यापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Compre- hending, including, surrounding, absorbing; e. g. *Bhara- tam.* (on *Bhāṭik.*: प्रोक्तुर्विषीं दिवसत्र पुरीं द्रव्यत्र काश्च- नीमः) प्रोक्तुर्विषीम = अभिव्यापिकाम्; or *Siddhk.* (on *Pān.* II. 3. 36.): औपसेषिको वैषयिको ऽभिव्यापकश्चेत्वाधारस्तिथा। कट आसे। स्थावरा पचति। मोष इच्छासि। सर्वसिद्धात्मासि; (this definition is taken from *Patanj.* on *Pān.* VI. 1. 12. where व्यापक stands in the room of अभिव्यापक; *Bhāṭoj.* might have done better, too, to copy the six instances of *Kaiyyaśa* (two for each category) instead of giving four odd ones: *Patanj.*: अधिकरणं नाम चिप्रकारं व्यापकमीप- षेयिकं वैषयिकमिति; *Kaiyy.*: व्यापकमिति। यथा। दन्त्रि सर्पिः। तिलेषु तैलमिति। औपसेषिकमिति। यथा। कटे ति-ष्ठते। मधुराद्यां वसतीति। सर्वावयवव्याप्तभावात्कटादेर्वाप- कत्वाभावः। वैषयिकमिति। यथा। खे शकुनयः। गुरौ वस-तीति। E. आप् with वि and अभि, kṛit aff. ङ्यत्.

अभिव्यापिन् Tatpur. m. f. n. (-पी-पिनी-पि) The same as the preceding. E. आप् with वि and अभि, kṛit aff. ङिनि.

अभिव्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Comprehended, included, absorbed; e. g. *Sūsr.*: दुर्विरेक्षा हि मधुमेहिनी भवन्ति मेदोऽभिव्याप्तशरीरत्वात्. ² Comprehending, includ- ing, absorbing; e. g. *Śāṅkara* (on the *Chhānd. Up.* सर्व-

मिदमभ्यासः): सर्वमिदं जनदभ्यासो ऽभिव्यासः । अततेर्वा-
प्यर्थस्य कर्तरि निष्ठा. E. आप् with वि and अभि, kṛit aff. ऋ.
अभिव्याप्ति Tatpur. f. (-प्तिः) Universal pervasion, compre-
hension &c. The same as अभिविधि q. v.; e. g.: *Kāśikā*
(on *Pāṇ.* आह मायादावचने): अवधिर्मेवादा । वचनसह-
वाहभिव्याप्तिः परिगृह्यते; the same (on *Pāṇ.* अभिविधी
संपदा च): अभिविधिरभिव्याप्तिः; *Rāyam.*, *Ramān.* &c. on
the *Amarak.*, *Vallabhag.* on *Hemach.* = सर्वतो वृत्तिः. E.
आप् with वि and अभि, kṛit aff. ऋ.

अभिव्याप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) To be compre-
hended, to be included; e. g.: *Suśruta*: अभिव्याप्यपकष्य-
मपवर्गः 'apavarga is the removal of what ought to be in-
cluded' (i. e. excepting that which otherwise would be in-
cluded in a general rule &c.). E. आप् with वि and अभि,
kṛitya aff. यत्.

अभिव्याहरण Tatpur. n. (-णम्) The same as the following.
E. ह with आ, वि and अभि, kṛit aff. कृद्.

अभिव्याहार Tatpur. m. (-रः) ¹Enouncing, pronouncing,
uttering, speaking; e. g. *Chhānd. Up.*: यो वेदेदमभिव्याह-
रासीति स आत्माभिव्याहाराय वाक् (*Śāṅkara*: यो वेदेदं
वचनमभिव्याहारासीति वदित्वासीति स आत्माभिव्याहरण-
यासिद्धये करणं वागिन्द्रियम्); or *Nirukta*: निष्पन्ने ऽभिव्या-
हारे ऽभिविचारयन्ति प्रवचनात्पुत्रिवीत्वाः (*Durga*: अभिव्या-
हरणमभिव्याहारः). ²An uttered word or speech; e. g.
Mitāksh. (on *Yājñav.*): वाचिकसु (scil. स्त्रीकारः) ममेदमि-
त्याभिव्याहारोऽस्तीति सचिकल्पकः प्रत्ययः. E. ह with आ,
वि and अभि, kṛit aff. घञ्.

अभिव्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Uttering,
pronouncing, speaking; e. g. *Patanj.*: कोकिलाभिव्याहारी
'one who talks like a cuckoo'. E. ह with आ, वि and
अभि, kṛit aff. णिनि.

अभिव्याहृत Tatpur. m. f. n. (-तः-ता-तम्) Uttered, pro-
nounced, spoken. [This word is mentioned in a *Kārikā* of
Patanj. on *Pāṇini* as being among those past partic. which
may be used, also, in the sense of a partic. of the present
tense.] E. ह with आ, वि and अभि, kṛit aff. ऋ.

अभिव्याहृत् Tatpur. m. (-हृत्) (ved.) Attack, assault; *Rigv.*:
चासां तिस्रः पञ्चाशतो ऽभिव्याहृत्पावपः (*Sāyaṇa*: अभि-
व्याहृत्परिगमने); comp. अभिव्याह. E. व्याहृ with अभि, kṛit
aff. घञ्.

अभिव्यासक Tatpur. m. f. n. (सकः-सिका-सकम्) The same as
अभिव्यासिन्. E. शंस with अभि, kṛit aff. कृद्.

अभिव्यासन Tatpur. n. (-नम्) Abusing, blaming, insulting,
uttering an accusation whether founded on truth or not;
e. g. *Manu*: पञ्चाशद्वाङ्मयो दण्डः चचियस्याभिव्यासने; or
Vṛihaspati: विम्रे शतार्धं दण्डसु चचियस्याभिव्यासने; or *Mit.*
on *Yājñav.*: एतस्य ब्राह्मणस्यैव ब्राह्मणेनाभिव्यासने कृते दण्ड-
व्यम् । यदा तु ब्राह्मणः चचियादेरभिव्यासनं करोति &c.; or
(an accusation not founded on truth) *Yājñav.*: शतं स्त्रीदु-
षणे (if the abuse is founded on truth) दण्डाद्वा तु मिथ्याभि-
व्यासने; comp. अभिव्याप and the remark s. v. अभिव्यास. E.
शंस with अभि, kṛit aff. कृद्.

अभिव्यासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Abusing, blaming,
insulting, accusing (more esp. falsely accusing), comp. the
preceding; e. g. *Yājñav.*: मिथ्याभिव्यासिनो दोषो द्विसमो
भूतवादिनः । मिथ्याभिव्यासदोषं च समादत्ते मृषा वदन्; or

Mit. on *Yājñav.*: भूताभिव्यासिन्सु पूर्वोक्ताववादापुनारेव
दृष्टानुसारेण च तदर्थं व्यसनीयम् । तथातिपातकाभिव्यासिन्
एतदेव व्रतं पादोनं पातकाभिव्यासिन्सुवर्धम् । उपपातकाभि-
व्यासिन्सु पादः. E. शंस with अभि, kṛit aff. णिनि.

अभिव्याहृत् Tatpur. f. (-हृत्) Fear, alarm, doubt, anxiety;
e. g. *Rāmāy.*: हरणं च परस्मानां परदाराभिमर्षव्यम् । कुह-
दामभिव्याहृत् (doubting one's own friends) च चयो दोषाः
चयावहाः; or *Suśruta*: अभिव्याहाराभिग्राह्यां मनोभूताभि-
व्याहृत्वा.... ज्वरो प्रवर्तते. E. शंस with अभि, kṛit aff. घञ्.

अभिव्याहृत Tatpur. m. f. n. (-तः-ता-तम्) Alarmed, frighten-
ed, doubtful; e. g. *Bhāṭik.*: प्रविमर्षावकारासौ काकुत्थाह-
भिव्याहृतः. E. शंस with अभि, kṛit aff. ऋ.

अभिव्यापन Tatpur. n. (-नम्) The same as अभिव्याप q. v. E.
शप् with अभि, kṛit aff. कृद्.

अभिव्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹Cursed, imprecated.

²Falsely accused, calumniated; e. g. *Rāmāy.*: न कुक्ष्यमभि-
व्याप्तो ऽपि क्रोधनीयानि वर्जयन्; or *Hariv.* (ed. Calc.): ज्ञा-
तो ऽभिव्याप्तवान्मार्गमपुमानिति रावणि । सो ऽभिव्याप्तकदा
रावणनरे त्वचित्तवचे । विष्णुः पुत्रं ततो गत्वा तपस्ये सुदृष्ट-
व्यम् (a v. l., however, सो ऽभिव्याप्तकदा &c. quoted also by
Vallabhag. on *Hemach.* s. v. अभिव्याप्त is preferable). E. शप्
with अभि, kṛit aff. ऋ.

अभिव्याहृत Tatpur. m. f. n. (-तः-ता-तम्) Said, declared,
named; e. g. *Manu*: ध्यानिक् सर्वमेवेतद्वदेतदभिव्याहृतम्;
or *Mahābh.*: दृष्ट्वा दुहिता या तु सुरभीत्वमभिव्याहृता. E. शंस
with अभि, kṛit aff. ऋ.

अभिव्यास Tatpur. f. (-शः) (ved.) (Probably.) Asking, soli-
citation; *Rigv.*: यदाशसा निःशसाभिव्यासोपारिम जायतो
यत्सपन्तः (v. l. *Atharvav.*: अवशसा निःशसा यत्पराशसो-
पारिम &c.). [The Ms. comm. of *Sāyaṇa* on the *Rigv.* at
my disposal omits the gloss on this word; it renders आ-
शसा = अभिव्यासेष and निःशसा = निर्गताभिव्यासेष.] E. शंस
with अभि, kṛit aff. णिप्.

अभिव्यास Tatpur. m. f. n. (-सः-सा-सम्) I. ¹Insulted, blamed,
accused, whether rightly or wrongly, but esp. wrongly;
hence, calumniated; e. g. *Baudhāyana*: पातकाभिव्यासने क-
च्छदधर्ममभिव्यासस्य; or *Manu*: वत्सस्य ह्यभिव्यासस्य पुरो
धावा यवीयसा । नापिर्ददाह रोमापि सत्वेन जगतः सुभः;
or *Kātyāy.*: दृष्ट्वा ज्ञाने ऽभिव्यासानां महापातकानां नृणाम् ।
नृपद्रोहे प्रवृत्तानां राजद्वारे प्रयोजयेत्; or *Yājñav.*: अभि-
व्यासो मृषा कृच्छं चरेदापेयमेव वा &c.; compare also the
quotation s. v. अभिव्याप्त. — According to *Yājñavalkya*
3. 285 ff. a man exonerates himself from a false accusation
by undergoing the penance *Krichchhra*, or by sacrificing
to *Agni* the *Purodāsa*, or to *Vāyu* a sacrificial animal
(compare the legend in *Manu* 8. 116. and in the *Hariv.*
6428 &c.; *Vijñāneśvara* holds that the term अपाङ्ग, when
used by *Manu* 11. 200., comprises the अभिव्यास); whoever
makes a false accusation becomes twice as guilty as if he
had divulged the real blemish of a person, and assumes,
moreover, all the other evils that may arise to the slan-
dered person; he undergoes, besides, the penalty of fasting
during a whole month, muttering the *Śuddhavatī* prayers
and abstaining from sensual enjoyments. The civil liabi-
lities for an insult or slander are regulated according to
the nature of the offence and relative caste, sex &c. of the

parties; comp. *Manu* 8. 267-270.; *Yājñav.* 2. 204-211. and the synopsis of the various law authorities as given by the *Mitākshara* on the named verses of *Yājñav.*, by the *Vīramitrod.* p. 148 a ff., the *Vivādachint.* p. 69 &c. &c. — ¹ Ill-famed, defamed, of doubtful character; e. g. *Manu*: पाप-
रोम्भमिश्रस्य हासिको रसविक्रयी (scil. बर्जाः) (*Medhāt.*:
अभिज्ञः पातक्योः कर्तेति लोके प्रसिद्धः। असत्कर्तृकत्वनि-
श्चये; *Kull.*: अनिर्णीते ऽपि तस्मिन्हापातकादौ जाताभि-
ज्ञायः); or निधन्य प्रयतो वाचमभिज्ञांस्तु वर्जयेत् (*Medh.*:
च = ज्ञतपातकस्य प्रसिद्धान्दृष्टपातकानपि); or the *Mit.* when
it explains in a verse of *Kātyādy.* the word संदिग्धः = अभि-
ज्ञः. Several commentators on the *Amarak.* restrict the
sense of the word to the meaning 'a married man or wo-
man slandered on the score of chastity', others however
take it in the general sense of the first meaning: *Rāyam.*,
Bharatam., *Paddarthak.*, *Nilak.*, *Bhanujid.*, &c. मैत्रुनं प्रति
मिच्छादूषितयोः परस्त्रीपरपुत्रयोः, or मिच्छामैत्रुनपरिवा-
दयुक्ते, but also: परस्त्रियां परपुत्रे वा मिच्छादूषिते मैत्रुनं
प्रति आहृत इति केचित्। उपपन्नपातक इति केचित्। मिच्छा-
दूषितमात्र इति केचित् (*Bharatam.*); thus *Sārasund.* = मि-
च्छावाक्यदूषितः, *Kshirasw.* अस्त्रीकोत्पन्नपातकव्यपदेशः. E.
शस् with अभि, kṛit aff. क्त.

II. Hurt, struck, inflicted; e. g. *Rāmādy.*: देवि केनाभिज्ञ-
सासि केन वासि विमानिता; or *Manu*: आतुरामभिज्ञां
वा चौरव्याघ्रादिभिर्भवेः। पतितां पङ्कजपां वा सर्वोपायैर्वि-
मोचयेत् (*Kull.*: = आधितां चौरव्याघ्रादिभयहेतुभिः; but,
besides सर्वप्राणैर्विमोचयेत् instead of the latter words, there
is a v. l. अभिज्ञताम् in the place of अभिज्ञताम्, which is
also adopted by *Medhātith.*: अभिज्ञतां = गृहीताम्); or *Nā-
rada*: बधादृते ब्राह्मणस्य न बधं ब्राह्मणो ऽस्ति। शिरसो
मुखं दण्डसास्यं निर्वसनं पुरात्। सलाटे वाभिज्ञसाङ्कः (a
mark of infamy stamped on his forehead) प्रचासं नर्दमेण
च. E. शस् with अभि, kṛit aff. क्त.

अभिज्ञस्य m. f. n. (-स्यः-सिका-सकम्) The same as the
preceding: I. e. g. *Yājñav.*: भूतकाध्यापकः स्त्रीवः कन्वादू-
षमभिज्ञस्यः (scil. निन्दिताः) (*Mit.*: सतासता वा ब्रह्महत्या-
दिनाभिमुक्तो ऽभिज्ञस्यः i. e. one rightly or wrongly accused
of a crime); or स्त्रीवासवपुत्रकितवमत्तोऽन्ताभिज्ञस्यकाः scil.
असाधिकाः (*Mit.*: अभिज्ञस्यः। अभिमुक्तो ब्रह्महत्यादिना;
Vīram.: = महापातकाभिज्ञस्यः). II. e. g. *Suśruta*: देववस-
प्रवृत्ता ये (scil. आधायः) देवद्रोहादभिज्ञस्यकाः 'the diseases
which proceed from divine power are those inflicted through
the wrath of the gods'. E. अभिज्ञस्य, taddh. aff. क्त (स्वार्थे).

अभिज्ञसि Tatpur. f. (-सिः) I. ¹ Abuse, calumny, scandal,
defamation (*Med.*, *Hemach.*, *Viśvapr.*, *Bhūripṛ.*, *Ajāyap.*,
Śabdaratnāv., &c. = अपवाद or लोकापवाद); e. g. *Rīg.*:
उपवा सो अभिज्ञसेः सोम (*Sāyana*: अभिज्ञसेरभिज्ञसनाद-
भिज्ञापकृपाभिज्ञनात्); or *Vājas.*, *Atharv.*: समुच भूयादध
(v. l. ० धि) वचमस्य बृहस्पते ऽभिज्ञसेरमुञ्चः (*Mahidh.*: अभि-
ज्ञसेः। अभिज्ञापादपि लोकापवादादपि); hence personified:
(ved.) a slanderer, an enemy; e. g. *Rīg.*: वही भिक्षितो
अभिज्ञसिमिताम् (*Sāy.*: = एवमभिज्ञसकम्); or त्वं देवी अभि-
ज्ञसेरमुञ्चः (*Sāy.*: = अभिज्ञसकाच्छरीः); in the verse of the
Rīg.: सुवं सिन्धूरभिज्ञसेरववाद्भीषीवोमावमुञ्चतं नृभीतान्
it is probably more correct to take अववात् as an appo-
sition to अभिज्ञसेः than to consider अभिज्ञसेः as a masc.

or as an adjunct referring to अववात् i. e. 'you have liberated
the rivers from that crime, the slander', (but *Sāy.* from
'that notorious crime': अभिज्ञसेरभिज्ञसमावाद्भितः प्रक-
टितादववात्तस्यात्पादादमुञ्चतम्). ² Asking, begging; (ac-
cording to the various Koshas mentioned above; some
comm. of the *Amarak.* however restrict its sense to the
'religious begging'; thus *Rāyam.*, *Rāmān.*, *Nilak.*, &c.:
मिचामाप्ते, *Bharatam.*: व्रतमिचामाप्ते). E. शस् with अभि,
kṛit aff. क्त.

II. Injury, destruction (ved.); e. g. *Rīg.*: नभो न ह्यं
अरिमा मिनाति पुरा तस्मा अभिज्ञसेरधीहि (*Sāy.*: अभि-
ज्ञसेर्हिंसाहेतोः); or सोम्यासः.... तितित्वने अभिज्ञसिं वना-
नाम् (*Sāy.*: अभिज्ञसिं = हिंसाम्; but *Mahidh.* takes the
word in the latter instance, when it occurs in the corre-
sponding verse of the *Vājas.*, in the sense and etym. of I. 1.
viz. = दुर्वचनम्); or *Vājas.*: समिदसि सूर्यस्त्वा पुरस्तात्पातु
कस्तासिदमिदस्यै (*Mahidh.*: = हिंसायाः); also personified
in this sense: an enemy; when *Sāyana* however, and prob-
ably wrongly, analyzes it as a Bahuvr. m.; comp. अभि-
ज्ञसिपा, अभिज्ञसिपावन् and the following. E. शस् with
अभि, kṛit aff. क्त.

अभिज्ञसिपातन Tatpur. m. (-नः) (ved.) Destroyer of ene-
mies (acc. to *Sāyana*, of the evil genii which impede the
sacrifice: अभिज्ञसीनामरातीनां यज्ञविघ्नकारिणां रक्षसां चा-
तयिता नाशयिता); an epithet of Agni. E. अभिज्ञसि (II.)
and पातन.

अभिज्ञसिपा Tatpur. m. (-पाः) (ved.) ¹ Protecting against
calumny or abuse; e. g. as an epithet of ājya or clarified
butter, *Vājas.*: अनभिज्ञस्यमभिज्ञसिपा अनभिज्ञसेन्वम् (*Ma-
hidh.*: अभिज्ञसिर्चस्त्रिजां परस्परविरोधेन निन्दनं तस्माः पाति
रक्षतीत्यभिज्ञसिपाः; or protecting against slanderers; e. g.
as an epithet of Soma, *Rīg.*: किमङ्ग त्वा ब्रह्मणः सोम गोपां
किमङ्ग त्वाङ्गरभिज्ञसिपां नः (*Sāy.*: = अभिज्ञसकेभः पात्य-
तारम्). ² Protecting against injury or destruction; e. g.
as an epithet of Soma, *Rīg.*: सोम.... सुवीरो अभिज्ञसि-
पाः (when *Sāyana* analyzes the latter word instead of अभि-
ज्ञसि-पा, into अभि and शसि-पा which seems unneces-
sary: अभितो हिंसातो रक्षकः; comp. the following word
and its explanation); or protecting against those who inflict
injury, against enemies; e. g. also as an epithet of Soma,
Sāy.: अभितः शसिर्हिंसा येषां ते ऽभिज्ञस्यः शचवः तेभ्यः
परिरक्षकः (comp. the remark s. v. अभिज्ञसि II.). Comp.
the following. E. अभिज्ञसि I. and II., and पा.

अभिज्ञसिपावन् Tatpur. m. (-वा) (ved.) The same as the
preceding; as epithet of Agni, e. g. protecting against cal-
umny or abuse, *Vājas.*: अपावपिचरति प्रविष्ट ऋषीणां
पुत्रो अभिज्ञसिपावा (*Mahidh.*: = अभिज्ञापकस्यात्पाति); or
protecting against injury: *Rīg.*: प्र सु विज्ञानचसो धक्षमे
भवा यज्ञानामभिज्ञसिपावा (*Sāy.*: अभिज्ञसेर्हिंसायाः पाता
रक्षिता); or protecting against slanderers or enemies: *Rīg.*:
मनुष्वदप इह यषि देवान्भव नो दूतो अभिज्ञसिपावा (*Sāy.*:
अभिज्ञसकाच्छाववात्पावा रक्षिता). E. अभिज्ञसि and पावन्.
अभिज्ञस्यु Tatpur. m. f. n. (-सा-स्त्री-सु) Hostile, an enemy.
E. शस् with अभि, kṛit aff. क्त.

अभिज्ञस्तम् m. f. n. (-स्तः-स्तवा-स्तम्) (ved.) Blameable, re-
proachable. Comp. अनभिज्ञस्तम्. E. अभिज्ञसि, taddh. aff. क्त.

अभिषुखमान Tatpur. m. f. n. (-न:-ना-नम्) Divulged, notorious (? comp. the explanation of अभिषुखि I. 1. by *Sāyana*: अभिषुखमानात् = अभितः प्रकटितात्). E. अभि and शुख-मान. [The word may mean the same as अभिषुख 'inflicted, injured' and would then be derived from शुख with अभि, kṛit aff. शानच्, āgama मुच्.]

अभिषान्त्व. See अभिसान्त्व.

अभिषान्त्वयत् Tatpur. m. f. n. (-न्-न्ती-त्) Appeasing, comforting, reconciling; e. g. *Rāmāy.*: उवाच च तदा रामश्च नार्थमभिषान्त्वयन्. Also अभिसान्त्वयत्. E. शान्त्व with अभि, kṛit aff. शतृ.

अभिषाप Tatpur. m. (-पः) ¹Charge, accusation; more esp. a heavy charge, and one from which the accused is able to exonerate himself; hence a false imputation, a calumny; e. g. *Yājñav.*: नृपार्थेऽभिषापि च बहेयुः शुचयः सदा (*Mit.*: नृपद्रोहेषु महापातकाभियोगे च); or साहसकेयपादधनो-भिषापाख्ये स्त्रियाम् । विवादयेत्स एव कालो ऽन्वेषेच्छया सुतः (*Mit.*: अभिषापः पातकाभियोगः); or *Kātyāy.*: अभिषापि समुत्तीर्णे प्रायश्चित्ते कृते बुधिः । विमुक्षिपकं देयम् &c.; or the same उत्तमेषु समक्षेषु अभिषापि समागते । वृत्तानुवाद-लेखं यत्तन्मर्थं संधिपचकम्; or *Vyāsa*: भागाभिषापसंदिग्धे यः सम्यक्विजयी भवेत् । तस्मै राज्ञा प्रदातव्यं वयस्यं सुनि-श्चितम्. ²A curse, an imprecation (esp. uttered by a Brāhmaṇa, a Guru, an old man and a magician; *Vijaya-rakṣita* as quoted by *Rādhākāntad.*: = ब्राह्मणगुरुवृद्धसिद्धा-नामनिष्ठाभिषंसनम्; *Chakrapāṇidatta* in his comm. *Bhānu-mati* on *Suśruta*: अभिषापो गुरुवृद्धसिद्धाचार्यादिभिरभिष-पनम्); e. g. *Nalop.*: यस्माभिषापाद्दुःखार्तो दुःखं विन्दति निवधः । तस्य भूतस्य गो दुःखाद्दुःखमप्यधिकं भवेत्. According to the medical superstition, a kind of fever is produced by the imprecation of a Brāhmaṇa &c. the symptoms of which are delirium and thirst and otherwise like those of the fever produced by incantation (comp. अभिचारज्वर); e. g. *Suśruta*: अभिचाराभिषापाभ्यां... ज्वरो प्रवर्तते; and अभि-चाराभिषापाभ्यां मोहसृष्ट्याभिजायते. — Also अभीषाप. E. शप् with अभि, kṛit aff. चञ्.

अभिषापज्वर Tatpur. m. (-रः) Fever produced by imprecation; see the preceding. E. अभिषाप and ज्वर.

अभिषीत Tatpur. m. f. n. (-त:-ता-तम्) Cold; e. g. अभि-शीतो वायुः. [This form is given by the *Kāśikā* on *Pān.* VI. 1. 26, besides अभिज्ञात; but neither form occurs in the *Siddhk.* or in the commentaries on the Dhātus by *Mādhava*, *Hemach.*, &c.; nor is there a Vārtt. or a Bhāṣhya on the named Sūtra, to countenance these past partic. of श्ने with अभि, ending in त.] E. श्ने with अभि, kṛit aff. क्त, with samprasār. of the semivowel.

अभिशीन Tatpur. m. f. n. (-न:-ना-नम्) Coagulated; e. g. *Kāśikā*: अभिशीनं घृतम्. Also अभिज्ञान. E. श्ने with अभि, kṛit aff. क्त with samprasār. of the semivowel and final न instead of त.

अभिषोक Tatpur. m. (-कः) (ved.) (Probably.) Excessive grief; *Atharv.*: यदि शोको यदि वाभिषोको यदि वा राज्ञो वर-वस्त्रासि पुषः । हृदुर्नामासि हरितस्य देव स नः संविद्वान्परि वृद्धिं तक्मन्. E. अभि and शोक.

अभिषोच Tatpur. m. (-चः) (ved.) (Probably.) One causing much pain or grief; *Atharv.*: अक्कादानभिषोचानप्सु ज्योतवमान-

कान् । पिशाचान्सर्वानोवधे प्र मृषीहि सहस्र च. E. मुच् with अभि, kṛit aff. चञ्.

अभिषोचन Tatpur. n. (-नम्) Pain, grief or excessive pain, excessive grief; e. g. *Atharv.*: नैनं प्राप्नोति शपथो न कृत्वा नाभिषोचनम् । नैनं विष्कम्भमश्नुते यस्त्वा विभर्त्साञ्जव. E. मुच् with अभि, kṛit aff. कृद् or अभि and शोचन. (The word is udātta on the third syllable; a derivation with kṛit aff. युच् according to *Pān.* III. 2. 150. and a meaning 'one who causes pain' is therefore not admissible.)

अभिषोचयिष्णु Tatpur. m. f. n. (-ष्णु:-ष्णु:-ष्णु) Causing pain or grief; e. g. *Atharv.*: अचं यो अभिषोचयिष्णुर्विद्या रूपा-सि हरिता कृषोषि । तस्मै ते ऽश्वाय वधवे नमः कृषोमि वन्वाय तक्मने. E. मुच् in the caus. with अभि, kṛit aff. हृक्.

अभिशीरि Avyayibh. Towards Kṛishṇa; e. g. *Māghak.*: अभि-शीरि काचिदग्निमेवदृष्टिना पुरदेवतेव वपुषा जभाजत. E. अभि and शीरि.

अभिज्ञात Tatpur. m. f. n. (-त:-ता-तम्) Cold; e. g. *Kāśikā*: अभिज्ञातो वायुः; comp. the remark s.v. अभिशीत and the following. E. श्ने with अभि, kṛit aff. क्त.

अभिज्ञात Tatpur. m. f. n. (-न:-ना-नम्) Coagulated, thick; e. g. *Kāśikā*: अभिज्ञानं घृतम्; comp. the preceding and अभिशीन. E. श्ने with अभि, kṛit aff. क्त, with न instead of त.

अभिषव Tatpur. n. (-वम्) Repeating a portion of the Veda, or sitting down to food at a Śrāddha (*Molesworth*). E. श्नु with अभि, kṛit aff. कृद्.

अभिष्राव Tatpur. m. (-वः) The becoming universally heard, renown, fame; e. g. *Rīgv.*: अतं दिवे तद्वोषं पृथिव्या अभि-ष्रावाय प्रचमं सुमेधाः. E. अभि and श्राव.

अभिष्रि Tatpur. f. (-रः) (ved.) A bandage, a ligature; *Rīgv.*: च अते चिदभिष्रिः पुरा जपुम्भ चातुदः । संधाता संधिं मघवा पुरुवसुरिष्कर्ता विदुतं पुनः (*Sāyana*: च इन्द्रो ऽभिष्रियो ऽभिष्रियो ऽभिष्रिषात्संधानद्रव्याहते चित् विना-पि &c.; to judge from an E. I. H. Ms. of *Sāyana*'s comm. on the *Sāmav.*, which however is very indifferent, the cor-responding verse in the *Sāmav.* seems to have been read by *Sāyana*: च अते चिदभिष्रियः पुरा &c., for the comm. runs there: य इन्द्र अते यज्ञे.... । अभिराभिमुखेन अयति अयत्तार्थः । आभिमुखेन सूतः (sic) । अभिसूतस्य (sic) अभि-सूतः (sic) यज्ञे । आश्रितस्य महावीरसेवार्थः). E. श्रि with अभि, kṛit aff. क्षिप्.

अभित्री (ved.) I. Tatpur. m. f. (-त्री:-त्रीः) ¹Approaching, having recourse to; e. g. *Rīgv.*: एवा त इन्द्रो सुभं सुपेक्षं रसं तुज्जति प्रचमा अभिष्रियः (*Sāyana*: प्रचमा मुख्या या-वायो ऽध्यर्च्यो वा । अभिष्रियः । अभिष्रयन्तः सन्तः); or असवतः । शतधारा अभिष्रियो हरिं नवन्ते ऽव ता उद्भवः (*Sāyana*: अभिष्रयः । अभितः सोमं अयवतः); or *Rīgv.*, *Sāmav.*, *Vājas.*: आ सुते सिद्धत श्रियं रोदक्षोरभिष्रियम् । रसा दधीत वृषभम् (*Sāyana*: अभिष्रियमभिष्रयन्तम्; but comp. II.). ²To be had recourse to, to be respected or venerated everywhere; e. g. *Rīgv.*, *Sāmav.*, *Vājas.*: घृतवती भुवनानामभिष्रियोर्वी पुष्टी मधुदुधे सुपेक्षसा (*Sāyana* and *Mahidh.*: अभिष्रिया = अभिष्रयणीये or आश्रयणीये); or *Rīgv.*, *Vājas.*: वैज्ञानरस्य सुमतो खाम राजा हि कं भुवनानामभि-त्रीः (*Sāyana*: अभित्रीरभिष्रयणीय आभिमुखेन सेवितव्यः;

Mahidh. = चाञ्चलीयः । अभि समन्तात् । श्रीयते सेवते ऽभिः (श्रीः); or *Rigv.* एनी त एते बृहती अभिप्रिया हिरण्यी वक्त्ररी बहिराशति (*Sāyāna* = अभितः सेवे; but comp. II.). E. श्री with अभि, kṛit aff. क्तिप्.

II. *Bahuvr.* m. f. (-श्रीः-श्रीः) ¹ Splendid or shining everywhere; e. g. in the verse आ सुते &c. quoted above (p. 272, col. b, line 49), where *Mahidh.* explains अभिप्रियम् as epithet of वृषभम्, viz. अभि सर्वतः श्रीः शोभा यस्य सो ऽभिः । तम्. ² Omnipotent, all-powerful; e. g. in the verse एनी त एते quoted above (line 2) where *Sāyāna* says that the word might mean also प्रतिशर्वे. E. अभि and श्री.

अभिसिद्ध Tatpur. f. (-ङ्) The same as अभिप्रिय (of which it is given as an explanation by *Sāyāna*). E. सिद्ध with अभि, kṛit aff. क्तिप्.

अभिषेव Tatpur. n. (-वम्) The same as अभिप्रिय (of which it is given as an explanation by *Sāyāna*); comp. वन्तःसेवन्. E. सिद्ध with अभि, kṛit aff. क्तिप्.

अभिश्च Tatpur. m. (-श्चः) (ved.) One who breathes towards; e. g. *Rigv.* भीमस्व वृष्णो वठरादभिश्चो दिवे दिवे सञ्जि सन्नवाधितः (*Sāy.* अभिश्चः । आभिमुख्येन श्वसतः । वठरात् । उदरात् । चत्वारिचात्). E. श्वस् with अभि, kṛit aff. क्तिप्.

अभिश्वास Tatpur. m. (-सः) Breathing towards, blowing into (e. g. a flame); e. g. *Kātyāy. Śrautas.* तस्माभिश्वासः प्राश्ममुते दध इति (*Karka* अभिश्वासेन च प्राश्मते ऽपि). E. श्वस् with अभि, kṛit aff. क्तिप्.

अभिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Defeated, humiliated; e. g. *Mahābh. Vanap.* यदि न सुर्मानुषेषु अभिषः पुषि-वीर्यमाः । न स्वात्संधिर्नमुखायां क्रोधमूलो हि विग्रहः । अभि-वक्तो (*Chaturbhuj.* = परिभूतो) ह्यभिषेदाहन्वानुवशा इतः । एवं विनाशो भूतानामधर्मः प्रथितो भवेत्. ² Possessed by evil spirits; e. g. *Suśruta* तद्विचित्रित्वरयाभिषक्तमवेदनं मुकुवश्चप्रचातम्. Compare also the meanings of अभिषङ्ग. E. सङ् with अभि, kṛit aff. क्त.

अभिषङ्ग Tatpur. m. (-ङ्गः) ¹ Contact, union, connexion, attachment; e. g. *Māghak.* मुञ्जरिति वनविभ्रमाभिषङ्गादतमि तदा नितरां नितम्बिनीभिः (*Mallin.* वन० = वनधमसङ्गात्); also figur., e. g. *Suśruta* सात्विकास्तु (scil. गुणाः) आनु-ग्रहं.... सुतिर्धृतिरनभिषङ्गः (i. e. want of attachment).

² Embracing, copulation; (*Halāyudha* संसर्गाभिभवक्रोशे-अभिषङ्गः प्रकीर्तितः). ³ Possession by evil spirits or pas- sions; *Chakrapānidatta* on the *Sūtrasth.* of *Suśruta* अभि-षङ्गो देवादीनां विपर्यायानुप्रवेशः; a modern medical comm. = भूतानां कामादीनां च शरीरे मनसि वा संवन्धः; e. g. *Suśruta's Uttar.* वेचिभूताभिषङ्गोत्वं भुवते विषमज्वरम्; or भूताभिषङ्गादुद्वेगहासकम्पनरोदनम्. See also अभिषङ्ग-ज्वर.

⁴ An oath (= शपथ *Trik.*, *Hem.*, *Viśvapr.*, *Med.*, *Śabdaratnāv.* of *Mathureśa*, *Bhūrip.*; = शपथ *Ajayap.* and comm. on the *Amarak.*). ⁵ Curse, imprecation (= चाक्रोश *Amarak.*, *Hem.*, *Viśvapr.*, &c.); e. g. *Mahābh. Śāntip.* वेपाय-मायमभिषङ्गवशीकं निगृह्णाति ज्वरितं यस्य मन्त्रम् । अदुष्टपेता मुदितो ऽनसूयः स आदत्ते मुक्तं वै परेवाम्. ⁶ False accusation, calumny; (*Mathureśa* on the *Amarak.* = शपे सिष्ठाभिषङ्गणे).

⁷ Defeat, misfortune, calamity (= पराभव *Amarak.*, *Hem.*, *Viśvapr.*, *Śabd.*, &c.; = अभिभव *Halāy.*, *Ajayap.*); e. g. *Sāhityad.* तीव्राभिषङ्गप्रभवेष्ट वृत्तिं मोहेन संशययतेन्निचा-याम् । अद्यातमर्तुवसना मुहर्तं कृतोपकारेव रतिर्बभूव; or

Raghuv. ततो ऽभिषङ्गानिखविप्रविद्धा.... धरणीं सतेव सी- ता सहसा जगाम; or गुरुरागमाम्भितः । अभिषङ्गवत् विवक्षितान् (comm. = अभिषङ्गस्य दुःखेन जगम्). Also अभिषङ्ग and in the three first meanings probably also अभि-षङ्ग or अभिषङ्ग (Śārasund. on the *Amarak.* 3. 3. & reads अभिषङ्ग, and *Bharatam.* दे शपे । अभेरितो दीर्घः । वलम् । अभिषङ्गः । अभिषङ्ग । इवमपि निर्वकारः). E. सङ् with अभि, kṛit aff. क्तिप्.

अभिषङ्गज्वर Tatpur. m. (-रः) (In Medicine.) A kind of fever supposed to be produced by evil spirits; its symptoms are, according to *Suśruta*, alternate agitation, trembling, laughing and crying, and, according to others, moreover, loss of bashfulness, of consciousness and of sleep; this kind of fever belongs to the class of the 'accidental fevers' (see चाणक्य) and is called also भूतविषज्वर. E. अभिषङ्ग and ज्वर.

अभिषङ्गन Tatpur. n. (-नम्) The same as अभिषङ्ग (of which it occurs as an explanation). E. सङ् with अभि, kṛit aff. क्तिप्.

अभिषव Tatpur. 1. m. (-वः) ¹ The religious act of pressing out the juice of the Soma plant or *Asclepias acida* (see also सोमाभिषव), or in default of this plant, of its substi- tute, the *Pūtikā* or *Cæsalpinia bonducella* (see also पूती-काभिषव); it constitutes an essential ceremony of the Soma sacrifices (see ज्योतिष्टोम), and is performed the day after the sacrificial acts called उपसद् (q. v.), by means of stones (यावन्) which press on two boards (called अधिषवण); the act takes place in the southern part of a building erected in the western part of the Uttaravedi near a cart which is placed there and bears, like the building, the name हविर्धान. (Comp. e. g. *Mādhava vv. II.* यदि सोमं न विन्देत पूतीकानभिषुसुयादिति श्रूयते; — दीक्षादि- वसादूर्ध्वं सोमाभिषवदिवसात्पूर्वं कर्तव्या होमा उपसदः; — *Mahidhara* अध्वर्युभिः सुता अभिषवधर्मेण यावभिः द्रवीभा- वमापादिताः; *Mādhava* सोमाभिषवाधारयोरधिषवणफल- कयोः संतर्दनं कार्यम्; — उत्तरवेद्याः प्रतीचीने मण्डपे ऽभि- षवः; — हविर्धाने यावभिरभिषुत्वाहवनीये ऊत्ता सदसि भषयन्ति; — ज्योतिष्टोमे श्रूयते । उत यत्सुन्वन्ति सामिधेनी- सद्वाञ्जरिति । हविर्धानमण्डपमतयोर्दक्षिणोत्तरभागयोर- वक्षितयोर्हविर्धाननामकयोः शकटयोर्मध्ये दक्षिणं शकटमथ यत्तच्छब्दाभ्यामभिधीयते । तच्च समीपे सोमसाभिषवः).

² Religions bathing, ablution preparatory to religious rites; ³ Drinking the juice of the Soma plant. [Some of the comm. on the *Amarak.* 2. 7. 48. give only the first meaning (2. a.), others both meanings; *Rāyam.*, *Tarkavāgīśa*, *Ramān.*, &c. = यज्ञक्षाने; *Bharatam.*, *Śārasund.*, *Nilak.* यज्ञक्षाने सोमसतापाने च.] ⁴ Sacrifice in general (*Med.*, *Śabd.*, *Bhūrip.*, *Viśvapr.* = यज्ञ; *Hem.* = क्रतु; *Trik.* = यज्ञ).

⁵ Bathing in general (*Med.*, *Trik.*, *Hem.*, &c. &c.). ⁶ Ferment, yeast, any substance producing vinous fermentation (*Ama- rak.* = संधान; *Rāyam.* on this word: = मद्यकले; *Ramān.* = मद्यसञ्जीकरणे; *Bhānud.* = आसादिसंधाने; *Śabdāmuktām.* = वंशाङ्कुरासफलादिवनितपिरक्षापितमद्योत्पादकद्रवविशेषे; *Ajayap.* = मद्यसंहती; *Śabd.* = मद्यसंधाने; *Bhūrip.*, *Jaiādh.* = शीघुसंधाने; a meaning 'distillation' given to this word elsewhere is therefore erroneous).

2. n. (-नम्) Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (पुञ्) with अभि, kṛit aff. क्तिप्.

अभिषव Tatpur. 1. n. (-वम्) The same as **अभिषव** 1. q. v.; e. g. *Nirukta*: अभिषवकुतिमभिषवप्रवादां कुतिं मन्त्रे.

2. f. (-वी) (ved.) Probably; the juice of the Soma plant pressed out for sacrificial purposes (comp. **अभिषव** 1. 1.); *Atharv.* (where it occurs among sacrificial implements besides **अवीष**, the stale Soma or the remains of the plant, after its juice has been extracted): **सूयं पविषं तुवा अवीषाभिषववीरायः**. E. सु (पुञ्) with अभि, kṛit aff. **सुदः**. **अभिषववीय** Tatpur. m. f. n. (-यः-या-यम्) Fit for a Soma sacrifice, (said of the juice of the Soma plant). E. सु (पुञ्) with अभि, kṛitya aff. **अवीयर्**.

अभिषवदिन Tatpur. n. (-नम्) The day on which the अभिषव (q. v. 1. 1.) takes place. E. अभिषव and दिन.

अभिषवदिवस Tatpur. m. (-सः) The same as **अभिषवदिन**. E. अभिषव and दिवस.

[**अभिषष्टि**. A bad reading in the printed edition of the *Śeṣhās* of *Hemach.* for **अभिषष्टि** 'begging'; in a similar manner **अभिषष्ट** *Hem. nān.* 4. 123., which occurs in Mss., is a bad reading for **अभिषष्ट**.]

अभिषहमाव Tatpur. m. f. n. (-वः-वा-वम्) Overpowering, defeating. E. सह् with अभि, kṛit aff. **शानच्**, āgama मुक्.

अभिषाव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) ¹Revering, paying attention (to sacrifices), pious; e. g. *Rigv.*: **अभिषावः** **शसु रातिषावः** &c. (*Sāyana*: अभिषावो यज्ञमभितः सेवमानाश्च न शं शान्ते भवन्). ²Overpowering, defeating; e. g. *Rigv.*: **शतक्रतुमर्षेवं शान्तिं नरे निरो म इह सुप यन्ति विवतः**। **वाजसनि** **अभिषावं स्वर्दिदम्** (*Sāyana*: अभिषावं शत्रुनामभिषवितारम्); or **शान्तिं दाक्षिरिणः सहिष्टीन्श्च वशा-सो अभिषावः स्यात्** (*Sāyana*: अ० = शत्रुनामभिषावकाव). E. सह् in the caus., with अभि, kṛit aff. **क्रिप्**.

अभिषावक Tatpur. m. (-कः) One who presses out the juice of the Soma plant. Compare the following. E. सु (पुञ्) with अभि, kṛit aff. **सुव्**.

अभिषावकीय denom. parasm. (-यति) To have a desire for one who presses out the juice of the Soma plant. [This denom. is an example to the *Vārtt.* न वापुसर्गत्वात् to *Pān.* VIII. 3. 65; the latter *Sūtra* enjoins that स् of the rad. सु (पुञ्) when preceded by certain prefixes, e. g. by the upasarga अभि, becomes ष्; e. g. **अभिषुयोति**; thereupon a *Vārtt.* (नामधातोस्तु प्रतिषेधः) observes that if a denomin. is formed of a deriv. of सु (e. g. **सावकीय** of **सावक**) and such a denom. is preceded by a prefix like अभि, the change of स् into ष् does not take place; thus **सावकीय** when prefixed with अभि, remains, for instance, **अभि सावकीयति**; the mentioned *Vārtt.* न वा० then limits the generality of this restriction by adding that स् remains unchanged, only if e. g. अभि is not उपसर्ग to सु; for अभि being upasarga to सु in the derivat. **अभिषावक**, स् becomes ष् not only in the latter, but also in its denom. **अभिषावकीय**; the case being different from that of अभि सावकीयति where अभि is not upasarga to सु but to सावकीय; forms like **अभिषावकीय** or **परिषावकीय** are therefore not simple denom., but must, like other radicals with upasarga prefixed, be looked for under the simple form, i. e. under **सावकीय**. *Patanj.*: नामधातोस्तु प्रतिषेधो वक्तव्यः। **सावकमिच्छति**। **अभि सावकीयति**। **परि सावकीयति**॥ (*Vārtt.*: न वापुसर्गत्वात्)। न वा वक्तव्यः। किं कारकम्। अनुपसर्ग-

त्वात्। चत्किञ्चापुत्तासं प्रति ननुपसर्गसंज्ञे भवतः। न चापु नुनोति प्रति निषाद्योनः। किं तर्हि सावकीयति प्रति; *Kaity.*: न वेति। अभिः सावर्ष्येष्ट्याया विशेषत्वात्पुसर्गो न नुनोति। नुनोत्पुसर्गत्वे त्वभिषावकमिच्छति। अभिषावकीयति। भवत्येव यत्नं नासावेवमिति.] E. अभिषावक, denom. aff. **सव्**.

अभिषाह. See **अभीषाह**.

अभिषिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Sprinkled over; e. g. *Chaurapanch.*: अद्यापि तां चक्षुष्योन्मेषोपमेयां सङ्गे पुनर्वज्रतराममृताभिषिक्तान् **सरामि**. ²Sprinkled over with consecrated water &c. (as an idol or a king), inaugurated, solemnly invested, enthroned, see **अभिषेक**; e. g. *Hariv.*: **मुत्ताभिषिक्तं रावेष्टं वज्रभिर्वसुधाधिपे** &c.; or *Bhāgavata Pur.*: **यदाभिषिक्तः पृथुरङ्ग विप्रैरामन्वितो जन-तायाश्च पातः**; or *Hitopad.*: **सह भगवत्ता वदेषतया सह-सेनारक्षरास्ते सर्वोपधिरसेनाभिषिक्तः**; or *Vīramitr.*: **पार्ष्विषो ऽभिषिक्तश्चक्षिः**. E. सिच् with अभि, kṛit aff. **क्त**.

अभिषिक्तवंश m. (-ञ्जः) One who belongs to the family of a Kshatriya inaugurated as king; e. g. *Kāśikā* (on *Pān.* रा-ज्यवज्रवचनसंज्ञे ऽव्यक्वृत्तिषु): **राज्यवज्रवचनमिहाभिषिक्तवं-ज्ञानां चक्षिषाणां सहस्राणि**। एते च (viz. the द्वैज and the हेमाचन) नाभिषिक्तवंज्ञाः. E. अभिषिक्त-वंश, taddh. aff. **यत्**.

अभिषिचमान Tatpur. m. f. n. (-नः-ना-नम्) The same as **अभि-षिक्त**; e. g. *Śatapath.*: **शोर्वतो वा अभिषिचमानो ऽभिषिचत उपरि धार्यमाणः**. E. सिच् with अभि, kṛit aff. **शानच्**, āgama मुक्.

अभिषिचिषत् Tatpur. m. f. n. (-न्-नी-त्) ¹Desirous of sprinkling over; e. g. (*figur.*) *Bhāṭik.*: **वसानाभिषिचिषत् तदभिः कपिवारिदम्**। **विजिगीषुः पुनश्चके कूहं दुर्वचमिह-जित्**. ²Desirous of enthroning, of inaugurating as a king. E. सिच् in the desider., with अभि, kṛit aff. **शतृ**.

अभिषिचिषान Tatpur. m. f. n. (-नः-ना-नम्) (ved.) The same as **अभिषिक्त**; e. g. *Śatapathabr.*: **वदसाह वा अभिषिचिषानाङ्ग-नो ऽपचक्राम** (*Sāy.*: पूर्वमभिषिचमानश्च); or *Aitar. Br.*: **पै-तस्याभिषिचिषानस्याशान्ता जायो वीर्यं विह्वलिति** (*Sāy.*: = अभिषेकं प्राप्तश्च; comp. s. v. **अभिषेक** p. 276, col. a, l. 16. 17). E. सिच् with अभि, kṛit aff. **कानच्**, as *ādesa* of **सिद्**.

अभिषिषेक्षयिषु Tatpur. m. f. n. (-षुः-षुः-षु) Desirous of attacking with an army; e. g. *Māghak.*: **अभिषिषेक्षयिषुं भुव-नानि यः सरमिवास्तत सोध्रजस्यः**। **भुमितसेनपरानवि-पाक्षुरकुतिरयं तिरयसुदभूहिः**. E. सेनि (सेना, denom. aff. **णिच्**), in the desider., with अभि, kṛit aff. **ञ**.

अभिषुक m. (?) (-कः?) The name of a fruit supposed to remove disorders of bile and phlegm; *Suśruta*: **वायामाचो-डाभिषुकनिचुलपिचुनिकोचकोदमाणप्रभृतीनि**। **पित्तक्षेष्मह-राक्षाः** &c. E. अभिषु, taddh. aff. **क**?

अभिषुत Tatpur. 1. m. f. n. (-तः-ता-तम्) Pressed out (as the juice of the Soma plant; see **अभिषव** 1. 1.).

2. n. (तम्) Sour gruel; comp. **अभिषव** 2. E. सु with अभि, kṛit aff. **क्त**.

अभिषुविकाव Tatpur. n. (-नम्) Spirituous liquor; see **मा-धवी** (*Nigh. Prak.* = **माधवीमन्**). E. अभिषु and **विकाव**.

अभिषेक Tatpur. m. (-कः) *Sprinkling over*; hence 1. *Sprinkling consecrated liquid over a sacrificer, inaugurating or conse- crating him*; e. g. (in reference to the sacrifice **अभिषेचनीय** q. v.) *Śatapathabr.*: **वटपुरसादभिषेकस्य जुहोति**; or *Mādh. Jaim.nyāy.*: **राजसूये सोमयानस्याभिषेचनीयस्य संनिधौ वि-देवनशीनःशेषास्त्राणाभिषेकाः क्रमेणास्त्राताः**. The term ap-

plies especially to a ceremony performed by a king and a military commander and concerns, as such, the rites of the second caste only; (comp. *Sāyana* on the *Aitar. Br.* chap. 33 seqq.: उक्तं द्वाविंशदध्याधिः कर्म वर्षचयान्वितम् । अथ स्वष्टमिरध्याधिवर्षेति राजकर्तुम्, the ceremony being described in the chapters 37–39). The general object of the ceremony is attainment of supreme power in this and the future world, as well as long life and happiness. (A detailed account of this purpose, as given in the *Aitar. Br.* is subjoined p. 278 a, l. 32 ff.; for the post-vaiddik period comp. e. g. *Mahābh. Anuśāsanap.*: ये राजानो राजसूयामिषिक्ता धर्माज्ञानो रचितारः प्रजानाम् । ये चाश्वमेधावभुवे मुताङ्गास्तेषां लोका धृतराष्ट्रो न तव; or *Harivaṃśa*: भवान्नाजासु मान्यो मे यदूनामयस्योः प्रभुः । विषयायामिषिक्त्वा स्वाराज्यं राजसत्तमम्; or राजसूयामिषिक्त्वा पुष्टुरेभिर्नराधिपैः वेदकृष्टेन विधिना राजराज्यं नराधिपम् ।)

A. INAUGURATION OF A KING. This ceremony is either part of a *Rājasūya*, and performed by a king at the end of this sacrifice — when it is called पुनरभिषेक or second inauguration, since the *Abhisheka* or first inauguration of a king must have taken place previously —; or it is not part of a sacrifice and occurs at a king's accession to the throne — then it is the अभिषेक proper. [Both ceremonies are described in the *Aitareya Brāhmaṇa*, first the *Punarabhisheka*, then the *Abhisheka*; in conformity with this authority the same order has been preserved in the following account, since the *Abhisheka* ceremony refers in many respects to that of the *Punarabhisheka*.]

a. The *Punarabhisheka* is performed by a king at the end of a *Rājasūya*, after he has undergone preliminary purification (दीक्षा), when he has risen from the *Avabhṛitha* ceremonies, has performed the *Anubandhya* sacrifice and completed the final rite, the *Udavasaniyā*. There must have been prepared for the occasion a throne-seat (आसन्दी) of the wood of the *Udumbara* (*ficus glomerata*), resting on four legs a span (प्रादेश) high, with boards placed on them (शीर्षक; see below page 277 b, line 6 ff.) and side boards (अनुष्य; see *ibid.*) of the dimension of a cubit (or two spans; चरति, *Sāyana*: प्रादेशद्वयमरति); the whole well fastened together with a texture made of cords of *Munja* grass (*Saccharum munja*), a tiger skin which is placed on the seat with the hairs upwards and the neck to the east, a large (four cornered) ladle (चमसः; *Sāy.* at a later occasion: = चतुष्कोणो दण्डयुक्तः पात्रविशेषः) of *Udumbara* wood and a branch of the same; in the ladle have been put eight things: curd (दधि), honey (मधु), clarified butter (सर्पिस), water proceeding from rain during sunshine, before it has fallen down (आतपवर्षा आपः; *Sāy.*: = आतपयुक्तवर्षभवाः); blades of *Syāma* grass (श्यामि; *Sāy.*: = ज्ञामतुलानि), sprouts (नोकानि; *Sāy.*: = अङ्कुराणि), spirituous liquor (सुरा) and *Dūb* grass (दूर्वा, *Panicum dactylon*). (To prepare a site for the throne three lines have been drawn on a place of sacrifice with the sacrificial implement called *Sphya* (q. v.), one southwards, another westwards and a third northwards); the one to the south is that on which the throne is to be placed with its front towards the east, so that the two

feet to the north come to stand within the Vēdi or sacrificial ground and the two to the south without; this latter spot occupied by the throne-seat is called *Śrī*; (as a type of happiness or prosperity; *Sāy.*: श्रीर्षं संपद्विषय). The place within the Vēdi being small, but that without being illimited, this position of the throne indicates that the sacrificer may obtain definite and indefinite wishes within and without the Vēdi. The tiger skin is the type of increase of Kshatriya power, for the tiger is the Kshatriya or hero of the wild beasts; the *Udumbara* wood of the throne, ladle and branch is the type of essential juice (ऊर्ज *Sāy.*: = चीरादिरसः) and of food (which the sacrificer is supposed to acquire by this symbol); curd, honey and clarified butter typify the essence of water and plants; (curd and butter, as *Sāyana* observes, because they originate in grass and water which are the food of cattle; honey, because it originates in the juice of plants collected by bees); water proceeding from rain during sunshine, before it has fallen down typifies (on account of the sunshine) lustre (or energy; तेजस) and (rain being the consequence of oblations to the gods) holiness (ब्रह्मवर्षसम्; *Sāy.*: = मुताध्ययनसंपत्तिः); grass and sprouts typify food (हरा; they being the food of cattle), hence prosperity (पुष्टि, increase) and progeny (प्रजा); spirituous liquor is the type of a Kshatriya's power (on account of its fierceness or hotness; *Sāy.*: सुराया चण्डिचक्षेव मदयोगात्पचरूपसम्) and of the essence of food (or rice, liquor being made of rice; comp. अन्नरस; अन्नस्य रसः; *Sāy.*: अन्नजन्यत्वादन्नरससम्); *Dūb* grass (being the Kshatriya of the plants and firmly established in the soil with its many roots) is the type of Kshatriya-power and of a firmly established rule. — The principal features of the ceremony itself are the following. The king who performs the sacrifice kneels down at the back part of the throne-seat with his face to the east and his right knee touching the ground (while his left knee remains upwards); he then touches with his hands the throne-seat and invites the gods to ascend it together with various metres: *Agni* with the metre *Gāyatri*, *Savitri* with the *Ushnih*, *Soma* with the *Anuśtubh*, *Bṛhaspati* with the *Bṛihati*, *Mitra* and *Varuṇa* with the *Pañkti*, *Indra* with the *Trishṭubh*, the *Viśve-Devas* with the *Jagati*, for the purpose of obtaining kingly power (राज्यम्; *Sāy.*: = देशाधिपत्यम्), righteous government (साम्राज्यम्; *Sāy.*: = धर्मेण पावनम्), increase of enjoyment (भोग्यम्; *Sāy.*: = भोगसमुच्चिः), independent rule (स्वाराज्यम्; *Sāy.*: = अपराधीनत्वम्), attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्; *Sāy.*: = इतरेभ्यो भूपतिभ्यो वैजिद्यम्), coming (after death) into the world of Brahman (पारमेध्यम्; *Sāy.*: एतदुक्तमेहिकम् — i. e. what precedes — अचानुष्मिकमुच्यते । पारमेध्यं प्रजापतिलोकप्राप्तिः) and obtaining there dominion (राज्यम्; *Sāy.*: = तत्र राज्यमिच्छ्यम्), a mighty rule (माहाराज्यम्; *Sāy.*: = तत्रत्येभ्य इतरेभ्य आधिक्यम्), mastership (आधिपत्यम्; *Sāy.*: = तानितरान्मति स्वामित्वम्), independence (स्वाव्ययम्; *Sāy.*: = अपारतन्त्र्यम्) and a long residence there (आतिष्ठम्; *Sāy.*: चिरकायवासित्वम्). [Of the metres mentioned before each following metre has four

syllables more than each preceding one; the invitation itself which is addressed to the gods is founded on the *Rigv.* 10. 130. 4; and the company of the gods is solicited by the king in order to ensure the attainment of what was before unattained by him (योगः; *Sáy.* = अमात्रस्य कामस्य प्राप्तिः) and the preservation of what he has obtained (धेनः; *Sáy.* = अमात्रस्य वसुधो रक्षन्).] The gods have arrived and the king now ascends himself the throne-seat, first with his right and then with his left knee. — The next ceremony is the propitiation of the liquid in the ladle, which is performed by the priest who will pour it over the king, by reciting the hymn: 'waters behold me with a favourable eye, with a favourable body touch my skin; all fires, for they reside in water, I invoke on your account; do you produce in me beauty, bodily strength and energy'; and by the king repeating these words after him. If this propitiation did not take place, the liquid would destroy the vigour of the king. (The quoted verse occurs, though with some variations, in the *Atharvav.* 10. 1. 12 and 13.) After this, the priest covers the head of the king with the *Udumbara*-branch and pours the liquid over him while reciting the following three *Rigveda*-verses: 'These waters are most propitious, they have healing power to free from all disease (*Sáy.* 'poverty and other diseases': दारिद्र्यादिरोन्मूल भेषजी); they are the augmenters of kingly power, and (therefore) its supporters; they are immortal.' 'With which Prajapati sprinkled Indra, the king Soma and Manu, with these I sprinkle thee, that thou becomest king of kings in this world.' 'The queen, thy mother, bore thee to be great amongst the great, and a righteous ruler over men; an auspicious mother bore thee'; and this *Yajurveda*-verse: 'The divine Savitri has given his consent, therefore I pour (this liquid) over thee with the arms of the *Aśvins* (*Sáyana*: not with my own), with the hands of *Pūshan*, with the beauty of *Agni* (तेजस्; *Sáy.* = शारीरकाभिः), with the radiance of *Sūrya* (वर्चस्; *Sáy.* = बाह्यप्रकाशः) and with the (sharp) senses of *Indra* (इन्द्रियम्; *Sáy.* 'with the sharpness of the eyes' &c.: = चक्षुरादिपाटवम्), for the sake of strength (बलम्), prosperity (श्रीः; *Sáy.* = हस्तव्यादिसंपद्), glory and increase of food (अन्नम्; *Sáy.* = अन्नसमृद्धिः)'. If the priest wishes that the king may enjoy good health (lit. may eat food), he must, after these verses, utter the sacred word *Bhūr!* (earth!). If he wishes that the king may enjoy good health and live to see a son and a grandson (द्विपुत्रम्) he must utter the sacred words: *Bhūr! Bhuvā!* (earth! intermediate region between earth and sun!), and if he wishes him to enjoy good health and live to see three generations (त्रिपुत्रम्), or if he wishes him to remain unrivalled, he must utter the sacred words: *Bhūr! Bhuvā! Swar!* (earth! intermediate region! heaven!). [The text of the *Aitar. Br.* mentions on this occasion that some authorities object to the enunciation of the latter words; but it quotes, too, the opinion of the *Rishi Satyakāma*, the son of *Jābāla*, who maintains that a king who is not inaugurated with these *Vyāhritis* or sacred words, will die before the due term of his life, and that of *Uddālaka*, the son of *Aruna*, who says

that a king who is inaugurated with these words, will arrive at the full term of his life and conquer his enemies.] Since at the pouring of the liquid the essence of water, holiness and the other boons which are conferred on the king by the ingredients placed in the ladle, are shed and go away, as it were, from the king, he must, to secure them, before the liquid is poured over him, make two oblations (while uttering the words: ब्रह्म प्रपद्ये स्वाहा चर्ष प्रपद्ये स्वाहा i. e. I am obtaining holiness, *Swāhá!* I am obtaining power, *Swāhá!*). After the liquid has been poured over the king, the priest places in his hand a goblet of spirituous liquor and recites the following verse (*Rigv.* 9. 1. 1. = *Sāmav.* 2. 39. = *Vājas.* 26. 25.): 'Soma with thy most sweet exhilarating drops purify (this sacrificer), for thou wast poured out for *Indra* to drink.' Then he recites and makes the king repeat after him the following invocation: '(Soma and spirituous liquor), because a separate residence has been allotted to you by the gods, therefore do not combine in the lofty æther; liquor, thou art powerful, but thou, Soma, art a king; do not harm him (the king), when you enter into your several receptacles (i. e. into his stomach).' [This verse occurs with some variations in the *Vājas.* 19. 7.] By the recital of these verses spirituous liquor and Soma become identified; compare page 279a, line 52 ff. Having drunk the king then presents the rest to a man whom he considers his friend, for drinking out of the same cup is the mutual practice of friends. He then places the *Udumbara* branch on the ground as a symbol of essential juice (जर्ष) and food, and prepares himself for descending from the throne-seat; but while he is still seated and puts his feet on the ground he says: 'I firmly stand on heaven and earth, I firmly stand on exhaled and inhaled air (प्राण and अपान), I firmly stand on day and night, I firmly stand on food and drink; on what is *Brāhmaṇa*, on what is *Kṣatriya*, on these three worlds stand I firmly.' He then descends, sits down on the ground with his face towards the east, utters thrice the words 'adoration to what is *Brāhmaṇa*' and offers a gift (*Sáy.*: a cow) to a *Brāhmaṇa*; the object of this gift is the attainment of victory in general (जितिः), of victory everywhere (अभिवितिः; *Sáy.* = अभितः सर्वेषु देशेषु जितिः); of victory over strong and weak enemies (विजितिः; *Sáy.* = प्रबलदुर्बलशत्रूणां तारतम्येन विविधो जयः) and of complete victory (संजितिः; *Sáy.* = शत्रुवराहिलाय सम्यग्जयः); and his threefold expression of adoration to what is a *Brāhmaṇa* implies that a kingdom prospers and has valiant men when it is under the control of the *Brāhmaṇas*, and that a valiant son will be born to him. After this ceremony the king rises and puts fuel into the *Āhavanīya* fire while uttering the words: '(wood) thou art fuel, bestow on me sharpness of sense and strength of body'. Then he is going to take three steps to the east, north (and as *Sáy.* explains), to the north-east, but previously to doing so points to the region, and addresses the step he is about to take with these words: 'thou subduest for me the regions; enable me therefore to adore the gods, and may attainment of my desires and preser-

vation of what I have attained be granted to me; may there be no danger (or fear) to me'. [The injunctions which follow in the text of the *Aitar. Br.* are merely incidental and refer to the conduct of a king and the ceremonies he has to perform, when his assistance in warfare is sought for by another king.] Upon this and having recited the *Rigveda*-verse (10. 121. 1.), with the purpose of freeing himself from enemies, he returns to his palace, when he will be without foes and peril and day by day increase in prosperity, authority and sovereignty. There he sits down by the domestic fire and the Adhvaryu priest makes for him, out of a goblet, four times three oblations with clarified butter to Indra while reciting the three *Rigveda*-verses 9. 110. 1-3. or *Sāmav.* 2. 714. 716. 718. [The recital of these verses takes place in a peculiar manner, called *प्रपदम्*, which consists in inserting between the syllables of some word in the second Páda of either of these verses certain other words which are foreign to the text of the *Rigv.*-hymn, viz. the words भूर्ब्रह्म प्राणममृतं प्रपद्यते ऽयमसौ शर्नं वर्माभयं स्वस्ये सह प्रजया सह पशुभिः between the second and third syllables of the word वृचाणि in the second Páda of *Rigv.* 9. 110. 1.; the words भुवो ब्रह्म &c. पशुभिः between the second and third syllables of the word समर्चराज्ये in the second Páda of *Rigv.* 9. 110. 2.; and the words स्वर्ब्रह्म &c. पशुभिः between the first and second syllables of the word शकनगा in the second Páda of *Rigv.* 9. 110. 3.; the sense of these words is: 'he (the king) seeks the protection of earth (भूर्; in the second verse ... of भुवस् or the intermediate region; in the third of स्वर् or heaven), of the Veda, of life, of Amṛta; for the sake of his bliss grant him (o Indra) happiness, armour and safety with his children and his cattle'.] A king for whom these libations are made to Indra in the indicated manner becomes free from disease, cannot be injured by enemies, is exempt from poverty, everywhere protected against danger, and thus becomes victorious in all the quarters, and after death established in Indra's heaven. — At the end of the whole ceremony the king prays for increase in cows, horses and progeny and more especially to obtain a son who would be liberal towards the priests at his sacrifices and a powerful protector of his subjects. — Priests who understand well how to perform the whole rite will raise the king to an exalted position; those on the contrary who are ignorant of the manner in which it is to be performed, will bring him unto perdition. (As an instance of the efficacy of this part of the Rájasúya sacrifice when performed by priests who well understand their duties, the text of the *Aitar. Br.* quotes the instance of Janamejaya, the son of Parikshit.)

b. The rites of the *Abhisheka* which is not part of a Rájasúya sacrifice, but a ceremony performed at a king's accession to the throne, are similar to, but not identical with, those of the *Punarabhisheka*; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which form the subject of the 38th chapter of the *Aitareya Brāhmaṇa*. It is there told that the throne-seat which served at Indra's

inauguration was made of *Rigveda*-verses, its eight parts consisting of *Sāmaveda*-verses, viz. the two fore-legs of the *Bṛihat* and *Rathantara*, the two hind-legs of the *Vairūpa* and *Vairāja*, the two top boards of the *Śaktwara* and *Raivata*, and the two side boards of the *Naudhasa* and *Kāleya*. [In the corresponding passage of the *Punarabhisheka*, *Sāyana* speaks of several शीर्षकाणि and renders the word 'boards placed on the legs of the throne-seat': तेषां पादानां शिरस्यपरिभानि ऽवस्थितानि शीर्षकाणि; in the present passage the text has the dual शीर्षके which *Sāyana* explains as the board where the head of Indra and, by implication, as the board where his feet rest upon: आसन्म्यां शयानस्यैव शिरोदेशस्य फलकं शीर्षकम् । तत्र पाददेशाविकृतस्य फलकस्याप्युपसचयम्; *Sāyana* likewise speaks in his comm. on the first passage of several चक्रूच, while the text of the latter mentions distinctly two, viz. चक्रूचि; the former explanation of शीर्षक seems more natural, since the latter is at variance with the dimensions of the throne-seat stated before, but it is probably more correct to view the compound शीर्षकाचक्रूचानि which occurs in the chapter on the *Punarabhisheka*, as representing two duals]; of the threads of the texture which was to hold this structure together, those that went lengthwise were made of *Rigveda*- and those that went crossways of *Sāmaveda*-, the intervals being *Yajurveda*-verses; the covering of the throne was (the goddess of) *Glory*, the pillow (*Sāy.*: where his head rested upon) *Śrī* (the goddess of Happiness). *Savitṛi* and *Bṛihaspati* supported the fore-legs, *Vāyu* and *Pūshan* the hind-legs, *Mitra* and *Varuṇa* the two top boards and the two *Aśvins* the two side boards of the throne-seat, while Indra ascended it after having invited the *Vasus* to take place on it with the metre *Gāyatri*, the *Stoma* (q. v.) *Trivṛit* and the *Sāman* (q. v.) *Rathantara* for the sake of obtaining righteous government (साम्राज्य), the *Rudras* for increase of enjoyment (भोज्य), the *Adityas* for independent rule (स्वाराज्य), the *Viśve-Devas* for the attainment of distinguished qualities (वैराज्य), the *Sādhyas* and *Āptyas* for dominion (राज्य), the *Maruts* and *Āngirasas* for coming into the world of Brahman (पारमेज्य), superiority (माहाराज्य), mastership (आधिपत्य), independence (स्वाव्यय) and a long residence there (आतिष्ठ), these divinities being accompanied severally, like the *Vasus*, with various metres, *Stomas* and *Sāmans* (as specified in the text of the *Ait. Br.*). All these gods having then proclaimed the high qualities of Indra, to strike terror, by their panegyric, into the mind of his enemies, and *Prajāpati* who performed the function of inaugurating priest, having recited the *Rigveda*-verse 1. 25. 10. (where between the ending words साम्राज्याय and सुकृतुः the words भोज्याय, स्वाराज्याय &c. &c. are inserted), the latter placed himself before (i. e. east of) the throne with his face towards the west, covered the head of Indra with a moist *Udumbara* branch (i. e. with an *Udumbara* branch the leaves of which had been wetted) and a gold *Pavitra* (q. v.) and sprinkled him with the liquid, while reciting the three *Rigveda*-verses 'these waters &c.', the *Yajurveda*-verse 'the divine *Savitṛi* &c.' and uttering the three sacred words,

Bhūr, Bhuvas, Swar (see above page 276 a, line 22 ff.). Thirty-one days after this inauguration by Prajāpati, the divine *Vasus* sprinkled him in the East with the same liquid while reciting the same verses and uttering the same sacred words, to ensure his righteous government (साम्राज्य), hence the inaugurated kings of the Eastern peoples are called *Samrāj*; next in thirty-one days the *Rudras* performed the same ceremony in the South to ensure his increase of enjoyment (भोग्य), hence the inaugurated kings of the *Satwats* in the South are called *Bhoja*; then in other thirty-one days the *Ādityas* performed this ceremony in the West, to ensure his independent rule (स्वाराज्य), hence the inaugurated kings of the *Nichyas* and *Apāchyas* in the West are called *Swarāj*; then in other thirty-one days, the *Viśve-Devas* in the North, to ensure his attainment of higher qualities than those possessed by others (वैराज्य), hence the inaugurated kings of the *Uttarakurus* and *Uttaramadras* are called *Virāj*; afterwards in other thirty-one days the *Sādhyas* and *Aptyas* performed the same ceremony in the central region (which is the 'fixed' region, since east, west &c. become determined through it, and which at the same time is the region where the *vaidik* rites are established), for the sake of his rulership (राज्य), hence the inaugurated kings of the *Kurus* and *Panchālas* and of the *Vāsas* and *Uśinaras* in that region are called *Rājan*. Lastly, in further thirty-one days the *Maruts* and the *Āngirasas* performed this ceremony in the upper region (or *Swarga*) to ensure his attainment of the supreme abode (पारमेष्ठ्य), his mighty rule there over every one (माहाराज्य), as well as his mastership (आधिपत्य), independence (स्वावस्था) and long residence there (आतिष्ठ), hence he attained the supreme abode (परमेष्ठिन) and became united with Prajāpati (प्राजापत्य). 'Thus inaugurated by that great inauguration Indra conquered all conquerable battle grounds (जिती; *Sāy.* = जेतव्याः सर्वा युद्धभूमीः), took possession of all worlds, obtained the highest dignity amongst gods (त्रैलोक्य; *Sāy.* = अतिशयेन प्रशस्तत्वम्), transcendent rank (अतिष्ठाम; *Sāy.* = सर्वानतिक्रम्यावस्थानम्) and preeminence (परमताम्; *Sāy.* = उत्कृष्टत्वम्), conquered righteous government, increase of enjoyment, absolute dominion, distinguished qualities, supreme abode, rulership and mighty rule and mastership there; and thus he became in this world a Prajāpati, an absolute king, long-lived (अमृत; *Sāy.* = इतरमनुष्यवदप्यकाले मरणरहितः), and in the other world having obtained all his desires, he became entirely exempt from death' (or liberated; अमृत; *Sāy.* = मरणरहितो मुक्तः).

The purpose for which the inauguration of a mortal king takes place, is defined by the *Aitar. Br.* in precisely the same terms as those contained in the preceding passage, [with the obvious alteration of 'amongst kings' instead of 'amongst gods'. This definition occurs ch. 39. 5; in the commencement of ch. 39. 1. the purpose of the ceremony is worded somewhat differently at the end of the passage but its bearing is similar, viz.: if he (i. e. a priest) wishes that a king should conquer all conquerable battle grounds &c. &c. (up to the words: 'and mastership there'), that

he should attain (every thing) in space and time (सर्वं समस्तपर्वोषी ज्ञात्; *Sāy.* = देवतः कावतः सर्वोषी ज्ञात्), all land up to the seashore and all life to infinity (lit. to the amount परार्ध; सार्वभौमः सार्वभूष आस्तादा परार्धात्; *Sāy.* = समुद्रतीरपर्यन्तं सार्वभौमत्वं देशव्याप्तिः। जा परार्धात्परार्धशब्दाभिधेयकासंख्यापर्यन्तं सार्वभूषत्वं काव-व्याप्तिः), and that he should become a sole ruler over the whole earth up to the ocean (पृथिवी समुद्रपर्यन्ताद्या एकराट्), let him &c. &c. and: if a king wishes, that he should conquer &c. &c., let him &c.]. — The ceremony as practised at the *vaidik* period, is thus described in the *Ait. Br.* The priest in the commencement of the solemnity causes the king to take the following oath: 'if I (the king) do ever harm to thee, thou (the priest) mayst deprive me of all pious acts (इष्टापूर्तम्; *Sāy.* = श्रौतस्मार्तद्वयम्) which I have done from the time of my birth up to that of my death, of heaven and whatever else good has been accomplished by me, of long life and offspring'. He then orders his attendants to bring four kinds of fruits: the fruit of the *Nyagrodha* (*ficus Indica*), of the *Udumbara* (*ficus glomerata*), of the *Āśwattha* (*ficus religiosa*) and of the *Plaksha* (*ficus infectoria*); besides, four kinds of grain (चीवधानि तोकमकृतानि; *Sāy.* = चक्रुरनिमित्तान्वीषधिद्रव्याणि): rice with small grain (व्रीहीषाम्; *Sāy.* = सूक्ष्मचीवरूपा व्रीहयः), rice with large grain (महारीहीषाम्; *Sāy.* = प्रौढ-चीवरूपा महारीहयः), *Priyangu* and barley. Next they bring, at his command, a throne-seat of *Udumbara* wood (made in the manner as described above, page 275 a, line 34 ff.), a (four-cornered) ladle of *Udumbara* or, instead of the latter, a vessel of *Udumbara* (or, acc. to *Sāyana*, an earthen vessel of an arbitrary shape) and an *Udumbara* branch. Then they put the four kinds of fruit and grain in the ladle or vessel and pour over them curds, honey, clarified butter and water proceeding from rain during sunshine, before it has fallen down; afterwards, having placed the ladle or vessel on the ground, they address the throne-seat with a *Mantra* which recalls the component parts of Indra's throne and thus tends to identify both: 'may thy front legs be *Bṛihat* and *Rathantara* &c. &c.; may *Savitrī* and *Bṛihaspati* support thy fore-legs &c. &c. (see above page 277 b, line 1 ff.)'. Then the priest asks the king to ascend the throne-seat, inviting the *Vasus*, *Rudras*, *Ādityas* and the other divinities which were invited by Indra at his inauguration (see page 277 b, line 31 ff.), to ascend his throne with the same metres, *Stomas* and *Sāmans* and for the same purposes as mentioned above. Upon this the relatives of the king (literally: 'the king-makers', राजकर्तार; *Sāy.* = पितृधापादयः 'father, brother &c.'), proclaim his high qualities in the same words as the gods proclaimed the greatness of Indra; the priest recites the *Rigveda*-verse 1. 25. 10. (with the same modifications as mentioned above) and, placing himself before the throne with his face towards the west, covers the head of the king with the *Udumbara* branch, the leaves of which have been wetted, and with a gold *Pavitra*, and sprinkles him with the liquid (in the ladle or vessel), while reciting the three *Rigveda*-verses, the *Yajurveda*-verse and uttering the

three sacred words mentioned above (page 276 a, line 22 ff.). Lastly he addresses the king with the prayer that the Vasus, the Rudras and the other divinities who performed this ceremony for Indra in the East, South &c. may severally do the same for him in thirty-one successive days and to the same effect as mentioned before (page 278 a, line 1 ff.). — The ingredients of the sacred liquid used at this Abhisheka differ in some measure, as will have been seen, from those used at the *Punarabhisheka*; they differ from the latter also in their typical qualities. The *Nyagrodha* being on account of its wide spread the *Rājan* of the trees, and rice with small grain being among plants principally productive of strength, the fruit of the former and the grain of the latter are the type of the qualities of a Kshatra (क्षत्रम्), which the king is supposed to acquire by these ingredients; and in a similar manner the fruit of the *Udumbara* and the grains of *Priyangu* are the type of increase of enjoyment (भोगम्), the fruit of the *Aswattha* and rice with large grains the type of righteous government (साम्राज्यम्), the fruit of the *Plaksha* the type of independent rule (स्वाराज्यम्) and attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्), barley the type of military commandship (सैन्यम्); curds typify the sharpness of senses (इन्द्रियम्; *Sāy.*: 'because they make the senses sharp': इन्द्रियपाटवहेतुत्वात्), honey typifies the essence of plants and trees (रस बोधधिवनस्पतिषु; *Sāy.*: 'because it originates in flowers': पुष्पजन्यत्वेन); clarified butter, the brightness of cattle (तेजः पशूनाम्; *Sāy.*: 'on account of its oily gloss': स्निग्धभास्वरत्वेन) and the water, freedom from death or long life (चमृतम्; *Sāy.*: 'because it nourishes' चायानहेतुत्वात्). — The ceremony having been completed, the king has to make a present to the inaugurating priest, viz. a thousand (Nishkas) of gold, a field and cattle (चतुष्पाद्; *Sāy.*: नवादिक्म् cows &c.); but this amount seems merely to constitute a minimum acknowledgement of the exertions of the priest; for the text of the *Aitareya* adds that 'they say, a king should give innumerable, illimited presents, since a king is illimited (in wealth) and thus will obtain illimited benefit to himself'; and the author of the *Aitar. Br.* seems rather inclined to adopt the latter opinion, for, amongst the instances he gives of royal inaugurations which have been performed in this fashion, he does not mention such at which the Brāhmaṇas received the 'limited' gifts, but tells, e. g., that *Udamaya*, the son of *Atri*, promised to his priest ten thousand elephants and ten thousand female slaves and gave each of the sons of that priest every day at the noon-oblation two thousand cows out of a thousand millions; that *Anga* gave his priest eighty thousand young white horses fit for carrying burdens on their back &c.; that *Bharata* distributed in *Mashnūra* a hundred and seven thousand millions of black elephants with white tucks and decked with gold &c. &c. (comp. also *Colebr. Ess.* I. p. 41 ff.). — After the priest has received the gift, he hands to the king a goblet of spirituous liquor in reciting the verse: 'Soma with thy most sweet exhilarating drops &c.' (see above p. 276 b, line 13 ff.), and the king drinks

of it after having recited this verse: 'what is left (in this goblet) of the tasteful liquid and what Indra (drank when it was consecrated by) various rites, that portion of it I consume now with a placid mind, (as if it were) the royal Soma', and this verse: 'to thee, supreme (Indra), I offer this liquid for drink, for it has been poured out on thy behalf, rejoice in it until thou art happy'; [the former of these mantras occurs with a few variations in the *Vājas.*, 19. 35., the other in the *Rigv.*, 8. 45. 22. or *Sāmar.*, 1. 161.]. By this manner of drinking, the spirituous liquor becomes a kind of Soma, and it is the Soma not the spirituous liquor that is drunk by the king. Lastly the king recites the two *Rigveda*-verses 8. 48. 2. and 4. [What follows in the text of the *Aitareya Br.* up to the end of the 39th ch. are illustrations of the happiness which is felt by a king in consequence of such an inauguration, and historical instances of kings who had this ceremony performed for them and bestowed liberal gifts on the functioning priests; for this portion of the text compare also the literal translation of it in *Colebrooke's Essays* I. p. 39 seqq. —

Inaugurations of a purely mythical nature are mentioned in the *Upanishads*, *Epic poems* and in the *Purāṇas*; thus the *Harivaṃsa* reports, ch. 109, an inauguration of *Kṛishṇa*, the *Sālyap.* of the *Mahābh.*, ch. 48, that of *Varuṇa*; a whole list is given in the *Vishṇup.* 1. ch. 22 (where a note of *Wilson* refers to the corresponding passages in other *Purāṇas*); compare also *Bṛihadār. Up.* 1. 4. 11. One of the completest lists of this kind is that which occurs in the 4th chapter, and is varied in the 227th chapter, of the *Harivaṃsa*. According to the former, *Soma* was inaugurated as king of the Brāhmaṇas (दिवानाम्; comm.: = ब्राह्मणानाम्), plants, constellations, planets, sacrifices and austerities; *Varuṇa* as king of the waters; *Kuvera* as king of the kings; *Vrihaspati*, of the *Angirasas*; *Kācya*, of the *Bhrigus*; *Vishṇu*, of the *Ādityas*; *Pāvaka*, of the *Vasus*; *Daksha*, of the *Prajāpatis*; *Vāsava*, of the *Maruts*; *Prahrāda*, of the *Daityas* and *Dānavas*; *Yama*, the son of *Vivaśvat*, of the defunct ancestors (or *Manes*); *Śiva* (with the trident) of the *Yakshas*, *Rākshasas*, serpents (पार्ष्णिवाणाम्; comm.: = भूधराणाम् । नानाः सर्पा-चानेकफलत्वे भिन्नाः), *Pisāchas* and all other evil genii (and, acc. to a v. l., of the *Mātrīs* or female energies of the gods, the religious vows, the *vaidik* hymns and the cows); *Himavat*, of the mountains; *Sāgara*, of the rivers; *Nārāyaṇa*, of the *Sādhyas*; *Śiva* (with the bull in his banner), of the *Rudras*; *Viprachitti*, of the *Dānavas* (*sic*); *Vāyu*, of odours, winds, and beings that are incorporeal, have the property of sound and reside in the æther; *Chitraratha*, of the oceans, rivers, clouds, rain and *Gandharvas*; *Vāsuki*, of the *Nāgas*; *Takshaka*, of the serpents (सर्पे); *Śeṣha*, of all the reptiles with large teeth; *Airāvata*, of the elephants; *Uchchhaiṣravas*, of the horses; *Garudā*, of the birds; the tiger, of the wild beasts; the bull, of the cows; the *Plaksha* (*ficus infectoria*), of the large trees; *Kāma*, of the *Gandharvas* and *Apsarasas*; *Samvatsara* (the year), of the seasons, months, days, half-months, nights, hours, lunar-days (तिथि) and holy days (पर्वण), minutes, seconds, the two *Ayanas* (q. v.) and the

astronomical *Yogas* (q. v.); besides, *Sudhanwan*, son of the *Prajapati Vairāja*, was inaugurated as king of the East; *Śankhapāda*, the son of *Kardama*, of the South; *Ketumat*, the son of *Rajas*, of the West; and *Hiranyaroman*, the son of *Parjanya*, of the North; all these kings inaugurated *Prithu* as king of kings. — The other list (ch. 227) is similar, but it represents *Śiva* as becoming the inaugurated king of the *Pisāchas* and other evil genii, of the *Matris*, cows, meteors, planets, diseases, pests, calamities and ghosts; *Vaiśravaṇa*, of the *Yakshas*, *Rākshasas*, *Guhyas*, of wealth and jewels; *Parjanya*, of the oceans, rivers, clouds, rain and *Ādityas*; *Chitraratha*, of the *Gandharvas*; *Kāmadeva*, of the *Apsarasas*; the bull (the emblem of *Śiva*), of all beasts of burden and quadrupeds in general; *Hiranyāksha*, of the *Daityas* (his *Yuvarāja* being *Hiranyakaśipu*, comp. page 281 b, line 46 ff.); *Viprachitti*, of the *Dānavas* and *Asuras*; it mentions besides that *Mahākāla* was inaugurated as king of the *Kālakeyas*; *Vritra*, of the sons of *Anāyushā*; *Rāhu*, of inauspicious meteors; *Aruṇa*, of the *Yogas* and *Sādhyas*; *Viratha*, as guardian-king of the East; *Yama*, the son of *Āditya*, of the South; *Amburāja*, the son of *Kaśyapa*, of the West, and *Pingala*, the one-eyed son of *Pulastya*, of the North; comp. also *Mahābh. Śāntip.* v. 4494 ff.]

The type of the inauguration ceremony as practised at the *Epic period* may probably be recognized in the history of the inauguration of *Rāma*, as told in the *Rāmāyaṇa*, and in that of the inauguration of *Yudhishthira*, as told in the *Mahābhārata*. Neither ceremony is described in these poems with the full detail which is given of the *vaidik* rite in the *Aitar. Br.*; but the allusion that *Rāma* was inaugurated by *Vasishtha* and the other *Brāhmaṇas* in the same manner as *Indra* by the *Vasus* (*Yuddhakāṇḍa*: वसिष्ठो वामदेवश्च &c. अश्विष्वत्तरवरं प्रसन्नेन सुगन्धिना । सलिलेन सहस्राक्षं वसवो वासवं यथा) and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule' (*Yuddhak.*: शास्त्रदृष्टेन विधिना स तदा विधिवद्विजः राक्षसस्त्राभिषेकार्थं स द्विजेष्वो न्यवेदयत्; *Śāntiparv.*: बुधाव पावकं धीमान्विधिमन्त्रपुरस्कृतम् or पूजयामास तांश्चापि विधिवद्भूरिदक्षिणः), admit of the conclusion that the ceremony was supposed to have taken place in conformity with the *vaidik* injunction. This inference is confirmed moreover by another passage of the *Śāntip.* (v. 2496) which says 'that inaugurating a king is a chief duty of the people of a country for the Veda states: because they chose *Indra* for their king &c.' (राष्ट्रस्तीतकृत्यतमं राष्ट्र एवाभिषेचनम् इक्ष्मेव प्रवृत्ते यद्वाजानमिति श्रुतिः &c.; *Arjunam*. राष्ट्रस्य = अस्त्र देशवासिनो लोकस्य). Yet it results from the description given in the *Epic* poems that the *vaidik* ceremony had undergone various modifications at the time of their composition. — As the inauguration of *Rāma* was intended and the necessary preparations for it were made, when his father *Daśaratha* was still alive, but as the ceremony itself, through the intrigues of his step-mother *Kaikēyī*, did not take place then, but fourteen years later, after the death of *Daśaratha*, an account of the pre-

paratory ceremonies is given in the *Ayodhyakāṇḍa* as well as in the *Yuddhakāṇḍa* of the *Rāmāyaṇa*, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyak.* on the day preceding the intended inauguration *Rāma* and his wife *Sītā* held a fast, and in the night they performed this preliminary rite: *Rāma*, having made his ablutions, approached the idol of *Nārāyaṇa*, took a cup of clarified butter, as the religious law prescribes (विधिवत्), made a libation of it into the kindled fire and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity, he lay, silent and composed, together with *Sītā*, on a bed of *Kuśa*-grass, which was spread before the altar of *Vishṇu*, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break, reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the mean time the town *Ayodhyā* had assumed a festive appearance and the inauguration implements had been arranged: a beautiful golden throne-seat (भद्रासन or सिंहासन, also called in other passages भद्रपीठ; the *vaidik* term is चासद्दी) covered with a tiger-skin, water taken from the confluence of the *Ganges* and *Jumna* as well as from other sacred rivers in all directions and from all oceans, golden jars filled with shoots of the *Udumbara* tree and various lotus flowers (पद्मोत्पल), *Ruchakas* (citrons?) and *Rochanas* (pomegranates?), clarified butter, honey, milk, curd, as well as soil, water and other propitious objects taken from places of pilgrimage (तीर्थ), a white pearl sceptre, a *chowri* (चामर), a fan, and a white parasol decorated with beautiful garlands; besides, a white bull, a white horse and a splendid, furious elephant (मत्तो गजवरः), also eight beautiful damsels in fine attire, all kinds of musical instruments and bards in festive dress. [This is the account according to the text of the *Rāmāyaṇa* in Mr. *Goresio's* edition; the edition of *Schlegel*, mentions (2. 15. 4-12.) the following implements and in the following order: golden waterjars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the *Ganges* and *Jumna*, as well as from other sacred rivers, tanks, wells, lakes and from all oceans, honey, curd, clarified butter, fried grain (साजाः), *Kuśa* grass, flowers, milk; besides, eight beautiful damsels and a splendid, furious elephant; golden and silver jars, filled with water, covered with *Udumbara* branches (वीरिभिः शृङ्गाः) and various lotus flowers; besides a white, jewelled *chowrie* (वासवजन), a white splendid parasol, a white bull, a white horse, all manners of musical instruments and bards. A similar enumeration occurs in the preceding chapter v. 32 ff. of the same edition where the throne-seat is defined as 'made of *Udumbara* wood', the chariot as 'drawn by four horses', the bull as 'accounted with golden ropes, full-grown (lit. having its hump) and white', and the horse as 'strong and having four large teeth'; there are mentioned also two white *chowries*, instead of one, and all kinds of seeds, perfumes and jewels, a scimitar (निस्त्रिंश), a

bow, a litter (बाह्यं नरसंयुतम्; comm. = शिविकादि), a golden vase (भुङ्गारं हिरण्यमयम्) and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtizans, and besides the eight damsels: 'professors of divinity (आचार्याः), Brāhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town- and country-people and the citizens with their train'. — The whole passage however (2. 14. 32-39.) seems to be an interpolation in the speech of Vasishṭha, at variance with the hurry of his message to the king and made superfluous by the narrative of the following chapter.] The Yuddha-kāṇḍa mentions of implements only a jewelled throne-seat (रत्नमयं पीठम्) and four golden jars ornamented with jewels in which four monkey chiefs, the allies of Rāma in his war against Rāvaṇa, carried water from the ocean of the four regions; Rishabha carried it from the southern ocean, his jar being filled with red sandal branches, Jāmbavat from the western ocean, his jar being ornamented with aloe shoots; Vegadarśin from the northern ocean, his jar being decorated with large branches (of what tree, is not said), and Sushena from the eastern ocean, his jar being ornamented with bracelets (? अङ्गदकेयूरीः). — Of the ceremony itself it is said that it was performed in the fashion of Indra's inauguration, but a first difference which, to judge from the scanty detail of the text, appears to exist between the manner in which the ceremony was conducted at the epic and that in which it is conducted in the vaidik period, is that the wife of Rāma shares in a portion of the ceremonies and in a seat on the throne with her husband, while a participation of the wife of the king in the ceremony is not mentioned in the Aitar. Br.; and a second and still more important difference results from the circumstance that not merely Vasishṭha, the officiating priest, sprinkled Rāma with the consecrated liquid, but after him 'Vāmadeva, Jābḍli, Vijaya, Kāśyapa, Gotama, Kātyāyana, Viśwāmitra and other eminent Brāhmaṇas; moreover, after them, in succession, the assistant priests, the damsels, the military chiefs and the citizens, the gods shedding over him from the sky the essence of all plants'; for although the Vasus and other gods sprinkled Indra with the liquid, to inaugurate him as king of the several heavenly quarters, no mention is made in the vaidik ceremony, as applied to a mortal king, that any one else but the officiating priest inaugurated the king with the sacred liquid, or that the active share of the assembly in the ceremony goes beyond their eulogizing the good qualities of the king. A comparison, besides, between the implements of inauguration at the two periods and between the ingredients which constitute the consecration-liquid of the vaidik and that of the epic ceremony, show that the typical quality of the former had, in a great measure, been lost sight of at the period of the epic poems. — The same and other deviations are apparent in the account which is given in the Śāntiparvan of the Mahābhārata, of Yudhisṭhira's inauguration: 'Free from anger and pain the royal son of Kuntī sat down joyfully on the golden throne-seat (परमासनम्),

his face turned towards the east; in front of him took their seat on a beautiful golden stool (पीठ) the valiant Sātyaki and Vāsudeva; at either side of him, on fine-shaped jewelled stools the noble Bhīmasena and Arjuna; on a sumptuous ivory throne-seat embellished with gold (but acc. to a comm. 'on a sumptuous solid throne-seat'; दानो सिंहासने, Arjunam.: दानो सर्ववर्चसे), Prithā with Sahadeva and Nakula, and on seats as brilliant as fire separately Sudharman (the priest of Duryodhana) Vidura, Dhaumya and Dhṛitarāshira, as well as the pugnacious Sanjaya and the illustrious Gāndhārī, all entering from the side whence came Dhṛitarāshira. But the righteous king having taken his seat, touched with his fingers white flowers, auspicious emblems (स्वस्तिकान्), fried grain (अक्षतान्), the soil, gold, silver and a pearl; when all his subjects, headed by the house priest, became aware that he had thus possessed himself in an auspicious manner of earth, gold and the various kinds of jewels. The implements of the inauguration prepared and ready, were: filled jars made of gold, Udumbara wood, silver and clay, flowers, fried grain (साजाः), sacrificial grass (वह्निस्), cow's milk, fuel of Śami (Acacia suma)-, Aśwattha (Ficus religiosa)-, and Palāśa (Butea frondosa)-wood, honey and clarified butter, a ladle (शुब) made of Udumbara-wood, and a conch (शङ्ख) ornamented with gold. Then, in obedience to the orders of Kṛishṇa, Dhaumya, the family priest, marked the sacrificial ground with a line in the direction of north-east (प्रागुदक्प्रवर्णे वेदीं सचयेनोपसिञ्च्य च), requested the noble king and the dark daughter of Drupada to be seated on the white, solid-legged throne-seat (सर्वतोभद्र आसने; comp. भद्रासन, भद्रपीठ) which was brilliant like fire and covered over with a tiger-skin, and made a libation into fire while reciting the appropriate mantras (गुहाय पावकं धीमान्विधिमन्त्रपुरस्कृतम्). Upon this Kṛishṇa took his venerated conch and sprinkled (with its contents) Yudhisṭhira, the son of Kuntī, (inaugurating him thus) as lord of the earth, and after him Dhṛitarāshira, the royal Rishi (sprinkled the king) and then all his subjects'. — The present made at this occasion by Yudhisṭhira consisted of a thousand Nishkas he gave to the Brāhmaṇas (somewhat in conformity with the injunction of the Aitar. Br.); but the liberality of Rāma was more remarkable: he gave the Brāhmaṇas a million milch cows, ten thousand bulls and three hundred millions Nishkas, besides carts, ornaments, cloths, beds and seats, and numerous villages; he made liberal presents, too, to the monkey chiefs and the monkeys, his allies. — It is, worthy of note, that a custom is met with, in the epic poems, the origin of which cannot with certainty be traced to the injunctions of the Aitareya Brāhmaṇa, viz. a king's having a son or relative of his inaugurated as युवराज (also युवराजन्) or 'junior king'. For, although Śāyana's commentary speaks of 'a father, brother &c.' who eulogize the king before the priest sprinkles him with the sacred liquid, and although the presence of the father at the ceremony might countenance the inference that the vaidik text implies also the inauguration of a Yuvarāja, it must be observed that the text

of the Brāhmaṇa does not contain the quoted words but in their stead the term **राजकर्तारः** 'king-makers', which may or may not comprise the paternal relationship. On the other hand it must be admitted that the vaidik injunction is not at variance with this ceremony, which, once performed, seems to hold good for the inauguration of the prince at his accession to the throne, after the father's death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as *Yuvarāja* is to secure to him the right of succession, and, besides, the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when *Daśaratha* intends to make his son *Rāma* a *Yuvarāja*, he addresses him with these words (in the *Ayodhyākāṇḍa*): 'Rāma, I am old; I have lived long and enjoyed every pleasure I desired; hundreds of sacrifices I have performed when I distributed food and liberal presents; thou wast born the son of my desire, for no one is equal to thee on earth; thus I have paid my debt to the gods, the Rishis, my deceased ancestors, the Brāhmaṇas and my own self; nothing remains for me to be done save inaugurating thee; therefore what I am about to tell thee, thou must do. To day all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king'; and *Rāma* reports to his mother: 'mother, I am ordered by my father to undertake the government of the country; to-morrow my inauguration will take place, for such is the behest of my father'. Another instance of the installation as *Yuvarāja* is that of *Yudhishthira* by *Dhṛitarāshtra* (*Adip.* v. 5517), or of *Bhīmasena* by his brother *Yudhishthira* (*Śāntip.* v. 1475); one of a simultaneous inauguration of a king and of his son, is that of *Dyūmatsena* as king and of his son as *Yuvarāja*; (*Vanap.*: ततो ऽभिषिषिषुः प्रीत्या युमत्सेनं पुरोहिताः । पुत्रं चास्य महात्मानं यौवराज्ये ऽभिषेचयन्).

The inauguration ceremony at the *Paurāṇic* period has but little affinity with the vaidik rite; it is a series of proceedings which are founded on late superstitions and reflect scarcely any of the ideas which are the groundwork of the ceremony of the *Aitar. Br.* A description — though a loose and desultory one — of the *Paurāṇic Abhisheka* occurs in the 209th chapter of the *Agni-Purāṇa*. It commences with the injunction that a king should before his inauguration choose his astrologer (**सांवत्सर**), his family-priest (**पुरोहित**), his officiating-priest (**अखिष**), his ministers (**मन्त्रिन्**) and his queen (**महिषी**). [*Comp. Manu* 7. 77 &c.] The astrologer fixes the proper time for the inauguration (*comp. page 284b, line 51 ff.*); the king takes a bath prepared with Sesamum and white mustard seeds (**तिलैः सिद्धार्थैः स्नानम्**); the astrologer and the family-priest hail the king with the cry of 'victory', and he being seated on a throne-seat (**भद्रासन**) makes a proclamation of peace or public safety and grants freedom to his prisoners. Then before his inauguration by the family-priest takes place, he addresses a propitiatory prayer to Indra, and fasting on the

day of the inauguration makes libations to the Manus &c. (?) and pays respect to a sacrificial jar which is placed on the right or southern side of the sacrificial fire, with perfumes and flowers. [The text of this passage in the two Mss. of the *Agni-P.* at London, that alone contain a description of the ceremony and could be consulted by me, is very corrupt; the Ms. of the Royal As. Soc. in Devan. char. reads: पुरोधसाभिषेकसु कार्येद्रीशान्तिरिव च । उपवासाभिषेकादि वै-
बापु कुञ्जयाग्नौ । वैष्णवनिर्द्भंवासु सावित्र्यान्विष्टदेवतान् ।
सीम्वावस्त्वयनं धर्मं चायुषाभयदायनम् । अपरावितां च
कससं वद्रेद्विषपाशेन । शम्या च वतुं हेमं च पूजयेन्नधपुष्पैः;
the Ms. of the Royal S. in Bengali char.: पुरोधसाभिषेक
प्राकार्येद्रीशान्तिरिव च । उपवासाभिषेकादिस्वपी कुञ्जयाग्नौ ।
वैष्णवनिर्द्भंवासु सावित्र्यान्विष्टदेवतान् । सीम्वावस्त्वयनं शर्म
चमोयुषाभयदायनम् । अपरावितां च कससं वद्रेद्विषपाशेन ।
सदाभरहमैमस पूजयेन्नधपुष्पैः. — This extract may serve
at the same time, as a specimen of the indifferent state of
both Mss. — that of the R. S. being however the better
of the two — which made it necessary to renounce a
literal translation of the whole chapter.] The flame of this
fire should go rightwards, it should be bright like melted
gold, crackle like carts or thunder (?), be clear (or smoke-
less), scent the air, be like the sign Swastika, have an
uninterrupted, large flame and be free from sparks; no
cats, wild beasts or birds should pass over the sacrificial
ground [Mss.: प्रदक्षिणावर्तशिखसु तप्तबामुनदप्रभः । रथौ-
चघोषनिघोषौ (R. A. S. रथौषमेघनिघोषौ) विधूमस ऊता-
शनः । अनुलोमः सुगन्धिश्च स्वस्तिकाकारसन्निभः । प्रसन्नाचिर्न-
हान्वासः (R. A. S. प्रसन्नाचिर्न००) सुलिङ्गरहितो हितः
(R. A. S. ऽर्चितः) । न ब्रजेयुश्च मध्वेन मार्जारमुग्रपक्षिः]. —
The king, to prepare himself for the inauguration, purifies
his head with soil taken from the top of a mountain, his
ears with soil from the top of an ant-hill (**वल्लीकायमुदा**),
his mouth with soil from a temple of Vishṇu, his neck with
soil from a temple of Indra, his breast with soil from a
royal court yard (**नृपाजिरात्**), his right arm with soil thrown
up by the horns of a bull (**वृषमुङ्कोरुतमुदा**), his back with
soil from a lake, his belly with soil from the two banks
of a river, his hips with soil taken from the door of a brothel
(**वैष्णाद्वारमुदा** **राजः कटिशीर्षं विधीयते**), his thighs with
soil from a sacrificial spot (**यज्ञस्थानात्**; but Ms. R. A. S. from
a cowpen: **गोस्थानात्**, which word however occurs im-
mediately again), his knees with soil from a cowpen, his
legs with soil from a horse-stable, his feet with soil from
a cart-wheel; and the soil itself he washes off with *Pancha-
gavya* (a compound of five articles derived from the cow:
milk, curd, clarified butter, cow's urine and cow-dung). After
this purification four ministers sprinkle the king who is
seated on the throne: first the Brāhmaṇa minister with
clarified butter out of a golden jar which stands east of the
throne, then the Kshatriya minister with milk out of a
silver jar which stands south, next the Vaiśya minister
with curds out of a copper jar which stands west, and
lastly the Śūdra minister with water out of an earthen jar
which stands north of the throne [... भद्रासनगतं नृपम् ।
अभिषेचेदमात्मानं चतुष्टयमथो वटैः । पूर्वतो हेमकुक्षेन घृत-

पूर्वेन ब्राह्मणः । कृत्स्नकुम्भेन चान्येन चौरपूर्वेन चरियः । दद्यात्
 च ताम्रकुम्भेन वैश्वः पश्चिमगेन च । मुनयेन जलेनोदकमुद्रा-
 मात्तो ऽभिषेचयेत् । After them a Brāhmaṇa versed in the
 Rīgveda sprinkles him with honey and one who knows
 how to chant the Sāmaveda with Kuśagrass-water. Then
 the family-priest goes to the golden jar (mentioned above
 page 282b, line 2) and commits the sacrificial fire in the
 prescribed manner and with the appropriate hymns to the
 care of the Brāhmaṇas who assist him. [Ms. R. S.: संपी-
 तवत् कससं तद्यागत् पुरोहितः । विधाय वह्निरचां तु सद-
 स्तेषु यथाविधि । राजस्त्रियाभिषेके च ये च मन्त्राः प्रकीर्तिताः ।
 तेषु दद्यात्तद्भागब्राह्मणानां शनैस्तथा; sic. — R. A. S.:
 श्रम्यातवत् कससं तथा मत्वा पुरोहितः । संविधायांगरचां तु
 सदस्तेषु यथाविधि । राजस्त्रियाभिषेकाय ये मन्त्राः परिकीर्ति-
 ताः । तेषु दद्यात्तद्भागब्राह्मणानां सुतैस्तथा; sic.] Having
 done so, he repairs to the part of the sacrificial ground
 where the throne stands (? , liter. to the वेदिमूलम्, root
 of the sacrificial ground), and sprinkles the head of the
 king with the liquid out of a golden vase perforated with
 hundreds of holes while reciting verses referring to the sub-
 stances which together with water, constitute the liquid,
 viz. herbs, perfumes, flowers, seeds, jewels (or pearls,
 probably reduced to powder) and Kuśagrass; and his throat
 (Ms. R. A. S.: his hip) with water taken from various
 places of pilgrimage and mixed with Rochanā; the Brāhma-
 ñas holding before the king, while the music plays, the
 jar which contains the annuals, together with the *chowrie*,
 the fan and the other emblems of royalty. [The greater
 portion of the passage describing this rite is again so cor-
 rupt in both Mss. that the meaning of some words and the
 exact nature of the verses alluded to by the quotation of
 their beginning words: या ओषधीः, ... पुष्पवती, ब्राह्मणं,
 चाशु शिशानः, ये देवाः &c., is open to doubt; Mss.: ततो
 पुरोहितो गच्छेदेदिमूलं तदेव तु (R. A. S.: मूलं तु देवितुं) ।
 व्रतच्छिद्रेण सौवर्णेनाभिषेक्षेत्तृपोत्तमम् (R. A. S.: अतः छ-
 द्रेण पात्रेण सौवर्णेनाभिषेचयेत्) । या ओषधीःओषधीभिरथे
 चायेन गन्धकैः (R. A. S.: ओं या ओषधीःओषधीभिरथे
 चयेति गन्धकैः) । रथेः (R. A. S.: पुष्पैः) पुष्पवतीलेखे ब्राह्मणेति
 च वीजकैः । रत्नैराशु (R. A. S.: रत्नैराशुः) शिशानश्च ये
 देवाश्च कुशोदकैः । यजुर्वेदधर्मवेदी (R. A. S.: यजुर्वेदश्च च-
 कादी) गन्धदारेति संस्पृशेत् । शिरः कण्ठं (R. A. S.: कटिं)
 रोचनाया (sic in both Mss.) सर्वतीर्थोदकैर्विजाः । गीतवा-
 दादिनिर्वोषिष्ठामरव्यवनादिभिः । सर्वौषधीमयं कुम्भं धारये-
 च्चुर्नृपायतः; sic.] Then the king having looked on clarified
 butter and other auspicious objects placed before a looking
 glass (? comp. page 286a, line 29), his family-priest, after a
 prayer to Vishṇu, Brahman and other divinities and having
 prepared dishes of curds, clarified butter, honey &c., binds
 the head of the king with a fillet and fastens on it the
 tiara, while the king is seated on a couch covered over
 with a tiger-skin. He then orders a (white?) bull, a white
 horse (?) and an elephant to be led in, caparisoned severally
 with a panther- (?), a lion- and a tiger-skin. [Mss.: तं
 पञ्चैर्हयैश्च राजा धृतं वै मङ्गलादिकम् । अथार्च्यं विष्णुं ब्रह्मणं
 मन्त्रादींश्च यज्ञकर्म (R. A. S.: अथार्च्यं विष्णुमिन्द्रादे ब्राह्म-
 णां च यज्ञांश्च) । आग्न्यर्चनीतरां श्रम्यामुपविष्टं पुरोहितः ।

मधुपर्कादिकं कृत्वा पटुबन्धं प्रकाशयेत् । राज्ञो मुकुटबन्धं च
 पञ्चचर्मोत्तरं हृदे (R. A. S.: तदहृदे) । प्रवाद्याविति च वि-
 शेषवृत्तं विषदं गजम् (R. A. S.: ध्रुवाद्या इति च विशेषं वृषदं
 वृषदं श्वम्) । द्वीपिञ्च सिंहञ्च व्याघ्रजातं चर्म तदाशने; sic.]
 Presently the door-keeper ushers in the ministers, coun-
 sellors &c.; the king presents the astrologer and the family-
 priest with cows, goats, sheep and similar gifts, offers to
 the other Brāhmaṇas gold and such like presents, circum-
 ambulates the fire in keeping his right side towards it and
 makes a bow before his Guru. He further salutes respect-
 fully the bull, in patting it on the back, also the elephant,
 which he does not mount; but the horse he mounts, and
 having rode on it round his city (in keeping his right side
 towards it), while the royal passage is lined with soldiers,
 he enters it and dismisses gracefully all the people with
 marks of his favour. [The Ms. of the R. S. however con-
 denses the latter passage thus: 'the door-keeper ushers in
 the ministers, counsellors &c. and he dismisses gracefully
 all the people with gifts of cows, goats, sheep &c.'];
 अमात्यसचिवादींश्च प्रतीहारः प्रदर्शयेत् । गोवावियहदानाद्यैः
 प्रार्थ्यं सर्वान्विसर्जयेत्; Ms. R. A. S.: अमात्यसचिवादिषु प्रति-
 हार प्रदर्शये (sic) । गोवावियहदानाद्यैः सांवत्सरपुरोहितौ
 पूजयित्वा द्विजान्प्रार्थ्यं (°प्रार्थ्यं?) श्रम्याभृंगोतुमुख्यकैः (sic) ।
 वह्निं प्रदक्षिणीकृत्य गुहं गत्वा च पृष्टतः । वृषमासभ्यं गां मर्चं
 पूजयित्वा च मर्चितं (sic) । अथमासभ्यं नाम तु पूजयेत् (पूज-
 येत्?) समाह्वयेत् । परिधन्नाजामर्गं (sic) बलयुक्तं प्रदक्षिणः ।
 पुरं विशेच्च दानाद्यैः प्रार्थ्यं (प्रार्थ्यं?) सर्वान्विसर्जयेत्.] — The
 following, 210th chapter of the *Agni-Purāṇa* contains the
 invocations or, as the text calls them, *mantras* which are
 to be recited at the inauguration (राजदेवायभिषेकमन्त्रान्वक्ष्ये
 ऽघमर्दनान् । कुम्भात्कुशोदकैः — R. A. S.: कुम्भात्कुशोदकैः —
 सिञ्चेत्तेन सर्वं हि सिध्यति). These *mantras* have nothing in
 common with those recited at the vaidik ceremony; they
 contain merely an enumeration of gods, demons, saints,
 mountains, rivers &c. even of literary works, which are
 asked to sprinkle the king, to grant him victory and to
 protect him; the order in which all these beings and objects
 are paraded, is of the same senseless kind, and the nomen-
 clature of the same tedious description as they not uncom-
 monly occur in those works which exhibit a caricature of
 the ancient Hindu religion, — in the *Purāṇas*. It will suf-
 fice to give as a specimen the following verses of the forty
 and some Ślokas which form the subject of this chapter:
 'may the gods sprinkle thee, and Brahman, Vishṇu, Śiva,
 Vāsudeva, Sankarshaṇa, Pradyumna, Aniruddha; may the
 ten elephants of the regions give thee victory, and Rudra,
 Dharma, Dakṣha, the Sun, religious Belief (अज्ञा), Bhṛigu,
 Atri, Vasiṣṭha &c. &c.; may the sons of Kṛiṣāśwa
 protect thee, and the wives of Arishtānemin, of Chandra
 and of Pulastya, Bhūtā (a female goblin), Kapidānshṭrī
 Syeṇī (a female hawk), Bhāsi (a water-fowl), Kraunchī
 (a curlew), Dhṛitarāshṭrī (a goose); Śukī (a female parrot;
 this and the preceding being probably names of female
 imps); the Gandharvas Hābā, Hūhū, Nārada, Viśwā-
 vasu, Tumburu; the Apsarasas Anavadyā, Sukeśī,
 Menakā, Sahajanyā, Kratusṭhalā, Ghṛitāchī, Viśwāchī

Punjikasthalā, Pramlochā, Urvaśī, Rambhā, Panchachūdā, Tilottamā, Chitrālekṣhā, Lakshmanā, Puṇḍarikā and Vārūnī; the Ṛishis Bālakhilyas, Vyāsa, Valmiki &c., the kings Prithu, Dilīpa, Bharata, Dushyanta (written Ms. R. A. S. तूष्मन्तः and दुष्मन्तः); the mountains Himavat, Hemakūtā, Nishadha, Nīla, Sweta, Śringavat, Meru, Mālyavat, Gandhamādāna, Mahendra, Malaya, Sahya, Śuktimat (v. l. Śaktimat), Rikshavat (v. l. Vrikshavat), Śivi (?), Vindhya and Pāripātra; the four oceans; the following sacred places of pilgrimage (तीर्थ): Pushkara, Prayāga, Prabhāsa, Naimisha, Gayāśirsha, Brahmasīras, Uttaramānasa (v. l. Uttamamānasa), Kālodaka, Nandikuṇḍa, Panchanada (the Panjab), Bhṛigutīrtha, Prabhāsa, Amara-kañṭaka, Jambumārga, Vimāla, the hermitage of Kapila (कपिलस्थानम्), Gangādwāra, Kuśāvarta, Vinduka (v. l. Vilwaka), the mountain Nīla (नीलपर्वतः), the mountain Varāha, Kanakhala (v. l. Kanashala), Kālanjara, Kedāra, Rudrakoti, Vārāṇasi (Benares), Badaryāśrama (v. l. Pada-ryāśrama), Dwārakā, Śrīgiri, Purushottama, Śāligrāma (v. l. Śalagr.), Vārāha, the mouth of the Indus (सिन्धुसागरसंज्ञम्), Phalgutīrtha, the lake Vindu, the hermitage of Karavīra; the rivers Gangā, Saraswatī, Śatadru, Gaṇḍāki, Achchhodā, Vipāsā, Vitastā, Devikā, Kāverī, Varadā, Nīschirā, Gomati, Pārā, Charmanwatī, Rūpā, Mandākinī, Tāpī (v. l. Nipā), Payoshnī, Veṇā, Gaurī, Vaitarānī, Godāvāri, Bhimarathī, Tungabhadra, Rañī (? v. l. Prañī), Chandrabhāgā, Śivā and Gaurī, may they sprinkle thee.' The Sanskrit works which are invoked to protect the king stand, in the text, between the mountains and the oceans, in the following order and selection: the Ṛig- and the other Vedas, the six Angas, Itihāsas and Purāṇas, the Upavedas, viz. Āyurveda, Gandharvaveda, and Dhanurveda, the Angas, viz. Śikṣhā, Kalpa, Vyākaraṇa, Nirukta, the science of the luminous bodies (ज्योतिषां गतिः) and Chhandas [see s. v. चङ्ग], the Vedas [here mentioned again, like the Angas], the Mīmāṃsā- and Nyāya-systems (मीमांसाव्यायवित्तरः), and the old Dharmaśāstra (धर्मशास्त्रं पुराणं च); for these are the fourteen sciences [i. e. the four Vedas, the six Angas, the Purāṇas as eleventh, the Mīmāṃsā, Nyāya and law]; the Sāṅkhya- and Yoga-systems, the system of the Pāsupatas, the Vedānta and the system of the Pāncharātras (पाशुपतं वेदाश्च — sic — पाञ्चरात्रकम्), for these are the five doctrines; the auspicious verse Gāyatrī (q. v.), the Durgā-science and the science of music [?]; (कृतान्तपञ्चकं ह्येतन्नायभी च शिवा तथा । दुर्गाविद्या च नाचारी पान्त्वां शक्तिदाश्च ते). —

Another account of a royal inauguration, which is similar to that of the Agni-Purāṇa and perhaps belongs to a still more recent period than the latter, is that of the *Mānasāra*, a work on Architecture and reputedly the completest of its kind. [The high antiquity which is ascribed by the Hindus to this work will become more than doubtful, from a comparison, for instance, of this portion of it with the 209th ch. of the Agni-P. The only Ms. of this work, I could consult, is hopelessly incorrect and does not permit to make a reliable translation of it; it is a copy

of an ancient Ms. in Tamul characters which was discovered at Trichinopoly, is imperfect at the beginning and at the end, was written out under the direction of Mr. Ch. P. Brown and is now in possession of the E. I. H.; its extreme rareness in India as well as in Europe makes it advisable to draw attention to some particulars of its description of a royal inauguration which may be rendered in a safe manner.] The *Mānasāra* puts forward two personages in the inauguration ceremony who do not make their appearance in the foregoing accounts: the *Sthapati* or the architect, and the *Sthāpaka* or (probably) the master of the ceremonies. According to this work, the throne is placed in a handsome sacrificial building where the inauguration takes place (चानमण्डपे सीमे तु सिंहासनस्य चोपरि । नृपायं तत्र संस्थाप्य अभिषेकं समारभेत; some such building seems to be implied also by the description of the Agni-Purāṇa, since a 'door-keeper' is mentioned, but it is not expressly named); the inauguration liquid, which consists of river and sea-water is consecrated by chanting hymns from the Atharvaveda, Sāmaveda and other sacred works; (सरित्समुद्रसंमिश्रकुक्षीः पूर्वविमाधवेः (sic) । चर्व-सामनीतिश्च चाक्षिष्यामममन्त्रैः); the king marks his forehead with the sign Tripuṇḍra (q. v.: पश्चात्तु होमनिष्ठां च दर्भं दत्त्वा त्रिपुण्ड्रकम् । सप्ताद्वारं कुर्यान्नृपतिश्च चर्वाक्षि-धि), anoints his body with sandal and saffron, and the *Sthapati* purifies him with the compound called *Panchagavya* (see above page 282b, line 45); then the family-priest places on his head the tiara, and this toilet being completed, the *Sthapati* and the *Sthāpaka* invite the king to take place, with his queen, on the throne when the sacred liquid is sprinkled on his forehead while he bears the jewelled tiara (रत्नसंतुष्टमुकुटमूर्ध्ने राजीपधारयेत्). This ceremony having been performed under 'benedictions and all manner of auspicious noises' (सर्वमङ्गलघोषैश्च स्वस्तिवाचनपूर्वकम्) the king mounts on an elephant and, under the sounds of a similar music, rides round his city, keeping his right side towards it, and distributes gifts amongst the spectators (कुर्यादारोहं पश्चाद्वाजा सिरावतोपरि । नगरी-प्रदक्षिणं कुर्यात्सर्वमङ्गलघोषैः). These gifts which consist in corn and the like, cow's and other milk, weapons, and generally in any thing whether auspicious or not, the king should throw before himself and touch with his own hand, for in doing so he will not merely acquire strength, victory and glory but abundance of food &c. [A modern treatise on the royal inauguration, called *Rājyābhishekapaddhati*, — without either date or name of the author — is very prolix in the enumeration of the mantras; it quotes the *Śatapathabr.* and, among the Purāṇas, chiefly the *Agni-P.*; but it is rather an uncritical compilation from various books, than an authoritative source of information.]

The time of the inauguration must be an auspicious one. *Rāma* was inaugurated when the moon entered the asterism *Pushya*, in the hour *Abhijit*; (*Yuddhak.*: ततः प्रभति विमले मुहूर्ते ऽभिषिक्तिं प्रभुः । वसिष्ठः पुण्ययोगेन ब्राह्मणैः परिवारितः । रामं रत्नमये पठि उपवेश्य &c.). — The *Agni-P.* merely forbids the inauguration to take place at night

time, but makes no further restriction. (सांवत्सरो नृपं काले ससंभारो ऽभिषेकम् । कुर्वाते रात्रिकालं कालस्य नियमः स्मृतः). — According to the astrological work *Jyotisharamamāla*, the inauguration of a king may take place when the moon enters either of the following asterisms: *Anurādhā* (17th), *Hasta* (18th), *Pushya* (8th), *Rohini* (4th), *Śravana* (23^d) and the three next to it (viz. *Dhanishihā*, *Satabhishā*, *Purvabhādrapada*), *Revati* (28th), *Mṛgaśīras* (5th) or *Āśvini* (1st); (नैषशाककरपुष्परोहिणीविष्वेसु तिसृष्वनरासु च । रेवतीमृगशिरो-चिनीष्वपि आभुवां समभिषेक इत्येते). — Another astrological work, the *Muhūrtachintāmaṇi*, lays down the following rules: 'the inauguration of a king is auspicious, if it takes place at the period of the sun's progress to the north of the equator, when Jupiter, the Moon and Venus have risen or those powerful planets: Mars, the Sun, the predominant or the minor planet which rule the (king's) nativity; but not on the fourth, ninth or fourteenth day of the month Chaitra, on a Tuesday, during the night or in an intercalary month. If it is performed at the conjunction of ill-omened planets with the first asterism (reckoned from that under which the king is born) their influence brings him illness; with the eighth, death; with the fifth, affliction of his sons; with the twelfth, poverty; with the tenth, it deprives him of energy; with the seventh or fourth, it destroys his sovereign power. All is auspicious, however, if an auspicious planet enters into the circle. If Jupiter enters into conjunction with the ninth or fifth asterism (reckoned from that under which the king is born) or Mars with the sixth, or Venus with the tenth, the king will always enjoy royal happiness; if Saturn enters into conjunction with the third, the Sun with the eleventh or Jupiter with the tenth or fourth asterism (and the inauguration then takes place), his empire will remain firm'; [राजाभिषेकः शुभ उत्तरायणे नृविन्दुमुक्षिदतिर्वसन्तिः । भीमार्कसमिश्रदशमवर्षिणी वैचरित्कारमिश्रामक्षिणु- ११॥ पयिस्वनी दक्षिणे मृतिः सुते पुनर्तिरर्थव्यवहारे- १२॥ रित्ता । खान्ति ऽसौ अष्टपदी बुभुक्षुः सर्वं शुभं केकरीतिः शुभवर्षः ॥ २॥ नृवर्षकोणे कुजो ऽरी सितः खे स राजा मोदते राजसम्पत् । तृतीयायनी सौरिसूर्यो खवन्धोर्गृहखे- ३॥ रिषी खिरा खान्तिपक्ष ॥ ३॥ इति राजाभिषेकप्रकरणम् ॥; the technical terms are rendered, in the given translation, according to the comment of the author, *Daivajñarāma*].

B. INAUGURATION OF A MILITARY COMMANDER. This ceremony, the object of which is to ensure to the chief of an army victory over his enemies, does not appear to have been performed before the period of the *Mahābhārata*, where the inauguration of *Kārtikeya* as commander of the divine hosts is mentioned as the type of such a rite; comp. e. g. the words addressed by *Duryodhana* to *Śalya*, the king of Madra, when he chose him for his military chief: सेना- ५० यत्नेन वरये स्वासहं मानुषानुत्तम । सो ऽस्मान्पाहि युधां त्रेह खण्डो देवानिहासि । अभिषिञ्चस्व राजेक्ष देवानामिव पा- ५१ वणिः । अहि शूजये वीर महिम्नो दानवानिव. — The proceedings at such an inauguration are not fully detailed in the description given in the *Śalyaparvan* of the *Mahābh.* (ch. 46), of the inauguration of *Kārtikeya*; but from the

rites which are mentioned, it may be inferred, that they were substantially the same as those which took place at the inauguration of a king; (comp. e. g.: ततो ऽभिषेक- ५ संभारान्सर्वान्भुज्य शस्त्रतः । बृहस्पतिः सन्निधे ऽपी बुधावापिं वषाविधि । ततो हिमवता इति मन्त्रिप्रवरशोभिते । दिक्वर- ६ त्नाचिते पुष्ते निषवं परमासने । सर्वमङ्गलसंभारैर्विधिमन्त्रपुर- ७ स्तुतम् । आभिषेचनिकं द्रव्यं नृहीत्वा देवतामन्त्राः &c. । नञ्जसत्वाच्च नोक्ता ये विविधा देवतामन्त्राः । ते कुमारभिषे- ८ कार्थं समावगमुकतस्ततः । अमुञ्जसे तदा राजस्वसर्वं हव दिवो- ९ क्तसः । आभिषेचनिकं भाण्डं मङ्गलानि च सर्वशः । दिक्वर्णभा- १० रसंयुक्तैः कलशैः काञ्चनैर्नृप । सरस्वतीभिः पुष्पाभिर्दिव्यतोया- ११ भिरिव तु । अभिषिञ्चन्कुमारं ये संप्रहृष्टा दिवोक्तसः । सेनापतिं १२ महात्मानमसुराणां भयंकरम् । पुरा यथा महाराज वदन् ये १३ कलेश्वरम् । तदाभ्यषिञ्चन्वान्मन्त्रा लोकोपितामहः &c.); the text (as results from the last quotation) professes at least १४ that they are analogous to those at the inauguration १५ of *Varuṇa* as king of the waters, and at the latter cere- १६ mony (mentioned *Śalyap.* chap. 48) reference is made to the १७ inauguration of *Indra*, which is the type of a royal inau- १८ guration; (वदन् देवताः सर्वाः समेक्षिदमचातुर्वर्ण । यथास्ना- १९ न्पुरराट्शक्रो भवेन्नः पाति सर्वदा । तथा त्वमपि सर्वसां २० सरितां ये पतिर्भव । अभिषिञ्चन्तो देवैर्वदन्तो ऽपि २१ महायज्ञाः । सरितः सागराश्चैव वदांश्चापि सरांसि च । वास- २२ यामास विधिना यथा देवाञ्छतक्रतुः ।). There seems to २३ have been that difference, however, that the military com- २४ mander, his installation having been performed, did not २५ give but receive presents, for the *Mahābh.* exhibits a long २६ list of presents that were offered to *Kārtikeya* by the gods २७ who assisted at his consecration. — The time deemed au- २८ spicious or inauspicious is the same for the inauguration २९ of a military chief as for that of a king, except that *Tuesday* ३० is considered also amongst the lucky days of the former, ३१ Mars being himself a military chief; (according to *Daiva- ३२ jñarāma* in his comm. on the quoted first verse of the ३३ *Muhūrtachintāmaṇi*: कुचपिञ्जीमवारी ऽधुतः । स सेनापत- ३४ भिवेकपरो जैवः । भीमस्य सेनापतित्वात्).

2. The water or liquid used at the ceremony of inau- ३५ guration; e. g. *Kātyāy. Śrautas.*: अक्षयन्वाभिषेकेष प्रसि- ३६ म्यते (*Śrīdeva*: अभिषेकेष = अभिषेकोदकेन); or *Ādip. Ma- ३७ hābh.*: कर्णो ऽभिषेकार्द्रशिराः शिरसा समवहत्. 3. The ३८ name of the sacrificial building where the inauguration of ३९ a king takes place; (*Mānasāra*: सर्वाङ्गकारसंयुक्तमभिषेका- ४० लमखण्डम् &c.). 4. Bathing, washing; e. g. *Sāṅkhya Prav.*: ४१ दुःखादुःखं जलमभिषेकवत् जाड्यविमोचः (*Vijnānāch.*: जला ४२ जाड्यार्तस्य जलमभिषेकादुःखानिवृत्तिरेव भवति न तु जाड्य- ४३ विमोच इत्यर्थः); esp. for religious purposes, ablution; e. g. ४४ *Śatātapa*: सुरापः शर्करावाक्चला सप्त दद्यात्पापनिमु- ४५ चये । जपित्वा तु महावद्रं दद्यात् कुञ्जयात्तिलैः । ततो ऽभिषेकः ४६ कर्तव्यो मनीर्वदयदेवतैः &c.; or *Vanap. Mahābh.*: जला देवी ४७ कृता राजपुत्रा देवी सरस्वती । तदाभिषेकं कुर्वीत वक्षी- ४८ काभिःसुते जले । चर्चयित्वा पितृदेवान्जनेभ्यस्तं जमेत्; or ४९ *Anuśāsanap. Mahābh.*: खण्डं उवाच । ममाप्यनुमतो धर्मसं ५० नृपुण्यं समाहिताः । गीतव्यस्य नृपुत्राणां नृहीत्वा मृत्तिकां तु ५१ वः । अभिषेकं त्र्यहं कुर्वाणस्तस्य धर्मं विबोधत &c.

5. Washing the image of a divinity, purifying it with ५२ ablutions. This ceremony takes place either at a festival

held in honour of a divinity or at the installation of an idol as a domestic and tutelary divinity; it consists in rubbing it over with ointments and washing it with liquids prepared of different substances under the recital of appropriate mantras. (According to the given quotation from the *Agni-Pur.*, the invocations mentioned in the latter, are the same for the consecration of an idol as for that of a king.) At the *Dola* festival held in honour of the juvenile *Krishna* the following materials are used, according to the *Utkalakhanda* (as quoted by *Rādhākāntadeva*): cold water, cow-dung, cow's urine, cow's milk, curds, clarified butter (i. e. the five substances of the *Panchagavya*), infusions of *Kuśa*-grass (कुशोदकम्), of *Śankha* (a perfume, apparently a dried shell-fish; शङ्खोदकम्), of sandal (चन्दोदकम्), of saffron (कुङ्कुमोदकम्), of fruits and flowers (फलोदकम् and पुष्पोदकम्), an unguent prepared of the powder of sandal wood and of emblic myrobalan (चन्दनपिष्टामलसुदर्तनम्); scented water (सुगन्धिवज्जम्) with which the idol is washed eight times, milk, clarified butter and honey being added severally at the second, seventh and eighth ablution; an infusion of perfumes (गन्धोदकम्) with which five ablutions are made; water taken from places of pilgrimage (तीर्थवज्जम्), Ganges-water, water proceeding from an ant-hill, infusion of small annuals (सर्वोषधिवज्जम्), *Sahasradhārā*-water (सहस्रधारावज्जम्), various kinds of water in jars (according to some, in 108 jars). — At the *Durgā* festival, according to the *Vṛihannandikeśvara-Purāṇa* (also quoted by *Rādhāk.*) the image of the goddess is rubbed over before a looking glass (दर्पणप्रतिबिम्बे) with an ointment prepared of turmeric and powder of emblic myrobalan and then washed with the following things one after the other, under the recital of mantras, with: pure water, an infusion of *Śankha*, Ganges-water, an infusion of perfumes, each article of the *Panchagavya* (successively, as mentioned before), an infusion of *Kuśa*-grass, *Panchāmṛita* (a mixture of milk, curds, sugar, clarified butter and honey), ice-water, honey, an infusion of flowers, sea-water mixed with the juice of the sugar-cane (इक्षुरससागरोदके), an infusion of small and large annuals mixed together (सर्वोषधिमहीषधिवज्जम्), water containing five kinds of extracts (पञ्चकषायोदकम्), eight sorts of earth (अष्टमृत्तिका: ? probably अष्टौ मृ०), infusion of fruits, hot water, *Sahasradhārā*-water, various kinds of water in eight jars, viz. atmospheric water in one jar (व्योमगङ्गामुपूर्णवज्जसः), cloud-water in a second (मेघतोयपूर्ण०), water of the *Saraswati* in a third (सारस्वतोयपूर्ण०), sea-water in a fourth (सागरोदकपूर्ण०), water mixed with lotus-pollen (पद्मरेकुमिश्रितवज्जपूर्ण०) in a fifth, cascade-water in a sixth (निम्नरोदकपूर्ण०), water from various places of pilgrimage in a seventh (सर्वतीर्थामुपूर्ण०) and pure water in an eighth jar (सुवज्जपूर्णवज्जसः). Besides these substances, other ritual works mention: river-water, infusions of cocoa-nuts and of (pounded) pearls, rain-water, infusions of camphor and of sandal, aloe, gold, silver, *Gorochandā*, saffron, *Śrīphala*, corn, *Dūb*-grass, sugar, lake-water, Ganges- and sea-water mixed together, an infusion of five kinds of grain (पञ्च-

पञ्चवज्जम्), of sesamum, tank-, lotus-pond-, and well-water, infusions of fruits and roots, *Arghya* (q. v.)-water, other kinds of water in four jars, and cold water; sesamum-oil and fragrant-oil; earth from river-banks, earth stirred up by the teeth of a boar (वराहदन्तमृत्तिका), earth from the door of a brothel (वैशाद्वारमृत्तिका), from the gate of a palace (राजद्वारमृत्तिका), earth stirred up by the horns of a bull, earth from an ant-hill, from a quadrivium, from the near and opposite banks of a stream (पारावारमृत्तिका), from the door of a temple and from the Ganges; and according to some, earth stirred up by the teeth of an elephant, earth from a river, from its two banks, from a town-gate (नगरमृत्तिका), from a cowpen and a trivium; others name infusions of the five articles of *Panchāmṛita* severally, of the small and the large annuals severally (सर्वोषधिमहीषधी पुचक्), of the five kinds of extracts severally, or infusions only of two articles of the *Panchāmṛita* (viz. honey, butter and milk excepted); again some name an ointment made of turmeric only, some one prepared of sesamum-oil and turmeric, and others add an aromatic powder and one made of five kinds of grain. In the ritual works founded on the *Kālī*- and *Devi-Purāṇas* there are mentioned, besides, infusions of (pounded) corals, emeralds, rubies, pearls, lapis lazuli, several varieties of lotusses (पद्म, कङ्कार, कुमुद), of sugar-cane, lac (लक्ष्मणक), red sandal, turmeric, flour, rice and white mustard, as well as pool-water and water from various places of pilgrimage; earth from five such places; oil made of the *Vishnu* plant, an ointment made of emblic myrobalan together with sesamum-oil and turmeric. — The ritual works founded on the *Purāṇas* mention moreover eight melodies which are severally played when the idol is washed with the eight kinds of water in the eight jars (see above col. a, line 43), as well as the instruments with which they are played. At the washing with the atmospheric water the melody is (acc. to the ritual of the *Vṛihannandikeśvara-Pur.*) *Mālasi*, played with the instrument *Mangalotsava*, or (acc. to the ritual of the *Devi-Pur.*) *Vārāḍi*, played with the instrument *Indra-vijaya*, or (acc. to the ritual of the *Kālī-Pur.*) *Mālava*, played with the instrument *Vijaya*; at the washing with the cloud-water, the m. is *Devakiri*, p. w. the instr. *Bhuvanavijaya* (*Vṛih.-Pur.*), or *Mālavagauda*, p. w. the instr. *Mangalavijaya* (*D.-Pur.*), or *Lalitā*, played with the large kettle drum *Dundubhi* (*K.-Pur.*); at the washing with the water of the *Saraswati*, the m. is *Vārāḍi*, p. w. the instr. *Vijaya* (*Vṛih.-Pur.*), or *Mālava*, p. w. the instr. *Devotsava* (*D.-Pur.*), or *Vibhāshā*, p. w. the drum *Dundubhi* (*K.-Pur.*); at the washing with the sea-water, the m. is *Deśāla*, p. w. the instr. *Rājābhisheka* (*Vṛih.-Pur.*), or *Deśāla*, p. w. the instr. *Ghanatāla* (*D.-Pur.*), or *Bhairavi*, p. w. the flute *Vanśi* (*K.-Pur.*); at the washing with the lotus pollen-water, the m. is *Dhānushi*, p. the instr. *Madhuri* (*Vṛih.-Pur.*), or *Mālavi*, p. w. the instr. *Madhukara* (*D.-Pur.*), or *Kodā*, p. w. the instr. *Indrābhisheka* (*K.-Pur.*); at the washing with the cascade-water, the m. is *Bhairavi*, p. w. the cymbal *Karatāla* (*Vṛih.-Pur.*), or *Bhairavi*; p. w. the double drum

Dhakkā (D.-Pur.), or *Vārādī*, p. w. the conch *Śankha* (K.-P.); at the washing with the Tīrtha-water, the m. is *Gujjari*, p. w. the flute *Vanśī* (Vr̥h.-Pur.), or *Vasanta*, p. w. the conch *Śankha* (D.-Pur.), or *Vasanta*, p. w. the instr. *Panchasabda* (K.-Pur.); at the washing with the pure water the melody is *Vasanta*, p. w. the instr. *Panchasabda* (Vr̥h.-Pur.), or *Kodā*, p. w. the drum *Mṛidanga* (D.-Pur.), or *Dhānushi*, p. w. the instr. *Vijaya* (K.-Pur.). See *Rādhāk.* s. v. **अभिषेक** — At the installation of a domestic idol (देवप्रतिष्ठा) the following articles are recommended for the ablution by the *Devapratishṭhātattva* (as quoted by *Rādhāk.*): river-, torrent-, sea-, cascade- and cloud-water, a mixture of milk, curds, sugar, clarified butter and honey, *Panchagavya* mixed with an infusion of Kuśa-grass; earth stirred up by the hoofs of a horse and the teeth of an elephant, earth from a mountain, from Kuśa-grass and an ant-hill, sesamum-oil, clarified butter, an infusion of five extracts (पञ्चकवायोदकम्), flowers of the mango-tree, of the *Champaka* (*Michelia champaca*), of the *Acacia suma*, lotusses and Oleander; leaves of holy basil, jasmin and *Śrīphala* (*Ægle marmelos.*), a cleansing powder prepared either of the refuse of Sesamum (तिलकल्क), or of rice (शालितण्डुल), or of *Vilwa* (*Ægle marmelos.*) -leaves, or of emblic myrobalan (आमलक); hot water, water from places of pilgrimage. To prepare the liquid either a hundred and eight, or fifty four, or twenty jars are required, or one jar may suffice; the water is taken in the proportion of a hundred and eight Pala-weight — such is the vaidik (!) quantity — or, commonly, in the proportion of three hundred and sixty Tola-weight, and the substances named are mixed and shaken with it in each jar separately. — If a person, however, cannot afford to provide all these articles, he may take merely earth from an ant-hill, new cowdung, dry cowdung, some water mixed with ashes and scented water. (Comp. *Rādhāk.*, *Śabdak.* s. v.). — E. सिच् with अभि, kṛit aff. चञ्. Comp. also अभिषेचनीय.

अभिषेकभूमि Tatpur. m. (-भिः) (In Buddhistic doctrine.) (Perhaps.) The place of ablution or purification, one of the 108 धर्माशोकमुख q. v.; *Lalitav.*: अभिषेकभूमिधर्माशोकमुखमवक्रमणज्जाभिनिष्क्रमणदुष्करचर्याबोधिमण्डलोपसंक्रमणमारध्वंसनबोधिविबोधनधर्मचक्रप्रवर्तनमहापरिनिर्वाणसंदर्शनताथे संवर्तते. E. अभिषेक and भूमि.

अभिषेक Tatpur. m. (-क्ता) One who inaugurates or consecrates by means of the rite अभिषेक q. v.; e. g. *Śatapath.*: चक्षियो वाव चक्षियस्त्राभिषेक्ता; or *Aitar. Br.*: सो ऽभिषेक्तो ऽभिषेक्ते ब्राह्मणाय हिरण्यं दद्यात्सहस्रम्. E. सिच् with अभि, kṛit aff. कृच्.

अभिषेकाह Tatpur. m. (-हः) The day of inauguration; e. g. *Agni-Pur.*: उपवासाभिषेकाह &c. (see the quot. s. v. अभिषेक page 282b, line 8). E. अभिषेक and अहन्, sāmas. aff. टच्.

अभिषेक m. f. n. (-क्वः-क्वा-क्वम्) Fit for an inauguration &c. (see अभिषेक). E. अभिषेक, taddh. aff. यत्.

अभिषेचन Tatpur. n. (-नम्) The same as अभिषेक q. v.; e. g. (bathing for religious purposes), *Kaṇḍa Sūtr.*: अभिषेचनोपवासप्रज्ञाचर्यनुरक्तवासवानप्रज्ञाचदानप्रोचवा दिक्-

चचकात्मनियमाद्याहृष्टाय (*Upaskāra*: अभिषेचनं स्नानं नङ्गा-याम्); or (inauguration, consecration) *Mahābh. Sāntip.*: राष्ट्रक्षेत्रकुलतमं राष्ट्र एवाभिषेचनम्; or *Harivaṇśa*: न चाधिकारो देवानां रावेङ्गस्त्राभिषेचने; or *Rāmāy.*: राजमार्गः ज्ञतः श्रीमात्पौरी रामाभिषेचने. E. सिच् with अभि, kṛit aff. कृच्.

अभिषेचनीय I. Tatpur. m. f. n. (-यः-या-यम्) To be bathed or consecrated, worthy of being bathed or consecrated (see अभिषेक); e. g. *Śatapathabr.*: ये वा एतस्मोदृष्टं नमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्तभिषेचनीयाः विशो ऽनभिषेचनीयाः. E. सिच् with अभि, kṛitya aff. चनीयत्.

II. 1. m. f. n. (-यः-या-यम्) Fit for, or serving for, the ceremony of consecration (see अभिषेचन and अभिषेक); e. g. *Śatapathabr.*: अभिषेचनीयानि पात्राणि भवन्ति यथैता चापो ऽभिषेचनीया भवन्ति.

2. m. (-यः) The name of a Soma sacrifice: the second of the seven Soma sacrifices which form part of the *Rājasūya* (q. v.; and see पवित्र or अम्भारोहणीय, दशपेय, केशवपनीय, कुष्टिद्विराच consisting of two sacrifices, and चक्ष-धृतिः; *Sūyāna* in conformity with *Kātyāyana*: तच्च — i. e. in the *Rājasūya* — पवित्राभिषेचनीयदशपेयकेशवपनीयकुष्टिद्विराचचक्षधृतिसंज्ञकाः सप्त सोमयागाः; the *Vyākhyā* of the *Maṣaka Sūtr.*: राजा राजसूयेन यजेत तस्य सप्त सुखा अम्भारोहणीयः । अभिषेचनीयः । दशपेयः । केशवपनीयः । कुष्टिद्विराचः । चक्षधृतिरिति. It is performed a year after the पवित्र or अम्भारोहणीय has taken place (*Sūyāna* on the *Śatap.*: एवं पवित्रास्त्रात्मसमसोमयागादनन्तरभावीत्यानुमतादीनीष्टिर्द्विहोमात्मकानि संवत्सरपर्यन्तमनुष्ठेयानि कर्माख्यगुक्रान्तानि । चक्ष द्वितीयस्त्राभिषेचनीयास्त्रस्य सोमयागस्य प्रयोगो ऽभिधास्यते; the *Vyākhyā* on *Maṣaka*: अम्भारोहणीयेनेहा संवत्सरादूर्ध्वमभिषेचनीयेन यजेत), and commences, according to *Hariswāmin*, on the first day of the second or dark fortnight; acc. to the *Sāmaveda-school*, on the first day of the first or light fortnight of the month Phālguna (February-March); it consists of several ceremonies which last five days, the first or दीक्षा occupying one day, the उपसद् offerings three days and the सुखा one day. The officiating priest who performs the initiatory rites and chants the Sāmav.-hymns specified in *Maṣaka's Kalpasūtras*, must be a Brāhmaṇa of the family of *Bhṛigu*. The principal ceremonies of this sacrifice (in which seem to have originated those of the अभिषेक q. v.) are the following: after the initiatory rites have been performed and the *Adhvaryu* priest has summoned the king who performs the *Rājasūya* sacrifice, in proclaiming his name, the name of his father and mother and that of his kingdom, he takes seventeen kinds of liquid with vessels made of *Udumbara* (*Ficus glomerata*) wood, viz. he takes 1. water of the river *Sarasvatī*, which he places in a well screened place; 2. having provided himself with as much clarified butter as is sufficient for a full libation and gone into a pond, and having sent there a man or a beast, he pours into the first wave which is roused by either of them in an eastern direction, the clarified butter and then takes the water of that wave; 3. he repeats the same process with the second wave which is roused in a western direction; 4. he then takes river-water

in the direction with the stream and 5. against the stream, 6. river-water which has broke out and formed a separate stream, 7. sea-water, 8. water from a whirlpool, 9. water from a deep lake, 10. water proceeding from rain during sunshine, before it has fallen down, 11. water from small tanks, 12. well-water, 13. ice- or dew-water; (*Śrīdeva* observes that it must be collected in places where there is much dry grass, by throwing a clean garment over it and afterwards by wringing it out in a cup); 14. honey, 15. water proceeding from the membranes investing the foetus of a cow which has calved, 16. milk, 17. clarified butter; (*Śrīdeva* observes that the water of the Saraswati and all water which is not at hand as well as the water which can only be had conditionally, e. g. that of 10. 13. 15., must be first procured and then the other kinds). He then catches, at it were, sun beams with the hollow of his hand and joins them with each of the seventeen liquids while repeating severally the hymns he has recited before, when collecting each water. Then, he pours these liquids into one vase made of *Udumbara*-wood, arranges four vases made severally of *Palāśa*- (*Butea frondosa*), *Udumbara*-, the pendant branch of the *Ficus Indica*-, and *Aśvattha*- (*Ficus religiosa*) wood, spreads out before them a tiger-skin and distributes the water collected in the one vase, into the four sacrificial vases. Next follows the toilet of the king who takes off the garments he wore at the preparation for the sacrifice, and now is clad by the Adhwaryu in a silk under garment and over it in a red and white cloak; on his head the priest places the royal turban (*ushnīsha*), fastening both its ends to his waist; and in his hands the bow, which he strings, and three arrows. Then he throws copper into the face of a long-haired eunuch who sits in the midst of the assembly and represents the various kinds of death. These rites having been performed, the Adhwaryu invites the king to step on the tiger-skin, placing under his feet a golden circle and another golden circle perforated with nine or a hundred holes on his head; then he lifts up the arms of the king, and while the latter is thus standing with his face towards the east, either he or the royal family priest drops the contents of the *Palāśa* vase over him; then the king's brother drops over him the water contained in the *Udumbara* vase; then a Kshatriya friend the water in the third vase, and lastly a Vaiśya the water in the *Aśvattha* vase. The Hotṛi then having recited the legend of *Śunahśepa*, the king gives to the Adhwaryu and to him severally a hundred or a thousand cows as well as gold, food and cloth; he then rubs the consecrated water which remains on his body, over himself with a black-horn-brush, makes three steps on the tiger-skin at the hand of the Adhwaryu, and having poured the remainder of the consecrated liquid into the *Palāśa* vase hands it to his favourite son. After a libation of clarified butter the Adhwaryu then proclaims the name of the king coupling with it, however, this time the name of the son (by saying e. g. 'here is *Dāśaratha*, the father of *Rāma*'). The subsequent ceremonies refer to the preparation of a carriage, the putting to it of a team of horses &c., the

giving of cows to the king's brother, the king's mounting the car, tying on his feet a pair of shoes made of boar's skin, giving to his bow-bearer the bow with the three arrows and after various other rites, playing a game of shells, five shells having been handed to him by the Adhwaryu, with his brother, his charioteer (*sūta*) or his architect (*stha-pati*) and his military chief, the shells being either made of gold, or the fruits of Beleric myrobalan serving as such (*Sāyana* on the *Śatap.*: अथा नाम कपर्दकाः सुवर्षनिर्मिताः । विभीतकपलानि सौवर्षा वेलेके) and the game representing the victory of the Kali age over the other ages; the ceremony closes with libations in the fire. (The *Mīmāṃsists* do not consider the recital of the legend of *Śunahśepa* and the game of shells as special parts of the *Abhishechaniya*, but as rites belonging in general to the whole *Rājasūya* sacrifice. For the full detail of the ceremony and the hymns to be recited at the various rites see *Śatapathabr.* V. 3. 2. 1. — 4. 4. 25. and *Kātyāyana's Śrautas.* book 15, 4-7.). E. अभिषेचन, taddh. aff. ह् (II. 2. scil. सोमवान्); (*Mādhava*, however, who uses also the term अभिषेच as the name of the ceremony, seems to consider the word as a Tatpur. like अभिषेचनीय I.).

अभिषेच Tatpur. 1. m. f. n. (-चः-च्चा-चम) ¹To be bathed.

²To be consecrated, to be inaugurated (see अभिषेक); e. g. *Rāmāy.*: तत्र त्वमभिषेच्य मन्त्रस्वरयतीव माम् । स्वस्वा-हमभिषेक्तास्त्रि धीवरास्त्रे परंतप.

2. m. (-चः) The same as अभिषेचनीय II. 2.; e. g. *Mādhava's Jaim.nyāyam.*: राजसूयकथंभावागुवृत्तेः सर्वश्रेष्ठता । कष्टाकाङ्क्षाभिषेचस्य प्रक्रिया प्रवक्ष्यामः ततः; or एकस्मिन्नाभिषेचस्य तदङ्गं विविक्तं वा । राजसूयस्थापक्यादायः प्रक्रिययोत्तरः; or अभिषेचप्राकृताङ्गसमाप्तौ देवनादयः । मध्ये वा पूर्ववत्सर्वसमाप्तौ देवनादयः; the word being explained by *Mādhava* in these instances as synonymous with the Soma sacrifice 'अभिषेचनीय'. E. सिच् with अभि, kṛitya aff. यत्.

अभिषेचित Tatpur. m. f. n. (-तः-ता-तम्) Caused to be consecrated, installed; e. g. *Harivaṃśa*: राजा प्राच्यां दिशि यथा वासवेनाभिषेचितः. E. सिच् in the caus., with अभि, kṛit aff. क्त.

अभिषेक Bahuvr. m. (-कः) (ved.) (An enemy) who approaches with his army; *Rigv.*: एना मन्वानो अहि शत्रून् अभिषेकौ अन्वादेदिशानान् (*Sāyana*: अभिषेकान् । प्रत्यभिमतः सेना येषां तादृशान्). E. अभि and सेना.

अभिषेकन n. (-कन) March with an army to attack an enemy. E. अभिषेचि, kṛit aff. क्त.

अभिषेचि denom. parasm. (-यति; the *mūrdhanya* च remains unchanged also after the augment; e. g. अभिषेचयत्, and if reduplication takes place; e. g. desider. अभिषेचयिष्यति, on which form *Kaiyyāta* to *Pān.* VIII. 3. 64. observes: अच्युत्पन्नः सेनाशब्दः । अथवा सहेनेन सेना । सहस्र सः संज्ञायामिति — VI. 3. 78. — सादेशः । यदा तु छवृद्धीति — *Unādis.* 3. 10. — सिनीतेर्नप्रत्यये सेनाशब्दो व्युत्पाद्यते तदास्त्वेव षोपदेशत्वम्; comp. also अभिषेचयिष्यत्). To march with an army for the purpose of attacking an enemy; e. g. *Hitopad.*: अपीडयन्नाहं शत्रून्निमीषुरभिषेचयेत् । सुसन्नाहं द्विषां सेन्यं दीर्घप्रवाहपीडितम्. E. अभिषेचि, denom. aff. चिच्;

(if the E. of the *Kāsikā* on *Pān.* III. 1. 25. 'सेनयाभिष्टाति' be correct, the word would be सेनि, denom. of सेना, pref. अभि, and there would be, according to the Hindu theory, no inflected verb of a base अभिष्टि).

अभिषोनु Tatpur. m. (-ता) One who presses out the juice of the Soma plant; e. g. *Śatapathabr.*: अभिषोतारो ऽभिषुषुत. E. सु with अभि, kṛit aff. तुच्.

अभिष्टन Tatpur. m. (-नः) A roar, a shout; e. g. *Ṛigv.*: अभिष्टने ते अद्रिषो यत्स्या जनश्च रेजते (*Sāyana*: अभिष्टने सिंहनादे). E. सन् with अभि, kṛit aff. चच्.

अभिष्टन Tatpur. m. (-वः) Praise, encomium; e. g. *Rāmāy.*: मुन्नाव रामः शतशो वाचः पीरजनेरिताः । आत्माभिष्टवसंयुक्ताः पुण्यश्रवणकीर्तनाः; or रामाभिष्टवसंयुक्ताः कथाश्रुतिर्जो जनाः; or *Mahidhara* (on *Vājas.*: अनुष्टुप्ते ऽभिष्टवः): अभिष्टवः । अभिष्टव इत्यर्थः. E. सु with अभि, kṛit aff. चच्.

अभिष्टि Tatpur. (ved.) I. 1. f. (-ष्टिः) ¹Approaching, moving towards, access; e. g. *Ṛigv.*: अभीमवन्वन्स्वभिष्टिमृतयो ऽकारिचम्रां तविषीभिरावृतम् । इक्ष्म &c. (*Sāyana*: = शोभनाशेषवत् शोभनाभिनमनमित्यर्थः i. e. with graceful motion); or स वेतसुं दशमायं दशोषिं तूतुमिन्द्रः स्वभिष्टिसुखः &c. (*Sāy.*: = सुहृद्भेषणीयान्वभिनम्यानि सुखानि सुखानि येन देयानि i. e. who bestows happiness that is easy of access); comp. also अभिष्टिसुखः; or *Ṛigv.*, *Vājas.*: वनेमा ते अभिष्टिभिः (*Mahidh.*: = मर्गैः, but comp. II. 1.). ²Approaching in order to assist, assistance, help, protection; e. g. *Ṛigv.*: (इक्ष्म) पाहि नो दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः (*Sāy.*: = अभ्यागमनैः or अभित एषीः); or याभिः कवमभिष्टिभिः प्रावतं युवमन्विता । ताभिः &c. (*Sāy.*: = अपेक्षितामी रचामिः). ³The object to be approached or aimed at, wish, desire; e. g. *Ṛigv.*: उत्तीर्युवोरह चिच अभीक्षे अभवन्नभिष्टयः (*Sāy.*: = सर्वैः प्राप्तिभिरभेषणीया अभवन्); or शतेना नो अभिष्टिभिर्नियुतौ इक्ष्मसारणिः (*Sāy.*: = अभित एषीयैः कामैः); or *Ṛigv.*: इक्ष्म सवचित्तमभिष्टये करो वज्रश्च वाजिनम् (*Sāy.*: = अभिमत्प्राप्तये, but see also II. 1.); or *Ṛigv.*, *Vājas.*: यो नूनं मिवावप्यावभिष्टय आचक्षे (*Mahidh.*: = अभिमत्प्राप्तये); or देवं देवं वो ऽवसे देवं देवमभिष्टये (*Sāy.*: = अभिलषितप्राप्तये; *Mahidh.*: = अभिलषितफलप्राप्तये, the sense of 'attainment' in the latter instances being rather implied by the fourth case than by the base of the word); or अं नो देवीरभिष्टय आपः (*Mahidh.*: = अभीष्टाय; but comp. II. 1.); comp. also अभिष्टिष्ठत्.

2. m. f. (-ष्टिः) ¹One who goes towards; e. g. *Ṛigv.*: आ वं पुषति दिवि सप्तर्षिषः समुद्रं न सुभः स्वा अभिष्टयः (*Sāy.*: = आभिमुख्येन गमनवत्). ²One who approaches with a hostile purpose, attacking, conquering; an enemy; e. g. *Ṛigv.*, *Sāmav.*, *Vājas.*: (इक्ष्म) महौ अभिष्टिरोवसा (*Sāy.*: = अभिन्ना i. e. शत्रूणांमभिभविता, but see also II. 2.); or *Ṛigv.*: इक्ष्म स्वर्षा जनयन्नहानि जिनायोभिग्भिः पूतना अभिष्टिः (*Sāy.*: = अभिन्ना i. e. अभिभावकः सन्); comp. also अभिष्टिपा. ³One who approaches for the sake of a desire, desirous of; e. g. *Ṛigv.*: ऊर्वो नपादभिष्टये (*Sāy.*: = अभीक्ष्ते मद्यममं प्रयच्छेति शेषः). E. According to *Sāyana*, इष् with अभि, kṛit aff. क्तिन्, when अभिष्टि would stand in the room of अभीष्टि, analogously to श्रुत्सु, हृषीषा &c. for श्रुत्सु, हृषीषा &c.; a more plausible E., however, seems to be आ with अभि, kṛit or un. aff. क्षि, when अभिष्टि would stand instead of

अभिष्टि, analogously to सुहृ, इक्ष्म, पुषति (explained by *Mahidh.* to *Vāj.* 16. 43.: परो ऽये तिष्ठति पुषतिः । चक्ष तत्सं हान्दसं रक्ष तत्सं च) &c.; an E. अस् 'to be' with अभि, kṛit aff. क्तिन्, which is countenanced, too, by another explanation offered by *Mahidhara* on पुषति, might apply to the meaning 'attacking, conquering', but would be scarcely reconcilable with the meanings implying 'approach' and 'assistance'.

II. 1. f. (-ष्टिः) Sacrificing towards, in presence of or completely, a complete sacrifice; e. g. *Ṛigv.*: इक्ष्म सवचित्तमभिष्टये &c. (see above I. 1. 3.; the word being explained by *Sāy.* also आभिमुख्येन यामाय); or वनेमा ते अभिष्टिभिः (*Sāy.*: = हविर्भिः; comp. also I. 1. 1. and III. 1.); or अं नो देवीरभिष्टय आपः (see above I. 1. 3.; *Sāy.*: = यज्ञाय); or *Vājas.*: देवीं भियं मनामहे सुमुडीक्षमभिष्टये (*Mahidh.*: = अभि समन्तावजनमभिष्टिः अभिमुख्येन प्राप्तस्य चक्षस्य सिद्धयम्); comp. also अभिष्टिष्ठत्.

2. m. (-ष्टिः) One to be worshipped by a sacrifice; e. g. *Ṛigv.*: महौ अभिष्टिरोवसा (see above I. 2. 2.; *Sāy.* in the corresponding *Sāmaveda*-verse: = आभिमुख्येन चष्टवः, besides अभिषणशीलो वा शत्रूणांम); or *Vājas.*: ईक्षितो देवैर्हरिर्वो २ । अभिष्टिरावुहानो हविषा शर्धमानः (where the word has the same sense and need not be explained as a Bahuvr., as *Mahidh.* does: अभि समन्तादिष्टिर्वा नो चक्ष; comp. also III. 2.). E. यच् with अभि, kṛit aff. क्तिन्; comp. the remark under E. I.

III. 1. f. (-ष्टिः) Praise, an encomiastic hymn; e. g. *Ṛigv.*: वनेमा ते अभिष्टिभिः (see I. 1. 1. and II. 1.; *Sāyana* giving besides the quoted explanation also the sense लोचिः).

2. m. (-ष्टिः) One who is praised; e. g. *Vājas.*: ईक्षितो देवैर्हरिर्वो २ । अभिष्टिः (see II. 2.; *Mahidh.* giving besides the quoted explanation also the following: अभिष्टयत इत्यभिष्टिः). E. सु with अभि, un. aff. डि (accord. to *Mahidhara*). [The meanings s. II. and III. and the corresponding EE. do not appear required by the context in the passages where the word occurs; and the commentators themselves either disagree or give the option of the meanings s. I. The *Ṛigv. Prātisākhya* observes that if अभिष्टि precedes as first part of a compound another word beginning with a स्, this स् does not become ष्; e. g. स्वभिष्टिसुख, not स्वभिष्टिषुम्ब.]

अभिष्टिष्ठत् Tatpur. m. (-त्) (ved.) ¹Fulfilling desires; e. g. *Ṛigv.*, *Vājas.*: आ न इक्ष्मो दूरादा न आसादभिष्टिष्ठदवसे यासदुयः (*Sāy.*: = यवमानसं वन्विनामभिष्टीनां कर्ता; *Mahidh.*: अभिष्टिमभिषाव करोतीत्यभिष्टिष्ठत् । मनोरथप्रदः); or *Ṛigv.*, *Sāmav.*: अभिष्टिष्ठति चर्वणिः (*Sāy.*: अभीष्टफलस्य कर्ता). ²Performing a sacrifice; e. g. *Ṛigv.*: तद्वाजी वाजंभरो विहाया अभिष्टिष्ठज्जायते सत्समुष्णः (*Sāy.*: = चष्ट-कृत; besides अभिषवकृत). E. अभिष्टि (I. and II.) and कृत. अभिष्टिसुख Bahuvr. m. f. n. (-खः-का-खम्) (ved.) Yielding happiness or wealth, when being merely approached; an epithet of the Dawn; *Ṛigv.*: ता चा ता भद्रा उवसः पुरापुरभिष्टिसुखा अतजातसखाः (*Sāy.*: = अभिनमनमपेक्ष युवं धनं यासां ताः); comp. the instance स वेतसुं &c. s. v.

अभिष्टिपा Tatpur. m. (-पाः) (ved.) Who protects against enemies; an epithet of Indra; *Ṛigv.*: त्वं न इक्ष्म स्वाभिष्टि

लायतो अभिष्टिपासि वनात् (Sáy.: अभिष्टो ऽभिनकारः श्रवः । तेभ्यः पाता रचको ऽसि). E. अभिष्टि (I.) and पा. अभिष्टित m. f. n. (-मान्-मती-मत) (ved.) Desirable, to be sought for; *Rigv.*: तदा नरा श्रुत्वा राक्षं चाभिष्टिमन्ना-सत्वा बह्वन्म (Sáy.: = अभिवद्युक्तमाभिमुखेन प्राप्तवन्म). E. अभिष्टि (I.), taddh. aff. मनुप्.

अभिष्टिश्रवस् Bahuvr. m. (-वाः) (ved.) Having the power of attacking or conquering enemies; an epithet of Mitra; *Rigv.*: मिचाय पद्म येमिरे वना अभिष्टिश्रवसे (Sáy.: = शत्रू-क्षामभिननुवलयुक्ताय). E. अभिष्टि (I.) and श्रवस्.

अभिष्टुत Tatpur. m. f. n. (-तः-ता-तम्) Praised; e. g. *Bhāgavata-Pur.*: अभिष्टुतो (scil. Bhagavat) विश्वसुखा प्रसूनेरापूर्य-माखो विवुधेः पञ्चतो ऽरेः. E. सु with अभि, kṛit aff. क्त.

अभिष्टुवत् Tatpur. m. f. n. (-न्-ती-त) Praising; e. g. *Rāmāy.*: वयःस्थितैर्मनमधसूतवन्दिभिरस्यैव वैतालिकसीखसुप्तिभिः । अभिष्टुवन्निर्गुणतो नृपात्मानं समावृतं द्वारपथं ददर्श ह. E. सु with अभि, kṛit aff. शतृ.

अभिष्टात Tatpur. m. plur. (-ताः) The name of one of the families the members of which bear the surname Kausika; another reading of the word is अभिरक्षान. E. स्ता with अभि, kṛit aff. क्त.

अभिष्यत् Tatpur. m. f. n. (-न्-न्ती-त) Destroying, killing; e. g. *Bhāṭik.*: अभिष्यन्तः कपिं क्रोधाद्भविष्यन्निवात्मानः. E. सो with अभि, kṛit aff. शतृ.

अभिष्यन्द् Tatpur. m. (-न्द्ः) ¹Oozing, flowing. ²Great increase, excess; e. g. *Raghuv.*: (मधुरा) स्वर्गाभिष्यन्द्भवनं क्लृप्तोप-निवेशिता 'founded as it were by throwing off the excess of population in the paradise'. ³(In Medicine.) *Ophthalmia* which, if neglected, produces the severe kind called *Adhi-mantha*; it may be produced, according to *Suśruta*, by derangement in the air, bile, phlegm or blood; if the disease is produced by derangement in the air, the patient 'has a sensation of throbbing, rigidity, horripilation, of sand in the eye and harshness, he suffers from headache, dryness and his tears are cold' (comp. वाताभिष्यन्द्); if by derangement in the bile, 'he suffers from burning pains, discharge of pus, has a liking for cold applications, a sensation of smoke in the eye, his tears are warm and his eye is yellow' (see पित्ताभिष्यन्द्); if by derangement in the phlegm, 'he likes hot applications, the eye feels heavy, is swollen, itches, is greasy, white, very cold and has a thick discharge' (see कफाभिष्यन्द्); if by derangement in the blood, 'his tears are copper coloured, the eye is red and its small vessels very red; moreover the symptoms of bile are present' (see रक्ताभिष्यन्द्). Comp. अभिष्यन्द्. E. स्यन्द् with अभि, kṛit aff. घञ्.

अभिष्यन्दिन् (In Medicine.) I. Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) 1. Oozing, trickling, fluid; e. g. *Suśruta*: दधि तु मधुरमक्षमत्वमिति..... । महाभिष्यन्दि मधुरं कफमेदो-विवर्जनम्..... । रसे पात्रे च मधुरमत्वभिष्यन्दि दोषलम्. E. स्यन्द् with अभि, kṛit aff. शिनि.

2. Causing defluxions or serous effusion (यदेव द्रव्यं शरी-राभ्यन्तरे क्लेदं जनयति..... । अभिष्यन्दिद्रव्याणि दधिमत्स्यकु-ष्टोदकप्रभृतीनि); e. g. *Suśruta*: विदाहिगुहविष्टभिरचामि-ष्यन्दिभोजनैः..... । हिक्का आसन्नं नृणां समुपजायते; or दिवा स्वप्नमभिष्यन्दि नृष चान्नं विवर्जयेत्. Comp. अभिष्य-न्दिन्. E. स्यन्द्, in the caus., with अभि, kṛit aff. शिनि.

II. m. f. n. (-न्दी-न्दिनी-न्दि) Affected with ophthalmia (see अभिष्यन्द्) (Wilson). E. अभिष्यन्द्, taddh. aff. शिनि.

अभिष्यन्दिर्मन्व. An incorrect reading for अभिष्यन्दिर्मन्व q. v.

अभिष्यङ्क Tatpur. m. (-ङ्कः) Strong attachment, love, devotion ('the feeling happy or unhappy according to whether another is happy or unhappy, the wishing to live or to die, according to whether another lives or dies'); a stronger term therefore than सक्ति which merely implies the pleasurable feeling derived from the connexion with an object, e. g. *Bhagavadg.*: असक्तिरनभिष्यङ्कः पुत्रदारगृहादिषु..... एत-च्छानमिति प्रोक्तम्..... 'not deriving pleasure from the connexion with any object, absence of love for son, wife, house &c..... that is called wisdom' (*Sāṅkara*: असक्तिः । सक्तिः सङ्गनिमित्तेषु विषयेषु प्रीतिमात्रं तदभावो ऽसक्तिः । अनभिष्यङ्को ऽभिष्यङ्काभावो ऽभिष्यङ्को नाम सक्तिविशेष एवा-न्वात्मभावनात्तस्यो यद्यान्वात्ममुखिनि दुःखिनि बाह्यमेव सुखी दुःखी च । जीवति मृते बाह्यमेव जीवामि मरिष्यामि चेति; *Sadānanda*: सक्तिर्ममेदमित्वेव प्रीतिमात्रमुदीरिता । अभि-ष्यङ्कसु पुत्रादी तादात्म्याभाससङ्गः सत्यस्मिन्पुत्रभार्यादौ सुखदुःखान्विते सति । अहमेव सुखी दुःखीत्यादिरूपो दुरा-ग्रहः । वर्ज्यं तौ सत्यमभिष्यङ्को पुत्रदारगृहादिषु). Compare अभिषङ्क. E. स्यङ् with अभि, kṛit aff. घञ्.

अभिसंयोग Tatpur. m. (-गः) Connexion, association, union; e. g. *Jaimini Sūtr.*: अर्थापत्तेरसङ्गमः सान्निमित्ताभ्यामभिसंयो-गात्; or अपनयो वा प्रसिद्धेनाभिसंयोगात्; comp. संयोग and the inst. s. अभिसम्बन्ध. E. युक् with सम् and अभि, kṛit aff. घञ्.

अभिसंशील Tatpur. m. f. n. (-नः-ना-नम्) Coagulated; e. g. घृतम्; also अभिसंज्ञान, according to the *Kāśikā*, followed by *Mādhava* in the *Dhātuvr.* s. v. श्लि; but if the pref. सम् precedes अभि, the form is, according to others, only समभिज्ञान (not समभिशील). E. श्लि with सम् and अभि, kṛit aff. क्त, samprasār. of the radical vowel and न instead of त.

अभिसंज्ञान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. श्लि with सम् and अभि, kṛit aff. क्त, and न instead of त.

अभिसंश्रय Tatpur. m. (-यः) Refuge, shelter; e. g. *Rāmāy.*: यदि कर्ता भवानेव विज्ञे ऽस्मिन्नभिसंश्रयम् । ततस्त्वां हरयः सर्वे त्यज्यन्ति कृतनिशयाः. E. श्रि with सम् and अभि, kṛit aff. घञ्.

अभिसंसारम् Tatpur. ind. Having come (in numbers, as a multitude); e. g. *Śatapathabr.*: एतन्न स वै तद्विद्वानाह चेतके-नुराख्येयः कं स्विदापरीषु महानागमिवाभिसंसारं दिव्य-तारो य एवमेतत्प्रयाजानां यज्ञो वेदितेति (Sáyana: महा-नागमत्वमुतं (Ms. °सुसुतं, not as in the present edition °सुसुतं) महासर्पमिव (the Ms. has not the reading °सयमिव) अभिसंसारमभिव्याभिनम्य दिव्यतारः । दिव्यसन्ने । पूर्व-वक्तुः ॥). E. सु with सम् and अभि, kṛit aff. शतृ, with the udatta on the penultimate (which accent the word would not have, if it were an accusative of a घञ् — deriv. अभिसंसार).

अभिसंस्कार Tatpur. m. (-रः) (In Buddhistic literature; prob-ably.) A vain or worthless act, an idle doing; e. g. *Lalitav.*: ये चानन्दं कियन्तासे (v. l. पञ्चानन्दं कियन्तां ते) मोहपुत्रा बह्वपुत्राभिसंस्कारमभिसंस्करिष्यन्ति (v. l. बह्व-

पुष्पा^{००}) । ये बुद्धधर्मान्प्रतिवेष्टन्ति साभसत्कारलोकाभिभूता
उत्तारसपा साभसत्काराभिभूता इतरजातीयाः; or भगवा-
नाह । एवंरूपाय ते आनन्द सूचानां प्रतिवेष्टन्ति प्रतिव-
क्षन्ति चानेकप्रकारांश्चान्योन्यप्रकारानभिसत्कारानभिसत्करि-
क्षन्ति (Burnouf in his *Introd. à l'hist. du Buddh. Ind.* renders
this word 'imagination', but it will seem that it is opposed
in the *Lalitav.* p. 100. 101. to acts which yield a result or
profit). E. छ with सम् and अभि, āgama सुट्, kṛit aff. चञ्.
अभिसंख्य Tatpur. m. (-वः) Praising, being praised, giving
or having prominence; e. g. *Jaimini Sūtras*: एकनिष्पत्तेः
सर्वे समं ज्ञात् । संसर्गिरसनिष्पत्तेरामिषा वा प्रधानं ज्ञात् ।
मुख्यशब्दाभिसंख्यवाच (Śābara: मुख्यः शब्दः संख्योक्तं ज्ञात् इति
प्राचक्ष्यात् &c.). E. छु with सम् and अभि, kṛit aff. चञ्.
अभिसंहित Tatpur. m. f. n. (-तः-ता-तम्) ¹Agreed, con-
tracted. ²Attached to, interested, following any object
eagerly; e. g. *Ruchistava* (as quoted by *Rādhākānta*): पि-
तृमन्त्रे दिवि ये च मूर्ताः स्वधामुजः काम्यफलभिसंधी ।
प्रदानशक्ताः सकलेप्सितानां विमुक्तिदा ये ऽनभिसंहितेषु (to
those who are free from worldly attachment). E. धा with सम्
and अभि, kṛit aff. क्त.
अभिसङ्क्रुधत् Tatpur. m. f. n. (-न्-न्ती-त्) Being angry with;
e. g. *Bhāṭik.*: (Sītā speaks to Rāma) देवादिभीहि काकुत्स्थ
जिह्नीहि त्वं तथा जनात् । मिथ्या मामभिसंक्रुधन्नवशां शत्रुणा
हताम्. E. क्रुध् with सम् and अभि, kṛit aff. शतृ.
अभिसङ्क्षिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Thrown, aimed
at, shot; used also in an active sense (having thrown &c.);
e. g. *Ālīp. Mahābh.*: सुकुमारं च सुखं च गुरु चापि गुरुप्रियः ।
सौष्टवेनाभिसंक्षिप्तः सो ऽविध्यद्विविधेः शरैः (*Nīlak.*: सुकु-
मारं पूर्णघटकुक्कुटाणादीनि लब्ध्वाणि अविचात्त्र विध्यन् ।
सुखं गुञ्जादि लब्धम् । गुरुं घनावयवं च सो ऽविध्यत्; *Arju-
nam.* reads गुरु, viz. सुकुमारं पुष्पादि । सुखं बालायादि ।
गुरुं पर्वतादि). E. क्षिप् with सम् and अभि, kṛit aff. क्त.
अभिसङ्क्षेप Tatpur. m. (-पः) The same as सङ्क्षेप q. v.; comp.
चित्ताभिसंक्षेप or चित्ताभिवक्षेप 'contraction, i. e. heaviness
of intellect'. E. क्षिप् with सम् and अभि, kṛit aff. चञ्.
अभिसङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Understood,
clearly inferable, evident; e. g. *Śābara* (on the *Mīm. S.* VII.
3. 39.): अभिसंख्यं चिवृद्धः 'that the word Trivṛit means
the day so called is evident'. E. ज्ञा with सम् and अभि,
kṛit aff. क्त.
अभिसङ्गत्व n. (-त्वम्) The being understood, the being clearly
inferred, the being evident; e. g. *Jaimini Sūtra*: अहानि
वाभिसंख्यत्वात् 'or rather (in the vaidik passage पक्षपक्षा-
शतस्त्रिवृतः संवत्सराः the word संवत्सराः means) days,
because this sense is clearly implied by, or becomes evident
from, the context'. E. अभिसङ्ग, taddh. aff. त्व.
अभिसङ्गोय Tatpur. m. f. n. (-यः-या-यम्) To be reckoned,
to be counted out; e. g. *Rāmāy.*: अवशसुभिसंख्येयं तस्याया
वानरं वक्षम्. E. ज्ञा with सम् and अभि, kṛitya aff. यत्.
अभिसञ्चारिन् Tatpur. m. f. n. (-री-रिषी-रि) Wandering
everywhere, unsteady, fickle; *Yāska* (on *Rīg.*: अन्यस्य
चित्तमभि संचरेत्स्म) अभि संचरेत्स्मभिसंचारि (*Durga*:
= संचरणीयम् । अनवस्थितमित्यभिप्रायः). E. चर् with
सम् and अभि, kṛit aff. णिनि.
अभिसत्वन Bahuvr. m. (-त्वा) (ved.) Surrounded or attended
by, the beings; an epithet of Indra: *Rīg.*, *Sāmav.*, *Yajurv.*,

Atharv.: अभिवीरो अभिसत्वा सहोवा वैचमिह् रचमातिष्ठ
गोवित् (*Sāy.*: = अभिनतसत्वा; *Mahidh.*: अभितः सत्वाः
परिचारिकाः प्राणिनो यस्य सो ऽभिसत्वा). — [*The Rīg.*
and *Vājas. Prātiś.* notice that स remains unchanged in this
compound.] E. अभि and सत्वन्.

अभिसत्वाप Tatpur. m. (-पः) War, battle; *Halāyudha*: ज्ञत्वं
खादभिसत्वापः संमदी विग्रहस्तथा. E. तप् with सम् and
अभि, kṛit aff. चञ्. (The assurance given elsewhere that
अभिसत्वाप is a transposed form of अभिसंपात is gratuitous.)
अभिसन्त्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Frightened,
alarmed; or very frightened, very alarmed; e. g. *Rāmāy.*:
स तां विमृश्य पाणिभ्यामभिसंचलचेतनः । उवाच राजा &c.
E. चस् with सम् and अभि, kṛit aff. क्त; or अभि and संचल.
अभिसन्देह Tatpur. m. (-हः) The organ of generation; *Mahābh.*
Udyogap. (*Anbop.*) v. 7494: इत्युक्त्वा समयं तत्र चक्राति तापुभी
नृप । अन्योन्यस्याभिसंदेहे तौ संक्रामयतां ततः (*Nīlak.*: समयं
ग्रपयम् । अभिसंदेहे लिङ्गे । सम्यग्दिद्येते उपचायेते रतिकाले
प्रथेते इति व्युत्पत्तेः । अभिसंदोह इति पाठे ऽपि संदुह्यन्ते प्रजा
आध्यामिति व्युत्पत्तेरेव). E. दिह् with सम् and अभि, kṛit aff. चञ्.
अभिसन्दोह Tatpur. m. (-हः) A various reading for अभि-
सन्देह q. v., in the same sense as the latter. E. दुह् with
सम् and अभि, kṛit aff. चञ्.
अभिसन्ध Tatpur. m. (-न्धः) A detractor, a calumniator. See
the following. (For the fem. अभिसन्धा see s. v.) E. धा
with सम् and अभि, kṛit aff. क्त.
अभिसन्धक m. (-कः) The same as the preceding; e. g. *Manu*:
वैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः (*Kullūka*: = पर-
गुणासहनतया सर्वाक्षेपकः; *Medhāt.*: = आक्षेपकः । परगुणान्न
सहते..... । अभिसंधत्त इत्यातद्योपसर्ग इति — *Pān.* III. 1.
136. — कः । ततः स्वार्थे कः । सर्वेषामभिसंधकः षष्ठीसमासः).
Another reading of the word is अतिसन्धक. E. अभिसन्ध,
taddh. aff. क्त.
अभिसन्धा Tatpur. f. (-न्धा) ¹Speech, word, declaration
(with the implied sense of *deliberateness*); e. g. *Chānd. Up.*:
स यदि तस्य कर्ता भवति (i. e. if a man has committed a
theft) तत एवानृतमात्मानं कुर्वते (and by denying it makes
himself untrue) सो ऽनृताभिसंधो ऽनृतेनात्मानमन्तर्धाय परमुं
तप्तं परिगृह्णाति स दह्यते ऽथ हन्यते । अथ यदि तस्माकर्ता
भवति तत एव सत्त्वात्मानं कुर्वते स सत्त्वाभिसंधः सत्त्वेनात्मा-
नमन्तर्धाय परमुं तप्तं परिगृह्णाति स न दह्यते ऽथ मुच्यते.
²Promise, agreement; e. g. *Rāmāy.*: तेन (sc. दशरथेन)
सत्त्वाभिसंधेन चिवर्गमनुतिष्ठता । पालिता सा पुरी त्रेष्ठा इन्द्रे-
णैवामरावती. Compare अभिसंधान and अभिसंधि. E. धा
with सम् and अभि, kṛit aff. चञ्.
अभिसन्धान Tatpur. n. (-नम्) ¹Speaking, saying, declaring
(with the implied sense of *deliberateness*); e. g. *Kṛishnatark.*
on the *Dāyabh.*: शास्त्रीयदानपदस्य सत्त्वाभिसंधानपूर्वकत्वात्
लक्षणा; comp. also the inst. s. v. अभिसन्धि. ²Promise,
agreement; e. g. *Rāmāy.*: सा हि सत्त्वाभिसंधाना तत्तान्वा
च भर्तरि. ³Aim, intention, purpose, interest in an object;
e. g. *Mitāksh.*: वैद्व्यं कौटिल्यम् । अन्वाभिसंधानेनाववादित्व-
मन्वकर्तृत्वं च; or *Sāṅkhya Pravach.*: स्वभावाद्धितमनभि-
संधानाद्भवत् (Vijnānabh.: यथा प्रकृष्टभूतस्य स्वभावात्सं-
स्कारादेव प्रतिनियतावशङ्की च स्वामिसेवा प्रवर्तते न तु स्व-
भोगाभिप्रायेण तथैव प्रकृतेर्दृष्टिं संस्कारादेवेत्यर्थः). ⁴Im-
posing, cheating, deceiving; e. g. *Raghuv.*: पराभिसंधानपरं

यवपक्ष विवेष्टितम् &c. (comm.: यवपि शत्रुवधनप्रधानं &c.).
⁵ Making peace or alliance (Wilson). E. धा with सम् and अभि, kṛit aff. कृद्.

अभिसन्धि Tatpur. f. (-न्धिः) ¹ Speaking, saying, declaring (with the implied sense of *deliberateness*); e. g. *Sankara* (on the passage of the *Chh. Up.* quoted s. v. अभिसन्धा) स दहते ऽथ हन्ति राजपुत्रैः सङ्गतेनानुताभिसंधिदोषे। यदात्माभिसन्धनभिसंधिदोषे मोक्षबन्धने (liberation or bondage caused by a — righteous — or by a false declaration) तत्सत्त्वं स आत्मा &c.; or *Sāhityad.*: अभिवक्ष्यमभिसंधि-
 स्तुतेन यः. ² Intent, purpose, aim, interest in an object; e. g. *Sankara* (on the *Ved. Sūtra*: अदृष्टानियमात्): अह-
 मिद् फलं प्राप्तवानीद् परिहराणि । इत्थं प्रयते । इत्थं करवा-
 कीर्तिर्विधा अभिसंधादयः प्रत्वात् प्रवर्तमाना अदृष्टस्वात्मनां
 च स्वस्वामिभावं निर्यस्तन्तीति । नेत्याह ॥ (*Sūtra*): अभिसं-
 धादिष्वपि चैवम्; or *Ved. Sūtra*: न च कार्ये प्रतिपत्त्यभि-
 सन्धिः (*Anūpanar. Śirom.*: प्रजापतेः सभां वेरम प्रपद्ये । इति
 प्रतिपत्त्यभिसंधिः प्राप्तिसंक्षयः); or *Gautama*: अभिसंधिमा-
 चात्पुत्रिकेलेकेषाम् 'some say that a पुत्रिका (q. v.) may be
 appointed merely by intention' (another category being the
 पुत्रिका appointed by an express declaration; comp. *Kul-
 lūka*: अभिसंधिमाचकृता । वाग्व्यवहारेण न कृता); or *Sāntip.
 Mahābh.*: यः करोत्यनभिसंधिपूर्वकं (unintentional) तस्य निरु-
 द्धति यत्पुरा कृतम् । नाग्रियं तदुभयं कुतः प्रियं तस्य तज्जन-
 यतीह कुर्वतः; or *Mitāksh.*: ननु कामकृते प्रायश्चित्ताभावा-
 त्कथं व्यवहार्यत्वं तदभावस्यानभिसंधिकृते ऽपराधे प्रायश्चित्त-
 मिति वसिष्ठवचनात्. Comp. also the inst. s. v. अभिसंहित.
³ Implied sense, bearing (of a sentence &c.); used thus
 frequently by commentators, e. g. *Mitāksh.* (on *Yājñav.* 2.
 27. or 61. or 96.) or the *Dattakamīm.* (p. 17. 27. 29. on pas-
 sages in law-books): अयमभिसन्धिः 'such is the sense of
 the passage'. ⁴ Belief, opinion (with the implied sense of
erroneousness); e. g. *Bhāṭik.*: ददंश तास्मान्मुहुराभिसंधिषु-
 ष्यातुरः पाणितले ऽपि धृष्युः 'the impudent bee parched
 with thirst bit her in the palm of her hand, believing it to
 be a red lotus' (*Jayam.*: रक्तपद्ममेतदित्यभिसंधिरभिप्रायो
 यस्य भृङ्गस्य स). [⁵ Joint junction. ⁶ Making peace or
 alliance. ⁷ Cheating, deceiving (Wilson).] E. धा with सम्
 and अभि, kṛit aff. क्ति.

अभिसमवाय Tatpur. m. (-यः) Association, aggregation, col-
 lection; e. g. *Jaimini Sūtra*: अर्धान्तरे विचारः स्नादेवतापु-
 ष्पादेकाभिसमवायात्स्नात्. E. इ (इङ्) with अव-सम् and
 अभि, kṛit aff. चञ्.

अभिसम्पत्ति Tatpur. f. (-त्तिः) The being effectuated, the
 becoming of; e. g. *Kātyāy. Śrautas.*: अचयनं वा चित्तस्ना-
 हवनीयाभिसंपत्तेः. Comp. the following. E. पठ् with सम्
 and अभि, kṛit aff. क्तिन्.

अभिसम्पद् Tatpur. f. (-त्) The same as the preceding;
 e. g. *Satapathabr.*: तेषां परार्था श्रद्धयेतामभिसंपद् तस्मा-
 त्सप्त यजुषि भवन्ति. E. पठ् with सम् and अभि, kṛit aff. क्तिप्.

अभिसम्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Become, com-
 plete, perfect; e. g. *Ṛigv. Prātiś.*: अनुष्ठुब्धे च मायज्या-
 नेव आनुष्ठुभः स्मृतः । विराजावभिसंपन्नः पञ्चाचर्ये स उच्यते.
 E. पठ् with सम् and अभि, kṛit aff. क्त.

अभिसम्पराय Tatpur. m. (-यः) Futurity; e. g. *Lalitav.*:
 आनन्द आह । का पुनर्भवंस्यवाक्पादायस्युपवासां नतिर्भ-

विद्यति को ऽभिसंपरायः. E. इ (इङ्) with परा-सम्
 and अभि, kṛit aff. चञ्.

अभिसम्प्रात Tatpur. m. (-तः) ¹ Concourse, confluence; e. g.
Śabdaratnāv.: वृष्टिधाराभिसंप्रात आसारः परिकीर्तितः.
² War, battle (*Amarak., Hemach.*). E. पत् with सम् and
 अभि, kṛit aff. चञ्.

अभिसम्बन्ध Tatpur. m. f. n. (-न्धः-न्ना-न्धम्) Connected, joined,
 relating to; e. g. *Patanjali* (on *Pān.* अपदान्तास्य मूर्धन्यः):
 अपदान्ताभिसंबन्धमूर्धन्यसहसमनुवर्तते. E. बन्ध् with सम् and
 अभि, kṛit aff. क्त.

अभिसम्बन्ध Tatpur. m. (-न्धः) Connexion, association, con-
 junction, relation; e. g. *Jaim. Sūtras*: द्रवाणां कर्मसंयोगे
 मुखलेनाभिसंबन्धः । असाधकं तु तादृशीत् । प्रत्यर्थं चाभिसं-
 योगात्कर्मतो ह्यभिसंबन्धसंज्ञात्कर्मोपदेशः स्नात्; or प्रयोग-
 नाभिसंबन्धात्पुत्रकृतां ततः स्नादिककर्ममेकशब्दाभिसंयोगात्;
 or *Patanj.* (on *Pān.* VI. 4. 45.): केवलमभिसंबन्धमात्रं कर्त-
 व्यम्; or *Kāśikā* (on *Pān.* I. 4. 58.): प्रकृतेन संबन्धिना कस्य-
 चिद्वनभिसंबन्धो वर्जनम्; (comp. also the inst. s. v. अप्रा-
 धान्य); or *Sāṅkhyatattvāk.*: दुःखचयेत्यान्तःकरवर्तिना प्रति-
 कूलतया चेतनाशक्तेरभिसंबन्धो ऽभिघातः; or a *comm.* on the
Yoga S. 3. 17.: चेतः प्रासाद इति कारकार्षः शब्दः किवा-
 कारकात्मा तदर्थः प्रत्ययश्च । कस्यात् । सोपमित्यभिसंबन्धादे-
 काकार एव प्रत्ययः; or *Nārada* in the *Viramitrod.*: पञ्च-
 याभिसंबन्धादिदारः समुदाहृतः. E. बन्ध् with सम् and अभि,
 kṛit aff. चञ्.

अभिसम्बाध Tatpur. m. f. n. (-धः-न्ना-धम्) Very narrow,
 very crowded or obstructed; e. g. *Rāmāy.*: वृक्षवृक्षेरयो-
 ध्यायां राजमार्गाः समन्ततः । बभूवुरभिसंबाधाः कुतूहलवर्तु-
 ताः. E. अभि and सम्बाध.

अभिसम्मुख Bahuvr. m. f. n. (-खः-खाorखी-खम्) Facing, in front
 of; e. g. *Satapathabr.*: अमुं विश्वं तत्पञ्चमभिसंमुखां करोति.
 Comp. अभिमुख. E. अभि-सम् and मुख, fem. टाप् or ङीष्.

अभिसर Tatpur. 1. m. f. n. (-रः-रा-रम्) A companion, a
 follower; e. g. *Daśakumārach.*: अहं अयोधम् । सखे
 समापतितमेवाङ्गनाथाभिसरं राजमण्डलं सुगूढमेव संभूय पी-
 रवृक्षदुपावर्तय.
 2. m. pl. (राः) The name of a people or country;
 (thus in *Weber's Catal.* of the Berlin Mss.; but the name
 is probably a misreading of अभिसार). E. सु with अभि,
 kṛit aff. चप् (cf. *Pān.* III. 3. 57; acc. to *Sāy.* on *Ṛigv.* I.
 3. 8., however, सर belongs to the पञ्चादि — *Pān.* IV. 1.
 134. —, when the aff. would be चप् which is given also of
 अभिसर by the comment. of the *Amarak.* and the *Śabda-
 muktāmāh.*; in either case, however, the fem. would be in
 टाप् and the accent the udātta on the last syllable; comp.
Pān. VI. 2. 144.).

अभिसरण Tatpur. n. (-रणम्) ¹ Approaching, esp. with hostile
 intent, attacking. ² A visit, esp. of an amorous kind, an
 assignation, a lover's appointment; e. g. *Vikramorv.*: ततः
 प्रविशन्नाकाश्यानेन कृताभिसरणवेशोर्वशी चिचक्षेसा च; or
Daśakumārach.: वृहस्पतेस्तस्मात्पार्थाभिसरणम्; or *Gītāgov.*:
 त्वदभिसरणरभसेन वसन्ती । पतति पदानि क्षियन्ति चक्षन्ती ।
 नाह हरे । सीदति राधा वासनुहे. Comp. अभिसार. E. सु
 with अभि, kṛit aff. कृद्.

अभिसरत् Tatpur. m. f. n. (-न्-न्नी-त्) ¹ Approaching, esp.
 with hostile intent, attacking. ² Visiting (as a lover);

e. g. *Daśakumārach.*: अहमस्मि को ऽपि तस्मैस्त्वन्निवेन
चेतसा सहायभूतेन त्वामिमामभिसरन्तीमन्तरोपसन्नं रूपया
त्वत्समीपमगच्छन्. E. सु with अभि, kṛit aff. शतृ.
अभिसर्जं Tatpur. m. (-र्जः) Creation; e. g. *Sāntip. Mahābh.*:
यच्च पूर्वाभिसर्जं वै धर्मचक्रं प्रवर्तितम् । नैमिषे नोमतीतीरे
तच्च नावाह्वयं पुरम्. E. सु with अभि, kṛit aff. चञ्.
अभिसर्जनं Tatpur. n. (-जम्) ¹Gift, donation. ²Killing (*Dha-*
ranīkosha: अभिसर्जनमित्येतद्विद्वे दाने प्रकाशितम्). Comp.
अभिसर्जनं. E. सु with अभि, kṛit aff. कृदृ.
अभिसर्तुं Tatpur. m. f. n. (-र्तु-र्त्तु) ¹One who approaches
with hostile intent, one who attacks. ²One who pays a
visit (with friendly intent); e. g. *Vājas.* (40. 14.): शोकायाभि-
सर्तारम् (scil. वष्टे यूपे नियुनक्ति). E. सु with अभि, kṛit aff. तृच्.
अभिसर्पणं Tatpur. n. (-णम्) Approaching, esp. with hostile
intent; *Vopad.*: सु स अभिसर्पणे 'rad. सु 2^d cl. means to
approach, i. e. to attack' (*Bharatas*, on the *Bhāṭik.*: सुस-
भिसर्पणे). E. सु with अभि, kṛit aff. कृदृ.
अभिसान्त्वं Tatpur. m. (-न्त्वं) Conciliation, friendly or affec-
tionate manner; e. g. *Rāmāy.*: स उवाच महानिरिः ।
पुचेति मधुरां वाक्मीमभिसान्त्वंपुरस्कृताम्. Also, and better,
अभिशान्त्वं. E. शान्त् (better शान्त्), kṛit aff. चञ्.
अभिसायम् *Avyayibh.* Late, in the evening; e. g. *Chhānd.*
Up.: ता (scil. नावः) यथाभिसायं बभूवुस्तथाभिमुपसमाधाय
ना उपसञ्च &c. (*Śankara*: अभिसायं निशायाभिमि; *Anandajñ.*:
= सायंकालं प्राप्ताः). E. अभि and सायम्.
अभिसारं Tatpur. 1. m. (-रः) ¹An assignation, a lover's
appointment; e. g. *Gitagov.*: रतमुखसारे गतमभिसारे मद्-
नमनोहरवेशम् । न कुञ्च नितम्बिनि गमनविलम्बमनुसर तं
हृदयेशम्; or in the following verse (which exemplifies an
alliteration called महाचक्र or कुसालचक्र q. v.): राधा श्रुता-
स्त्रिवचना विरसाभिसारा रासाभिसारसमये विवृतापकारा ।
राका पतावृतपराधपयातमारा रामातथा परमदुर्गलिताशु-
धारा; or *Vivādachint.*: स्त्रियं पुरुषं वाभिसारं प्रति संचार-
यति यच्च तयोरभिसारस्नानं ददाति ती पारदारिकवह्मणी.
²An army. ³An attack; e. g. *Rāmāy.*: प्रवृत्तिक्षीरहास्ना-
ता को ऽभिसारः पुरस्त्र नः (*Dharaṇīk.*: = युद्ध; battle, war).
⁴A follower. ⁵A purificatory ceremony; (viz. lustration
of arms). [In the explanation of the *Dharaṇīk.*: अभिसारो
वक्षे युद्धे सहाये साधने ऽपि च, the meaning वक्ष and साधन
are clearly founded on the compound words सर्वाभिसार
and सोहाभिसार, the former meaning the making a whole
army ready for attack or battle, and the latter a ceremony
observed by princes before opening a campaign; the mean-
ing वक्ष in the *Dharaṇīk.* should therefore not be rendered
'strength', nor the meaning साधन 'instrument'.] ⁶A
fish; (according to the *Nighāntaparakāśa*).
2. m. pl. (-राः) The name of a country, in the south-
west of Kashmir, the modern *Hazār*; usually mentioned
together with the *Dārva* (e. g. *Bhīshmap. Mahābh.*: दारवा-
भिसारा दारवाः पुरश्चाद्यैव सहस्रशः; or *Rājatar.*: श्रुति
दारवाभिसारादौ वरमासाप्यर्षिवो ऽवसत); the *Abisares* of
Arrian; (comp. *Wilson's Arr. Antiq.* p. 190; *Troyer's Rājatar.*
ll. cc. s. v.; *Lassen's Ind. Alterth.* II. pp. 138. 144. 146. 154 ff.
235. 467. 669. 887. &c.).
3. f. (-री) The name of a town; probably the capital
of the country *Abhisāra*; *Sabhap. Mahābh.*: अभिसारीं ततो

रत्नां विविधे कुञ्जवन्दनः. E. सु with अभि, kṛit aff. चञ्; the
fem. in ई is irregular. Comp. also the two following articles.
अभिसारस्नानं Tatpur. n. (-जम्) A locality adapted for as-
signations. [The *Sāhityadarpaṇa* recommends the following
eight places for lovers to meet: a field, a garden, temple-
ruins, the house of a procuress, a forest, a place of
pilgrimage, a cemetery, the bank of rivers (&c.); but
thinks that occasionally any dark place will do: चेचं वाटी
भपदेवास्यो दूतीनुहं वनम् । मास्यं च रमशानं च नवादीनां
तटी तथा । एवं कृताभिसाराणां पुञ्जलीनां विनोदने । स्नाना-
न्वाटी तथा ध्यानाच्छ्रेषु क्वचिदाश्रयः. The rhetorico-musical
work *Sangitadāmodara* improves the enumeration in men-
tioning: 'a bower, a grove, a park, a ditch (without water),
a place where water is distributed, an attic, a hemp-field,
the bank of a river, a thorny spot, a building ground, a
house in the neighbourhood of a town, the ruins of a col-
lege and so on', these having been the places where the
cowherdesses made their appointments with Kṛishṇa: नि-
कुञ्जकाननोद्याननिरम्पुपरिखाप्रयाः । अट्टासिकाशयविधुनी-
रोधाः (Ms. Paris. B. 155; Ms. E. I. H. 1486: अट्टासिका
गवाचञ्च — 'a window' — धुनीरोधः) सक्ककाः । वाटी-
परिसरानारपञ्चाङ्गमठादयः । एते प्रदेशाः संकेतस्नानानि
मुरविद्विषः । यथा- (Ms. E. I. H. यथा-) भिसारं कुर्वन्ति देवा
वक्षववक्षभाः. Compare e. g. the third story of the *Vetala-*
panchavinsati. — Also called संकेतस्नान.] Comp. also the
following article. E. अभिसार and स्नान.
अभिसारिका Tatpur. f. (-का) A woman who meets her lover
by assignation (*Amarak.*: कान्तार्चिनी तु या याति संकेतं
साभिसारिका; *Hemach.*: याति या प्रियं साभिसारिका; *Śabda-*
ratnādv.: कान्तमुद्दिष्टं संकेतं याति या साभिसारिका); *Bharata*
defines this character which is of frequent occurrence in
poetry and affords an insight into the amorous customs
of the ancient Hindus, as 'a woman who, having lost all
modesty and fear, under the influence of love or passion
invites her paramour to come to her (as quoted by *He-*
mach.'s comm.: हित्वा सज्जामये स्निष्टा मदेन मदेन वा —
by *Vallabhagani*: मदेन च — । अभिसारयते — *Vallabh.*:
अभिसारयेया — कान्तं सा भवेदभिसारिका); or as 'one
who cannot even wait for the arrival of the messenger she
has sent out, but suffers unbearable pains of thirst after
the water of love, desirous as she is to drink the lips of her
absent friend' (*Vetalapanch.*: या दूतिकागमनकालमपारयन्ती
सा दुःसहकारज्जलार्तिपिपासितेव । निर्यातवक्षभवनाधरपानसो-
भात्सा कथ्यते मुनिवैरभिसारिकेति); similarly the *Rasi-*
kasarvaswa which defines her as 'one who having lost all
modesty, attracted by her lover's youth and by love invites
him to meet her' (सज्जां हित्वा समाकृष्टा यौवनेन मदेन च ।
अभिसारयते कान्तं कीर्तिता साभिसारिका); but if we follow
other works on Hindu rhetoric, this definition would only
apply to the second or the last of the three categories of the
अभिसारिका, as mentioned e. g. by the *Sāhityadarpaṇa* and the
Sangitadāmodara; the former of which works, after having
prefaced the definition that 'wise men call *abhisārikā* a woman
who under the dominion of love either invites her lover to
come to her or goes herself to him' (अभिसारयते कान्तं या
मन्त्रवचनवदा । स्वयं वाभिसारयेया धीरेदत्ताभिसारिका) dis-

tingaishes between gentle-women who go to meet their lovers, courtesans and servant girls; 'the gentle-woman will make herself on such occasions as small as possible, deafen the noise of her ornaments and wrap herself up in a veil; the courtesan will make a display of gay apparel, her ankle-ornaments will merrily tinkle and her face smile with joy; if a servant girl goes to meet her lover, her speech will stammer with delight, her eyes stare wide open with flurry, and her gait will be awkwardly bewildered' (*Sāhityad.*: संकीर्णा स्वेपु नाचेषु मूलीकृतविभूषणा । चवमुच्छनसंवीता कु-
 लभाभिसरेषदि । विविचोक्त्वसवेशा तु वल्लभपुरनिष्पन्ना ।
 प्रमोदस्यैवदना खादिस्त्राभिसरेषदि । मदस्त्राभिसंवापा वि-
 धमोत्फुल्ललोचना । आविद्धनतिसंचारा स्त्राभिसाभिसरेषदि॥). But the rhetorico-musical work *Sangitadāmodara* is appa-
 rently more in keeping with the general division of amorous ladies (see नायिका) into such as are their own mis-
 tresses, or such as belong to another (as a married woman and a maiden) and such as belong to every body (comp. स्वस्त्री, चन्वस्त्री and साधारणस्त्री), when it sub-
 stitutes for the servant girl the second category; for its story runs thus: 'the gentle-woman goes to the lover's house wrapped up, afraid, bashful, concealing her emotions, confused (?), with downcast looks; a married woman will go to him her speech somewhat stammering, her eye glaring wide open with flurry, her gait awkwardly bewildered, with slow steps, and no one will see her; but a courtesan walks up to her lover in the company of a friend, full of passion, her eyes trembling, fearless, decorated with all kind of ornaments, surrounded by people, with tinkling anklets: (in short) just as she pleases'. This work tells us besides that some of these ladies prefer assignations during the light half of a month, i. e. from new to full moon, — hence called मुक्ताभिसारिका: or dames of the light fortnight — and others during the dark half, when the moon is in the wane — hence called कृष्णाभिसारिका: or dames of the dark fortnight; the former wear garlands of Arabian jasmine, are anointed all over with Sandal preparations and dressed in silk, but do not make their appearance by moon-light; the latter are anointed with black aloe unguents, are fond of dark colours, and are also afraid of the moon-rise; (कुसुमान्वाङ्गना वेष्टा विधा खादभिसारिका । कुसुमा संवृता चक्षा सत्रीडा तद्गुहं व्रजेत् । संकीर्णा स्वेपु भावेषु सखा विचेपितानना । मन्दस्त्राभिसंवापा विधमोत्फुल्ललोचना । आविद्धनतिसंचारा श्रुतिर्गमनकारिणी । नायकं परनारी तु व्रजेन्नान्येन वीचिता । सखीयुक्ता मदाविष्टा स्फारिताची स्वशङ्किता । नानाभरणचिवाद्या तथा परिजनावृ-
 ता । सगुपरा यथाकामं वेष्टा सरति नायकम् ॥ मुक्तापदे कृष्णापदे विधा खादभिसारिका । मल्लिकामालधारिणः सर्वाङ्गेनार्द्रच-
 न्दनाः — Ms. E. I. H.; Ms. Paris. सर्वाङ्गीनार्द्रचन्दनाः — । चौमवद्यो न सख्यन्ते श्रोत्रायाभिसारिकाः । कालानुव-
 लिप्ताङ्गी वीक्षरागवदंवदा । चन्द्रोदयपरिचक्षा कृष्णपदाभि-
 सारिका). — [A specimen of the gentle-woman is doubtless *Urvasi* — in the drama *Vikramorv.* act 2, scene 2 —, when she comes to meet *Pururavas* in a purple dress with pearl ornaments (cf. *Wilson's Hindu theatre* I. p. 230 note: अभिसारिकावेष्टा; *Bollensen*: कृताभिसारवेष्टा; '*Urvasi*:

I feel my strength desert me; bring him quickly — or quickly lead me to his royal palace'; or *Rādhā* in the *Gītāgov.*; comp. e. g. the words of her friend, ed. *Lassen* V. 19: सभयचकितं चित्तवर्त्तनीं हृषी तिमिरे पथि । प्रतितप्तं मुञ्चः
 खित्वा मन्दं पदानि चित्तवर्त्तनीम् । कचमपि रहः प्राप्तामभिर-
 नन्तरङ्गिभिः । सुमुखि सुभनः पञ्चस्त त्वास्तुपितु कृतार्थताम्); a specimen of the married woman may be found in the daughter of alderman *Samudradatta*, in the third story of the *Vetālapanchavinsati*. Instances of the courtesan are e. g. *Mithyādrishī* (Heresy) in the drama *Prabodhach.* (comp. e. g. act 2, scene 9: नीलेश्वरीवरदामदीर्घतरचा हृष्टा ध्वजनी मगो दोषाद्वोचनकोसकङ्कुररक्तारोत्तरं सर्पति); or *Amarusāt.* v. 28 and 69. A servant girl who makes love in the manner described, is exhibited in the *Sāhityadarpaṇa*: 'her betel-stained teeth she always displays; with horselaughter she laughs, but no one knows why; from place to place she sets, to please, her staggering steps, and dancing high her hips, she slyly stops before young men'.] The best time for *abhisārikās* to meet their lovers is, according to the *Sangitad.*, 'during a dense fog, a winter-night, complete darkness, at noon of a summer-day, while a whirlwind rages, during an uproar, at moon-rise, during a revolution, when the king is ill, or the town is on fire, during a great festival, and in the evening', for it seems 'that on such occasions the cowkeeper girls as well as the dames of the dark as those of the light fortnight had their amatory sport with *Krishna*'; (but their meeting at moon-rise is apparently at variance with the preceding definition; स्फारि-
 रिक्तुम्वदिहेमकारवनीध्वाभिसंवापाः । यीशमध्याह्वातासी-
 कोसाहसविधुदवाः । रात्रभङ्गपुपातङ्कपुरदाहमहोत्सवाः । प्रदोषावेति कचिता द्वादशगणिसः क्रमात् (Ms. E. I. H.; Ms. Paris. द्वादशगणिसः क्रमात्) । योजुचक्षाः पुरितेषु कंसारा-
 तिरिरंसा । सुविज्ञाकरसा चाति कृष्णमुक्ताभिसारिकाः). The *Rasamanjari* (as quoted by *Rādhākāntadeva*) distin-
 guishes in general between *abhisārikās* who meet their para-
 mours in day-time, by moon-shine and in the dark (see दिवाभिसारिका, श्रोत्राभिसारिका, चन्वकाराभिसारिका); comp. e. g. *Ritusunhāra*: सुतीक्ष्णमुक्षे रसतां पयोमुखां घना-
 न्वकारावृतध्वरीष्वपि । तद्विभ्रमादश्रितमार्गभूमयः प्रधाति
 रामादभिसारिकाः स्त्रियः; or *Kumārasambh.*: यचीवधिप्र-
 काशेन नक्तं दश्रितसंचराः । चनभिज्ञासमिसायां दुर्दिनेष्व-
 भिसारिकाः. For the places of assignation see अभिसार-
 खान. E. सु with अभि, kṛit aff. स्तुञ्ज, fem. aff. टाप्.

अभिसारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) ¹ The same as अभिसरत्. ² Coming back to its herd, after having broken away from it; e. g. (a cow) *Uśanas*: अदर्या मृत-
 वत्सा च संचारोन्वती कृषा । अदर्याः काणकूटास वृषास
 कृतसचयाः (v. 1. अदर्या काणकुन्ती च ये शशत्कृतसच-
 याः) । अदर्यामनुका गीस सुतिका चाभिसारिणी (*Mitra-
 misra*: अभिसारिणी स्वयुजाभ्युता पुनः स्वयुजगामिणी).

2. f. (-रिणी) The name of a vaidik metre which consists of two *pādas* of the class *Virāj* (i. e. of ten syllables) and of two *pādas* of the class *Jagatī* (i. e. of twelve syllables); *Rīgv. Prātis.*: वैराजजागती पादौ यो वाचेत्तमिसारिणी (the quoted instance being the *Rīgv.*-verse: यो वाचा विवाचो नृधवाचः पुनः सहसाश्रिया यवाच । तत्तदिदं पीयं नृची-

मणि पितेव वसविर्षी वापुषे श्रवः (with a वृह q. v. in the third *pāda*). E. सु with अभि, kṛit aff. विभि.

अभिसारी. See under अभिसार.

अभिसार्चमाद्य Tatpur. m. f. n. (-वः-वा-वन्) Approached, gone towards; e. g. *Ādip. Mahābh.*: महानदीभिर्वह्नीभिः सार्चयेव सहस्रशः । अभिसार्चमाद्यमभिर्षं दृश्यति महार्चकम्; (comp. the meanings of अभिसार and अभिसारिका for the implied sense). E. सु in the caus., with अभि, kṛit aff. शानच्, āgama सुच्.

अभिसावकीच्. See s. v. सावकीच् and the explanation given s. v. अभिसावकीच्.

अभिसुसू Tatpur. m. f. n. (सुः-सुः-सुः) ¹ One who desires to press out the juice of the Soma plant. ² One who desires to sprinkle upon or to bathe. (This word and निसुसू are the object of the rule of *Pān.* VIII. 3. 117., as regards the effect of the redupl. caused by the affix सून् not followed by another affix on the सू of सु (बुञ्), for an inflected form सुसुवति, with the radical सू unchanged, without a prefix, would follow already from VIII. 3. 61. and a similar form with a prefix ending in इ or उ, e. g. अभिसुसुवति or *ते from VIII. 3. 64.; *Patanj.*: सनि भिमुदाहरणम् । सुसुवति । नैतदस्ति प्रबोचनम् । क्षीति-कोरेव वक्ष्यमाणादित्येतास्त्रियमात्रं भविष्यति । इदं तर्हि । अभिसुसुवते । एतदपि नास्ति प्रबोचनम् । खादित्यभ्यासेन चा-भ्यासस्तेष्वप्यत्रियमात्रं भविष्यति । इदं तर्हि प्रबोचनम् । अभिसुसुवतेरप्रत्ययः । अभिसुसुः । निसुसुः; comp. अभिसोषत्.) E. सु (बुञ्) in the desider., with अभि, kṛit aff. क्तिप्.

अभिसूचित Tatpur. m. f. n. (-तः-ता-तम्) Pointed out, indicated; e. g. *Nalop.*: दमयन्ती तु तच्छ्रुत्वा पुण्डरीकस्य चे-ष्टितम् । अमन्वत नलं प्राप्तं कर्म चेष्टाभिः सूचितम्. E. सूच् with अभि, kṛit aff. क्त.

अभिसेवन Tatpur. n. (-नम्) Indulgence in, fondness, habitual practice; e. g. *Sūtruta*: (the disease अप्यसार arises) मिषादियोनैर्मिषाद्यर्चकर्मणामभिसेवनात्. E. सेच् with अभि, kṛit aff. कृद्.

अभिसोषत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹ One who will press out the juice of the Soma plant. ² One who will sprinkle upon or bathe; e. g. *Bhāṭik.*: ते विद्यावाभिसो-षन् रक्षे रक्षसि सवचाः । अक्षिरक्षायतं मेरुर्धरचामुखा-दिभिः. (The word exemplifies the effect of the affix सू in the rule of *Pān.* VIII. 3. 117.; comp. अभिसुसूच्.) E. सु (बुञ्) in the future, with अभि, kṛit aff. शतृ.

अभिस्तम् Tatpur. ind. (ved.) By approaching, by attack- ing; *Atharvav.*: उदेसीव वारस्तभिस्तम् मुनीव । कृत्वा कर्ता-रमुच्यते. E. स्तम् with अभि, kṛit aff. समुच् (with the udātta on the penultimate, which accent the word would not have, if it were the accus. of a अभिस्तम् formed by kṛit aff. चच् or घञ्).

अभिस्त्रिम् Tatpur. ind. Energetically; *Śatap.*: अभिस्त्रि-मभिस्त्रिमेवैतच्चमारभते. E. अभि and स्त्रि.

अभिलेह Tatpur. m. (-हः) Affection, love; e. g. *Bhagavadg.*: वः सर्वपानभिलेहः..... तस्य प्रज्ञा प्रतिष्ठिता (*Saddānanda*: देहि विन्ते कलपादौ सेहमूयः स तादृशः &c.). E. लिह् with अभि, kṛit aff. घञ्.

अभिस्तुरित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Expanded, in full bloom; e. g. *Nalodaya*: त्रितससदाराभाभिः प्राप्तेति वनी विह्वलितुदाराभाभिः । आरादाराभाभिस्तुरितसरोव-

सरसदा रानाभिः. ² Known, celebrated; e. g. *Nalod.*: वसुमन्महेताभिस्तुरितमुखाभिस्ततः अरमहे ऽताभि । श्रीः प्रवरमहेताभिस्तुरितं पुनपङ्क्तिभिः परमहेताभिः. E. स्तुर् with अभि, kṛit aff. क्त.

अभिस्तम् Tatpur. m. (-हः) The same as अभिषम्; the change of स् to ह् in this deriv. of स्तम्, pref. अभि, being optional, if it applies to inanimate objects; e. g. *Sūtruta*: समञ्जिष्ठानि मधुना पिष्टानीचुरसेन वा । रक्षाभिस्तम् श्राव्य-मेतदङ्गनमिष्यते. Comp. the following. E. see s. अभिषम्.

अभिस्तम् Tatpur. m. f. n. (-ही-हिनी-हि) The same as अभिषम्; the change of स् to ह् in this deriv. of स्तम्, pref. अभि, being optional, if it applies to inanimate objects; if it is used, however, of living beings the form should be only अभिस्तम् (*Pān.* VIII. 3. 12.). Comp. the following. E. see s. अभिषम्.

अभिस्तम् Tatpur. n. (-नम्) A suburb, a smaller town appended to the royal capital; *Jaiād.*: तत्राभिस्तम् नर-शाखाननरमपुमे; *Śabdaratn.*: तदभिस्तम् नगरं शाखानन-रमेव च; similarly *Trikāṇḍaśeṣa*. (The comm. of the *Ama- rak.* on the synon. शाखावनर restrict the term to the suburb of a royal capital; e. g. *Mathureśa*: मूलनगरानु यद-न्यस्युरं तच्छाखाननम्. एवं रावधानीवर्गीयं नगराननरम् — i. e. 'one term for another town in the neighbourhood of a royal capital' — । अभिस्तम् नगरं शब्दो ऽप्यत्र; or *Rāmā- śrama*: मूलनगरं रावधानी ततो ऽन्यस्युरं तच्छाखेव नगरं शाखाननम्. The word implies literally 'a pleasure ground where people flock together' and the writing अभिष् is therefore incorrect, since स्तम्, pref. अभि, applies in this compound to living beings; comp. the preceding; *Rāyam.* (on शाखाननर): मूलनगरे ऽसंमितवर्गीयशाखाननार्थं मूल-नगरस्य संनिधौ यदन्यस्युरं नगराननरं क्रियते &c.; *Bharatam.*: मूलनगरे ऽसंमितस्य वर्गीयस्य शाखाय मूलनगरस्य समीपे ऽस्ति वा यदन्यस्युरं नगराननरं तच्छाखाननम्). A word अभि-स्तम्हीवच in the same sense which occurs in a Ms. of the *Bhūripṛayoga*, belonging to the E. I. H., is probably a mis-reading for the given word. E. अभिस्तम् and नम्.

अभिस्तम्हीवच. See the preceding.

अभिस्तम्हीवच Avyayibh. (ved.) Over the sacrificial brick called स्तम्हीवच or 'full of holes by itself' (in analogy to the small volcanic stones which bear the same name); *Śatapath.*: अभिस्तम्हीवचमन्वा इष्ट्वा उपधोचन्ते. E. अभि and स्तम्हीवच.

अभिस्त्र Tatpur. f. (-स्त्रः) (ved.) ¹ Praising, a hymn, an economiastic song; e. g. *Rīgv.*: अभिस्त्रा निवदा ना चव-स्त्रव इन्द्रे हिनाना द्रविषाम्नाशत (*Sāyana*: अभिस्त्रा । अभितः स्त्रः स्त्रवस्त्रं यस्त्र तेन सोचेत्); or *Sāmav.*, *Rīgv.*: नेमिं नमन्ति चवसा मेव विप्रा अभिस्त्रे (*Sāyana*: अभिस्त्रे अभिस्त्रवाय सोचाय; *Rīgv.* v. 1.: अभिस्त्रा). ² Invocation, the calling near, the urging to one's presence; e. g. *Rīgv.*, *Sāmav.*: स्नाता रवस्त्र हयोरभिस्त्र इन्द्रो इन्द्रा चिदावजः (*Sāy.*: हयोरस्त्रयोरभिस्त्रे ऽस्त्राभिस्तुक्तेन प्रेरणे निमित्तमुते स्ति i. e. the calling his horses towards us being the motive of Indra's mounting his chariot, or 'he mounts his chariot for the purpose (dative) of urging the horses to our presence'). [The *Rīgv. Prātiś.* notices the unchanged condition of स्त्र in this compound.] E. स्त्र with अभि, kṛit

aff. विच्. (The first explanation of *Sāyana* which apparently represents the word as a *Bahuvr.* n. of अभि and खर् can be scarcely correct, since अभिखर् is udātta on the last syllable; his subsequent gloss is therefore preferable; the dative अभिखरे is udātta on the last syllable according to *Pān.* VI. 1. 168. and need not be referred, therefore, to a base अभिखर for which there is no authority.)

अभिखर्तृ Tatpur. m. (-र्तृ) (ved.) One who invokes or praises; e. g. *Rigv.*: अभिखर्तारो चक्रे न सुहृभः. E. स्तृ with अभि, kṛit aff. तुच्.

अभिहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Struck, hurt, injured; e. g. *Ādip. Mahābh.*: तां द्रुपदीं प्रेष्य तदा का सर्वे कन्दर्पवासाभिहता बभूवुः; or *Bhāṭik.*: वक्रमुष्टेर्विशिखेव मेन्दे-नाभिहतं शिरः; or *Raghuv.*: कश्चित्कराभ्यामुपगूढनासमाक्षो-क्षपवाभिहतद्विरेफम् । रजोभिरक्तः परिवेषवन्धि सीसारविन्दं धमयांचकार; or *Amaruśat.*: चित्तो हस्तावक्षपः प्रसभमभि-हतो ऽम्बाददानो ऽमुकानां गृह्णन् &c.; or *Pān. Śikshā* (ed. Calc. and Weber in the *Ind. Stud.*): सोदीर्घो मूर्ध्वभिहतो वक्रमापद्य मासतः । वर्षाञ्जनयते &c.; or *comm.* on the *Yoga S.*: दुःखमाध्यात्मिकमाधिभौतिकमाधिदेविकं च येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते; or *Sūsruta*: दोषैर्विदधिरच-वापि अक्षोर्लघाटदेशे ऽभिहतस्तैस्तु । नासा सवेत्पूयम् &c. ² Subdued, humbled, overcome (*Sārasundari* on the *Ama- rak.* 3. 1. 40); e. g. *Harivaṃśa*: काशेनाभिहतः कंसः पूर्वकर्म-प्रघोदितः. ³ (In *Medicine.*) Obstructed, constipated; e. g. *Sūsruta*: व्याधामभाराधपरिचतेन वेगावरोधाभिहितेन चा-पि &c.; or *पुरीषमास्त्रादपि वा निरेति पुरीषवेगे ऽभिहिते नरस्त*. ⁴ (In *Arithmetic.*) Multiplied; e. g. *Līlāvati*: अक्षो-न्वहाराभिहतौ हरांशौ राक्षोः समच्छेदविधानमेवम् । मिथो हराभ्यामपवर्तिताभ्यां यद्वा हरांशौ सुधियाच गुक्षौ. E. हन् with अभि, kṛit aff. क्त.

अभिहित Tatpur. f. (-तिः) [¹ Striking, hurting, injuring.] ² (In *Arithmetic.*) Multiplication; e. g. *Līlāvati*: सखद्वय-स्त्राभिहितिर्द्विगित्री तत्सखद्वयैक्ययुता कृतिर्वा । इष्टो न युया-शिवधः कृतिः स्त्रादिष्टस्य वर्गेण समन्वितो वा. E. हन् with अभि, kṛit aff. क्त.

अभिहन्वमान Tatpur. m. f. n. (-नः-ना-नम्) Being struck, being hurt, &c., see s. v. हन् and अभिहत; e. g. *Daśaku- mārach.*: तत्स्वर इति तैरभिहन्वमानो नातिप्रकुपितः; or *Ku- mārila's Mānavak.bh.*: रक्तवर्षे मुञ्जरेणाभिहन्वमानेषु ये सूक्ष्मा अवयवा अवयुष्यन्ते ऽवशीर्यन्ते ते मुञ्जावक्षोपाः. E. हन् with अभि, kṛit aff. शानच्, āgama मुक्.

अभिहरण Tatpur. n. (-णम्) ¹ Bringing, conveying, pre- senting; e. g. *Raghuv.*: आदिदेश गणशो ऽय पार्श्वगाम्भार्मु- काभिहरणाय मैथिलः; comp. also अर्घाभिहरण and अभि- हार्य. ² Robbing, stealing; comp. the following and अभि- हार. E. ह with अभि, kṛit aff. कृट्.

अभिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभिहार्य q. v. E. ह with अभि, kṛitya aff. णीयर्.

अभिहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as अभिहार्य E. ह with अभि, kṛitya aff. तव्य.

अभिहर्तु Tatpur. m. f. n. (-र्ता-र्ती-र्तुं) ¹ One who takes away, robs, steals; e. g. *Vanap. Mahābh.*: भार्याभिहर्ता वेरी यो यद्य राक्षहरो रिपुः । याचमानो ऽपि संयामे न मोक्षव्यः कचंचन. [² One who brings, conveys, presents; comp. the preceding.] E. ह with अभि, kṛit aff. तुच्.

अभिहव Tatpur. m. (-वः) I. Calling, invoking, invocation. Compare अभिहति. E. ह्वे with अभि, kṛit aff. चप् and sampras. of वे. (*Pāṇini.*)

II. Making an oblation of clarified butter into fire, sacri- ficing; e. g. *Mānava-Kalpa-Sūtra*: प्रागभिहवाद्ध्ययुर्ब्रह्महो- वृक्षापापीभ्रा पक्षर्त्विजो मन्त्रैः सीमिकैर्वृष्यति । ब्रह्माहं तु दर्श- पोर्धमासिद्धेन; *Kumārila's Bhāṣya*: प्रागभिहवात् । एवं तर्हि प्राग्यहवादुपसमाधाय पर्युक्त परिकीर्तयामादि संक्रुता- व्याकृतेः प्रागुत्तिग्वरसं नियमायं प्रवेधसे । अभिशब्दादिपि- मभि मुहोतीत्यर्थे ऽभिहोनेनापिमुपयुक्त इति यावत् &c. E. ह्वे with अभि, kṛit aff. चप्; (comp. the remark of the Calc. editors of *Pān.* to III. 3. 72.: मुहोतेरपि सिद्धं निहव रवादि).

अभिहस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) (ved.) Laughable, ridiculous; e. g. *Atharvav.*: वसे महो ऽवकेशो विवेशो येना- भिहस्यं पुष्टं क्वसोपि. E. हस् with अभि, kṛitya aff. यत्.

अभिहार Tatpur. m. (-रः) ¹ Seizing or robbing any thing in the owner's presence (*Amarak.*, *Jatiddh.* = अभियहस; see the following meaning). ² Robbing or stealing, in general; (*Amarak.*, *Med.*, *Hem.*, *Ajayap.*, *Śabdaratnāvr.* &c. = चौर्य; *Bharata*: अभिमुखयहसे सर्वतो सहसे च); e. g. *Sāntip. Mahābh.*: ये गुप्ताखेव दुर्गाश्च देशास्तेषु प्रवेष्ट्वेत् । धनिनो वस्तुमुक्तांश्च साम्प्रथित्वा पुनः पुनः । सखाभिहारं कुर्वीत स्वयमेव नराधिपः. ³ Attack, assault (*Amarak.*, *Bharata*: *Med.* &c. = अभियोन; *Rāmāsr.*: अभिनम्याक्रममभियोनः; 'approaching out of desire to do injury' अपचिकीर्षवाभिन- म्याक्रममभम). ⁴ Strenuous effort, exertion (accord. to *Mathu- resās* explan. of अभियोन in the *Amarak.* = उद्योग; and *Hem. nḍn.* = उद्यम; for the verse 4. 235. in the latter runs, according to the best Mss. thus: अभिहारः संगहने चौरिको- यमयोरपि; the last words being in the room of the absurd lesson of the Calc. ed.: चौर्यमयययोरपि, according to which the word would mean instead of 'exertion', 'a wine-drinker!'). ⁵ Arming, taking up an armour or arms in general (*Amarak.* &c. &c.: संगहण or संग्राह; *Bharata*: = संग्राहयहयम् । सङ्गवचवादिग्रहयमित्यन्ते). ⁶ Mingling to- gether, intermixture; e. g. *Sāṅkhyakār.*: (things may be imperceptible) सौख्याद्व्यवधानादभिभवात्समानाभिहा- राच्च (*Vijnānāch.*: समानाभिहारः सवातीयसंवलनम् । यथा माहिवनमभिभवात्साहिवत्सायहयादिति). E. ह with अभि, kṛit aff. चञ्.

अभिहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be brought near, to be conveyed; e. g. *Sāntip. Mahābh.* (a king should for the defence of his country, amongst others, act thus): हारेषु च मुक्खेव वन्मासि आपयेत्सदा । आरोपयेच्छतस्त्रीश्च स्थाधी- नानि च कारयेत् । काष्ठानि चाभिहार्याणि तथा कूर्पाश्च खा- नयेत् &c. E. ह with अभि, kṛitya aff. यत्.

अभिहास Tatpur. m. (-सः) Laughter, merriment, sport; e. g. *Āśval. Śrauta-S.*: सर्वश्रव्य वर्जयेयुर्ग्रामचर्चां सरसं विवृतकचनं स्त्र्यभिहासमनार्याभिभाषणम् &c. E. हस् with अभि, kṛit aff. चञ्.

I. अभिहित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Said, spoken, declared, called, named; e. g. *Sāntip. Mahābh.*: भरद्वाज उवाच । यदेतद्भवताभिहितं सुखानां परमा स्थितिरिति न त- दुपगृहीतम्; or *Gaudap.* on the *Sāṅkhyak.*: यमा निषमाश्च पातज्ज्ञे ऽभिहिताः; or *Nyāya S.*: विज्ञातस्तत्परिषदा चि- रभिहितस्याप्यप्रयुक्तारमननुभावयम्; or *Vrihasp.*: अर्चिना-

भिहितो यो ऽर्थः प्रत्यक्षी यदि तं तथा। प्रपञ्च पारस्व्यं ब्रूयात्-
तत्त्वज्ञानं हि तत्; or *Susr.*: सिराब्धविधौ पूर्वं नरा ये च
विवर्जिताः। न तेषां नीलिकां विच्छेदन्वाभिहितास्त्रिवक्; or
इति यत्प्रामाण्यं विस्तरस्तत्र वक्ष्यते; or *spoken to, addressed*:
e. g. *Bhāṭik.*: विपाकी ऽयं दृश्यीव संदृष्टो ऽनागतो मया।
तं तेनाभिहितः पक्षं किं कोपं न नियच्छसि; or *Dasakum.*:
मया तु स्वयमनेनाभिहितम्। सीम्ब &c.; see *Kaiyyāṭa's* ex-
planation at the end of अभिहित II. ² Determined, con-
veyed, explicit or clear (as the sense); e. g. *Pāṇini* inscribes
the chapter treating on the use of the oblique cases: अनभि-
हिते i. e. when the sense of the case requires an expla-
nation; the sense of the base is naturally conveyed by the
first case or nominative (*Patanj.* to *Pāṇ.* II. 3. 1.: अनभि-
हितस्य विभक्त्यर्थस्य सादनभिहितवचनम्। कः पुनर्विभक्त्यर्थः।
एकत्वादयो विभक्त्यर्थाः। तेऽनभिहितेषु कर्मादयो ऽभिहिता
विभक्तीनामुत्पत्ती निमित्तत्वाय मा भूवन्निति तस्यादनभिहि-
तवचनम्। तस्यादनभिहिताधिकारः क्रियते।; comp. II. 3. 46.
and *Vārt.*: अभिहिते प्रथमा; or *Nyāya S.*: अविशेषाभि-
हिते ऽर्थे वस्तुभिप्रायादर्थान्तरकल्पना वाक्यज्ञानम्. See *Kaiyy.*
at the end of II. ³ Placed upon, fastened upon; e. g.
Mānava-Kalpa-S.: अभिहिततमं दक्षिणं कुर्यात् (scil. परि-
धिम्) i. e. placed nearest the Āhavanīya fire; or उपभुज्य-
योः सक्ताश्चादभिहिततरा i. e. the जुहू is placed nearer the
Āhavanīya than the उपभूत and ध्रुवा (*Kumārila's Bhāṣya*:
उपभूतः सक्ताश्चाप्युहाराहवनीयसंनिष्ठतरा). See *Kaiyy.* at
the end of अभिहित II.

2. m. (-तः) The proper name of a Gotra- or family-
chief; his descendants are called अभिहिताः or आभिहितयः;
another reading of the word is अनभिहित q. v. (*Vardha-
māna*, the author of the *Gaṇaratnamahodadhī*: अभिपूर्वस्य
हिनेतेर्दधातेर्वा ते नञि च। अनभिहितस्य ज्ञानाभिहिताः।
आनभिहितयः। केचिदभिहितेति नञा विना पठन्ति। तथा-
भिहिताः। आभिहितयः).

3. n. (-तम्) A word; e. g. *Kāvya-prak.*: सामान्यरूपाणां
पदार्थानामाकाङ्क्षासंनिधियोऽर्थतावशात्परस्परसंसर्गो यथाप-
दायो ऽपि विशेषरूपो वाक्यार्थस्य अभिहितान्वयवादे का वार्ता
ब्रह्मसामिधेयतायां ये ऽप्याहुः &c.; or *Sdhityad.*: ता-
त्पर्यार्थस्योक्तं च वाक्यमित्यभिहितान्वयवादिनां मतम् (i. e.
the opinion of those who contend that the purport of a
sentence arises from the logical connexion between the
words of the sentence); or *comm.* on the *Sāh.*: अभिहिता-
नामभिधया लक्ष्यया वा पदोपस्थापितान्वयबोधवादिनां प्रा-
चीनवैयाकरणानामित्वर्थः (the latter maintaining that the
'purport' of a sentence follows from the original or ellip-
tical sense of the words themselves).

4. f. (-ता) The name of a plant (*Commelina salici-
folia*); see *अक्षयिणी* (*Nigh. Prak.*). E. धा with अभि,
krit aff. ण (2. also referred to II. अभिहित).

II. अभिहित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone. ² In-
creased. E. हि, with अभि, krit aff. ण. [The latter word and
its meanings on the authority of *Kaiyyāṭa* who has the
following remark on अभिहित I. and II.: अभिपूर्वसावह-
धातिर्वचनोच्चारणप्रतिपादनेषु वर्तते। अस्याभिधानीमादत्त
रूपं वक्ष्यन्वृत्तिः। अभिहितः स्त्रीक इत्युच्चारणवृत्तिः। अभि-
हितो ऽर्थ इति प्रतिपादनवृत्तिः। हिनेतेरपि नतिवृत्त्यर्थसा-
भिहितमिति भवति. Comp. also the Etym. of I. 2.]

अभिहितत्वं n. (-त्वम्) ¹ The being said, called &c. (see the
preceding I.); e. g. *Śāṅkara* (on the *Ved. S.* 1. 25.): अथ
यदुक्तं पूर्वस्मिन्नपि वाक्ये न ब्रह्माभिहितमसि नायची वा इदं
सर्वं भूतं यदिदं किं चेति नायत्रास्त्वस्य चक्षुःसो ऽभिहितत्वा-
दिति तत्परिहृतेत्यम्. ² The being determined, made clear;
e. g. *Vārt.* to *Pāṇ.*: सामिवचने प्रतिविधानवर्कं प्रकृत्यभिहि-
तत्वात्. E. अभिहित, taddh. aff. त्व.

अभिहित Tatpur. f. (-तिः) The same as अभिधान q. v.;
e. g. *Durga* on *Yāska* (1. 2. मनुष्यवहेयताभिधानम्): मनु-
ष्यसुक्तं मनुष्यवहेयताभिधानम्। अभिहितिरभिधानम्. E. धा
with अभि, krit aff. णिन्.

अभिहित Tatpur. f. (-तिः) Invocation; e. g. *Yāska*: (on the
word पूर्वहृती) = पूर्वस्वामिहृती. Comp. अभिहव. E. हृ
with अभि, krit aff. णिन्.

अभिहितवे Tatpur. ind. (ved.) To make a libation of clarified
butter into the fire; the same as अभिहितुम्; e. g. *Kumārila*
(on the *Mānava-Kalpa-S.* ब्रह्मस्य समिधमभिहितुमिति श्रेणी
ज्वलन्ती वा): यत्तु न समिदभिहितवा इत्युक्तम् &c. E.
हृ with अभि, krit aff. त्वे.

अभिहितम् Tatpur. m. (-मः) The same as अभिहव II.; see
the instance given there. E. हृ with अभि, uñ. aff. मन्.

अभिहित Tatpur. m. f. n. (-त्-त-त) ¹ Oppressed or over-
powered, with sin; e. g. *Rīgv.*: स नस्त्रासते दुरितादभिहितः
शंसादघादभिहितः (*Sāy.*: सो ऽपिरभिहित आभिमुख्येन पा-
पेर्द्विगमाशान्नो ऽस्मान्दुरितात्पापाश्चासते। अभितो हि-
यमाणादघात् चासते). ² Acting offensively, an enemy;
e. g. *Rīgv.*: अभिहितमसि हि देव विष्यद् (*Sāy.*: हे देव
अभिहितमामिमुख्येन कुटिलं कुर्वतां द्विषां विष्यद् विज्ञेयं वा-
चको ऽसि हि); or *Atharv.*: अप तस्मै देवो नमोदभिहितो
यावयच्छुभमिति तम्. E. हृ (a shorter form, and considered
as a substitute, of हृ; comp. *Pāṇ.* VII. 2. 31.), with अभि,
krit aff. णिप्.

अभिहित Tatpur. f. (-तिः) (ved.) Offensiveness, injurious-
ness; e. g. *Rīgv.*: शतभुविभिसमभिहितेरघातपूर्वी रचता म-
तो यमावत; (where it is used as epithet of अघ; *Sāy.*:
अभिहितेरभिभवकरवात्कुटिलसम्भावादघात्पापादावत); or
personified: offensive, injurious, inimical; e. g. *Atharv.*:
अपांनपादभिहितो नयस्व चिदेव त्वहर्वर्धय सर्वतातये. E. हृ
(a shorter form, and considered as a substitute, of हृ;
comp. *Pāṇ.* VII. 2. 31.), with अभि, krit aff. णिन्.

अभिहार Tatpur. m. (-रः) (ved. Probably.) Evil, misfor-
tune, sin; e. g. *Atharv.*: यो अस्मै समिधं वेद चविषेय समा-
हिताम्। नाभिहारे पदं नि दधाति स मृत्यवे 'he does
not put his foot into misfortune (or into sin which leads)
to death'. (*Roth and Whitney* in their edition of the
Atharv. write अभिहार; but the former gives in a quotation
of this passage in his Dictionary the form अभिहृर which
seems less correct.) E. हृ with अभि, krit aff. घञ्.

I. अभी. A protracted form of अभि which occurs especially
as the first part of several Tatpur. See the following ar-
ticles and the Preface.

II. अभी Bahuvr. m. f. n. (-भोः-भीः-भि) Fearless; e. g.
Rāmāy.: निजसक्तं यथा नाम रावणं वागरोत्तमः। सहसा
परमोद्विग्नः सोपास्यर्पदभीक्षतः; or *Bhāṭik.*: अभिघातावरं
तुङ्गं भूभूतं चरिं पुरः where the comm. analyze अभिघा-
तावरं either अभिघाता (fut.) and वरम्, or अभिघा (instr.)

of अभिषा q. v.) and अतावरम् (= अतस् अवरम्), or अभिषाता (instr. of अभिषात्) and वरम्, or अभिषा (instr. of अभी) and अता (instr. of अतः 'going') and अवरम्; see also अभीमामिभूमाम्. Comp. III. अभीक. E. अ priv. and भी.

I. अभीक m. f. n. (-कः-का-कम्) Lustful, libidinous; e. g. *Bhāṭik.*: इदृशे पर्ययावापां राक्षसाभीकयाच सः (comm. = कामुका); the same as अभिक. E. See s. v. अभिक; with the protraction of the second syllable. [The *Śabdaratnāvalī* which has only the form अभीक gives the meanings: 'Lustful (कामुक). 'Anxious (उत्सुक); the former perhaps in reference to the E. कम् with अभि, kṛit aff. उ; the latter in reference to the E. अभि, taddh. aff. कन्.]

II. अभीक Tatpur. m. (-कः) (ved.) [occurs especially in the locative अभीके] 'Neighbourhood, vicinity (अभीके near; perhaps also in reference to time: soon; *Nirukta.* = आ-सन्न); e. g. *Rīgv.*: को वा महश्चिन्वसो अभीक उदयन् माधी इजा न कती (*Sāyana.* = आसन्नप्रदिशे); or सवो दक्षुन् नृषु कुत्सेन प्र सूरचकं वृहतादभीके (*Sāy.* = समीपे or संगामे, see the following); or परि वामना वपुषः पतङ्गा ववी बह्वस्ववा अभीके (*Sāy.* = गृहसमीपे); or सर्वतीरित कतीर्ध्वोरह विषा अभीके अभवन्नभिष्टवः (*Sāy.* = समीपे); or *Rīgv.*, *Vājas.*: आ यदिषे नृपतिं तेव जानदमुचि रेतो निषितं वीरभीके (*Sāy.* = आसन्नकाले soon, *Māhidh.* = समीपे, *Sāy.* considering वीः as an epithet 'luminous' of Agni; *Māhidh.* as a genitive — not ablat. — depending on अभीके); or *Rīgv.*: महश्चिदप एगसो अभीक ऊर्वादेवानामुत मर्त्यानाम् (*Sāy.* = अन्तिके, with देवानाम् and मर्त्यानाम् depending on it). 'Battle, combat (*Nigh.* = संग्राम); e. g. *Rīgv.*: आसो वृकस्य वर्तिकाभभीके युवं नरा नासत्वामुमुक्तम् (*Sāy.* = संग्रामे i. e. in the battle between the wolf and the quail; the abl. आसः depending not on अभीके, but on अमुमुक्तम्); or अचिं न महसमसो मुमुक्तं तूर्वतं नरा दुरितादभीके (*Sāy.* = संग्रामे, the abl. दुरितात् depending on तूर्वतम्, not on अभीके); or त्वं नो असा इह दुर्हयायाः पाहि वक्षि वी दुरितादभीके (*Sāy.* = समीपवर्तिनि संग्रामे, the abl. दुरितात् depending on पाहि, not on अभीके); or अहनिष्ठी अदहदपिरिन्दी पुरा दक्षुन्धन्दिनादभीके (*Sāy.* = संग्रामे). [These two meanings of the word answer perfectly the sense of all the ved. passages where it occurs; other meanings leant to this word, are neither required nor founded on authority.] E. अच् with अभि, kṛit aff. अच्; (the formation being analogous to प्रतीक, समीक, अनूक; *Sāyana* who gives this E. and assimilates it in this derivation to the words of the *Gaṇa* पचादि, on account of the affix, and to those of the *Gaṇa* पृषोदर, on acc. of the irregularity in the composition, proposes also an E. इ (इह) with अभि, uñ. aff. कच्; but the former is preferable; the literal sense of the word is therefore 'approaching'; comp. अभिममन, अभिषाच and similar compounds.

III. अभीक Bahuvr. 1. m. f. n. (-कः-का-कम्) 'Fearless; see the inst. s. v. अर्धधमक (*Trik.*, *Med.*, *Śabdar.*, *Ajayap.* &c.). 'Cruel (*Med.*, *Śabdar.*).

2. m. (-कः) 'A poet (*Med.* = कवि). 'A master (*Halāy.* = स्वामिन्). E. अ priv. and भी, samās. aff. कप्.

अभीष्टम् Avyayibh. 'Repeatedly, frequently (*Amarak.*, *Hemach.*, *Ajayap.*, *Śabdar.* &c.); e. g. *Suśruta.* मूत्रे निवृ-

कार्धयसं विपाच पिबेद्भीष्टं कुडार्धमाचम; or *Bhāṭik.*: इच्छन्भीष्टं चयमात्मनो ऽपि न ज्ञातयसुक्तकुलस्य सखीम्; or *Sāhityad.*: विनयति सुदृशो इशोः परानं प्रवर्धनि वीसु-ममानगानिषेन । तदहितयुपतेरभीष्टमस्वोर्ध्वमपि रोचर-जोभिरापुपूरे; or *Kshirasw.* and *Vardhamāna* (the author of the *Gaṇaratnam.*): अभीष्टमास्त्रासवतीव कुक्षम्; or *Bhāgav. Pur.*: अभीष्टावगाहपिशाजटिसान्नुटिसावकात् । आत्मानं चोद्यतपसा विधत्ती वीरिषं कृशम्. 'Constantly, always (*Amarak.* &c.); e. g. *Kshirasw.*: अभीष्टं वक्ति. 'Much, exceedingly, eminently (*Trik.*, *Med.*, *Śabdar.* &c.); e. g. *Kenopan.*: अथाध्यात्मं ददेतत्रच्छतीव च मनो ऽनेन वित-दुपकारवभीष्टं संकल्पः (*Sankara.* = भृशम्). 'Quickly; (*Hem.*, *Med.*, *Śabdar.*). [The word is said by some comm. on the *Amarak.* to be used also in the three genders; but this assertion appears to be founded only on the circum-stance that it occurs in other *Koshas* also amongst the in-flected words; its form, however, is always there अभीष्टम् which might apply as well to an adj. as to an indecl.; e. g. *Rāmāśrama.*: अथयस्वभीष्टशब्दमनवयमयाह । अनवयम-करवपाठात्). E. That given by *Rāmāśr.*, *Bhāṇūjīd.* &c.: रक्षु with अभि, kṛit aff. इम्, and मि being protracted be-cause the form belongs to the पृषोदरादि, is not very plausible; *Yāska* explains the word as a contraction of अभिचक्षम्; but as the protraction of the final vowel of अभि in compounds points either to a kṛit deriv. with अच् or क्तिप् or to the loss of a following अ (comp. अभीक II. and अभीपत्), the word is better considered as an Avyayibh. of अभि and अश्च. (It belongs to the *Gaṇas* खरादि *Pān.* I. 1. 37. and ब्राह्मणादि V. 1. 124.)

अभीष्टश्च ind. The same as the preceding; e. g. *Rāmāy.*: पितरं त्वनुशीलामि मातरं च यश्चिन्मीम् । अपि नाश्वी भवे-तां नो ददन्ती तावभीष्टश्चः. E. अभीष्ट, taddh. aff. श्च.

अभीघात Tatpur. m. (-तः) The same as अभिघात q. v.; e. g. *Suśruta.*: विदीयते सीदति हीयते वा नृशामभीघातहता नु दृष्टिः. E. See अभिघात; with the second vowel protracted.

अभीच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Desiring, wishing for. E. इच् with अभि, kṛit aff. श्नु.

अभीज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) To be presented with a sacrifice, to whom an oblation is to be offered (as a deity); e. g. *Jaimini-Sūtra.*: अग्निज्या वा श्वेत्स्य मुक्कदेवता-नभीज्यत्वात् (*Sabara.* : मुक्कदेवतामनभीज्यामुपदिक्षा-प्रधानदेवता विधीयते । अतः प्राप्तमुक्कदेवता अभीज्या अचोपदिक्ष्यते); [in the *Jaimini-Sūtra* यदभीज्या वा तद्विषयी, it is more correct to analyze यदभि इज्या (the oblation) &c.].

E. यच् with अभि, kṛitya aff. कप्.

अभीत Tatpur. m. f. n. (-तः-ता-तम्) Fearless, undaunted; e. g. *Rāmāy.*: किकेयी पुनरखिषं घोरं वचनमब्रवीत् । अनर्ष-दुःखसंविप्रमभीता भयदर्शनम्; or *Ādip. Mahābh.*: संपितुर्-भीती ती गवी प्रति नवानिव; or *Bhāṭik.*: क्रव्याशिनो दीप्त-ज्जगानुवृत्ता आत्मस्वभीताः परितः पुरं नः. E. अ neg. and भीत.

अभीतवत् ind. As not afraid; e. g. *Hitopad.*: आनतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत्. E. अभीत, taddh. aff. वत्.

I. अभीति Tatpur. f. (-तिः) (ved.) Approaching with hostile intent, assault, attack; e. g. *Rīgv.*: चन्वन्तु आ ते ऽवसा समीक्षे ऽभीतिमर्षो वज्रवां श्वांसि (*Sāyana.*: अभीतिमभि-ममनम्). E. इ (इह) with अभि, kṛit aff. तिन्.

II. अभीति Tatpur. f. (-तिः) Fearlessness; e. g. *Hemach.nān.*:
अमचमुशीराभीतोः. E. अ neg. and भीति.

अभीतर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Approaching
with hostile intent, ready for assault; e. g. *Vājas.*: या सेना
अभीतरावाधिनीयया उत (*Mahidh.*: अभीतराभीतर्यः।
अभियाधिन्वः); or *Aitar. Br.*: एतद् अ वै तद्विद्वानाह जन-
मेवयः पारिषित एवंविद् हि वै मामेवंविदो यावयन्ति तस्मा-
दहं अयाम्भीतरां सेनां अयाम्भीतर्या सेनया &c. (*Sdy.*:
अभीतरा = अभितो युद्धार्थमुद्युक्ताम्). E. इ (इत्) with
अभि, kṛit aff. क्तरप्, āgama तुक्.

अभीज Tatpur. m. f. n. (-जः-जा-जम्) Shining, glowing;
e. g. *Rīg.*, *Atharv.*: अ्रेष्ठं सर्वं सविता साविष्मन्तो ऽभीजो
धर्मस्तद्गुप्ता वु प्र वोचम् (*Atharv. v. l.*: वोचत्; *Sāyana*: = अभि-
दीप्तः). E. इज् with अभि, kṛit aff. क्त.

अभीपत् Tatpur. m. (-न्) (ved.) ¹ A pond or any other place
where water accumulates. ² Favour, kindness. An option
between both meanings is proposed by *Sāyana* on *Rīg.*: अभी-
पतो वृष्टिभिरुपयन्तम् (*Atharv.*: अभीपतो वृष्ट्या तर्पयन्तम्),
viz. अभीपत आगुक्त्वेन i. e. abl. sing.; or अभीपतो ऽभिग-
मनवतः सन्निधाधारान् । तटाकादीन् i. e. acc. plur.; the se-
cond meaning (*favour*) reminds of अन्वीप, but the first
seems more congenial with the context. E. probably आप्
(an obsolete rad.; comp. आप्) with अभि, kṛit aff. शतु.

अभीपद् Bahuvr. (?) m. (-द्) The proper name of a Rishi
with the surname औदस, who is the reputed author of
the *Sāmaveda*-verse 1. 231. (= I. 3. 1. 4. 9.). E. अभी and पद् (?).

अभीषित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired;
(*neutr.* wish, desire); e. g. *Rāmāy.*: अभीषितं तु मे किञ्चि-
त्प्रियं कर्तुमिहार्हसि; or *Bhāgav. Pur.*: अलङ्घ्याभीषितो
ऽज्ञानादिदमनुः सुचार्यितः &c. E. आप् in the desider.,
with अभि, kṛit aff. क्त.

अभीषिन् Tatpur. m. f. n. (-प्सी-प्सिनी-प्सि) Wishing, de-
siring; e. g. *Katha-Upan.*: विद्याभीषिन् नचिकेतसं मन्वे न
त्वा कामा बहवो लोनुपन्तः. E. आप् in the desider., with
अभि, kṛit aff. क्षिणि.

अभीषु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Wishing, desiring;
(with a noun in the accus. or locat.); e. g. *Bhāṭik.*: तत्रापि
बहून् प्रसभं यतन्ते यन्त्रिधाः सिद्धिमभीष्वस्त्वाम्; or अर्धो-
त्थिताक्षिप्तसंनिमपो ह्यः पुनर्यान्मने ऽनभीषुः. E. आप्
in the desider., with अभि, kṛit aff. छ.

अभीभाभिभूभाभू Tatpur. f. (-भूः) 'A site of splendour sur-
passing a fearless elephant.' (This monstrous compound
occurs in the following specimen of alliteration: अभीजोवा-
जिजिष्वाजी तं ततो ऽतिततातिनुत् । भाभो ऽभीभाभिभूभाभू-
रारारिररिररिररः which is rendered by *Yates*: 'the warring
foe overpowering all the sons of courage, distressing the
most brave, glorious, exceeding in terror a fearless ele-
phant, and advancing in his chariot, then attacked him'.
E. अभी-इभ-अभिभू-भा and भू.

अभीम Tatpur. 1. m. f. n. (-मः-मा-मम्) Not fearful, not
terrific.

2. m. (-मः) One of the thousand names of *Vishṇu*; in
the list of the *Anuśāsanap.* of the *Mahābh.* the 357th, ac-
cording to an optional reading of *Gangādhara* who inter-
prets the two names श्रमो भीमः either श्रम and भीम,
or श्रम and अभीम, and comments upon भीम and अभीम

as follows: (विशेषतः सर्ववर्गो) भियो मन्विकल्पतः पुङ्ग
(compare *Unīddi-S.* 1. 147.) तथा च भीमः । भयं करो वाय-
भयं करो हि सतां त्वभीमः (the following words of
this verse and the next verse refer to another name of
Vishṇu in the text) । ओं भीमाय अभीमाय वा नमः । E.
अ neg. and भीम.

अभीमान Tatpur. m. (-न्) The same as अभिमान; with the
second syllable protracted.

अभीमोद Tatpur. m. (-द्) Excessive happiness or joy; e. g.
Atharv.: आनन्दा मोदाः प्रमुदो ऽभीमोदमुदश्चे । उच्छि-
ष्टाक्षिरे सर्वे दिवि देवा दिविभितः; or आनन्दा मोदाः
प्रमुदो ऽभीमोदमुदश्चे । ह्यो गरिष्ठा वृत्तानि शरीरमनु
प्राविशन् (where अभीमोदमुदः is either *Dwandwa* 'ex-
cessive joy and pleasure' or perhaps an irregular intensive
formation with the reduplication of the whole radical in-
stead of its first syllable (similar in some degree to the ved.
बद्ध् the intens. of बन्ध्); the masc. of the relative, ये,
being accounted for by the preceding masculines). Comp.

अभीषाप. E. मुद् with अभि, kṛit aff. चञ्.

अभीर Tatpur. 1. m. (-रः) A cowherd. 'According to
Manu (X. 15.) the *Abhira* is of mixed origin, the offspring
of a *Brāhmaṇa* father and a mother of the *Ambashttha* or
medical caste; but the *Abhiras* were a people, a pastoral
tribe, settled about the beginning of the Christian era, on
or near the lower course of the Indus on a tract known to
classical geographers, as the *Abiria* of *Ptolemy*, lying north
of the *Sahyadri* mountain and of *Syrastrene*. The *Abhiras*
of *Saurāshtra* are mentioned in the *Mahābhārata*. From
their pastoral habits the name came to be generally applied
to the cowherds of Hindustan. In the spoken dialects of
upper India the word is corrupted to *Ahīr*, *Uheer*; in *Ben-
gālī* and *Marāṭhī* it is unchanged, occurring as *Abhīr*.'
(*Wilson's Glossary of Indian Terms*.) See *Lassen's Ind. Alt.*
vol. I. pp. 106. 396. 539. 546. 705. 798. 799. 823; II. pp. 385.
547. 553. 592. 792. 855. 953. 956. &c. — The word as a
name of a people occurs in the *Purāṇas* 'always conjoined
with the *Sūdras*, as if conterminous' (*Wilson's Vishṇu-P.*
p. 195 n. 154). — The *Sāhityadarpaṇa* mentions the *Abhiras*
as assistants appointed in, or belonging to, the harem
(together with dwarfs, eunuchs, *Kirātas* or mountaineers,
Mlechchhas or barbarians, the mock-brother-in-law of a
king, i. e. the brother of his concubine, hump-backs, mutes
&c.: वामनवल्किरातवल्किभीराः शकारकुम्भावाः). The
same work, in defining the purposes for which *Sanskṛit*
and the *Prākṛit*-dialects are used in the dramatic dialogue,
appropriates the dialect of the *Abhiras* (which therefore is
not considered by the *Sāh.* as an *Apabhrāṇśa*-dialect) to
cowherds and woodcutters; comp. चाभीरी s. v. चाभीर;
(चाभीरेषु तथाभीरी । चाभीरी शायरी चापि काष्ठ-
पन्नोपजीविषु); others hold the *Abhira*-dialect as belonging
to the *Apabhrāṇśa*, when it would be excluded from dra-
matic use. See अपभ्रंश and *Lassen's Institutiones Linguae
Pracriticae*. — (The word occurs usually in the form
चाभीर; the dialect spoken by the *Abhiras* is always called
चाभीरी, not अभीरी.)

2. n. (? -रम्) The name of a *Mātrāvṛitta* or *Prākṛit*

metre, regulated by quantity; it consists of a stanza of four lines with eleven *mātrās* in each line (the value of a *mātrā* being a short syllable, and a long syllable equal to two short), viz. each line being composed either of seven *mātrās* and a *Scolius* (— —), or of a *Dactylus* (— — —), a *Iambus* (— —) and a *Scolius*, or of a *Scolius*, a *Tribrachys* (— — —) and a *Scolius*. E. ईर् with अभि, kṛit aff. चच् (according to several comm. of the *Amarak.*); but the word is probably not of Sanskrit origin.

अभीरणी Tatpur. f. (-णी) A sort of serpent (*Amphisbœna*) (*Nigh. Prak.*). E. ईर् with अभि, kṛit aff. लृट्.

अभीरपक्षि. See आभीरपक्षि.

अभीराजी Tatpur. f. (-जी) The name of a poisonous insect; according to *Suśruta*, one of the eighteen varieties, the bite of which produces diseases of the vital element *air*. E. (perhaps) अभीर and आजी.

अभीर Tatpur. 1. m. f. n. (-रः-रः or रूः-रूः) Fearless, undaunted; e. g. *Rigv.*: ते वाशीमन्त इप्सियो अभीरवो विद्वे प्रियस्य मावतस्य धाम्; or *Manu*: गुणांश्च क्षापयेदाम्नाम्नतसंश्चात्मनस्ततः । खानि युधे च कुशलानभीरुनविकारिणः; or *Bhāṭik.*: अहं स्वप्नप्रसादेन तव वन्दारभिः सह । अभीरवसं स्त्रीभिर्भास्वराभिरिहेश्वर; or in the following specimen of alliteration: भूरिभिर्भारिभिर्भीरिर्भूरिर्भारिर्भिरिभिरे । भेरीरेभिर्भारिभिरभीरभीरिभिरिभाः 'elephants contended with elephants that were numerous, heavy, terrible, immense, roaring, cloud-like and fearless' (*Yates, Essay on alliteration*).

2. m. (-रः) A (euphemistic) name of Bhairava or Śiva; e. g. अभीरर्षेयो भीरुभूतपो योगिनीपतिः (*Vaṭuka-bhairavastava*, as quoted by *Rādhāk.*).

3. f. (-रः or रूः) The name of a plant (*Asparagus racemosus*); according to some, a large variety of it. (So called, because its leaves are firm on account of its numerous roots, or on account of their containing always juice; *Bhāṭij.*: स्त्रिरपचत्वात्; *Rāyam.*: दूरस्थमितवज्जमूलत्वात् । सदारसावयलेन स्त्रिरपचत्वादिति तु स्वामी; comp. अभीरपत्री); e. g. *Suśruta*: अभीरुमिसिसिन्धुवत्सकोशीरपचकैः दत्तो वलिः सुशीतलः. E. च neg. and भीर.

अभीरच् Tatpur. f. (-च्) Probably the same as अभिरचि q. v. (The word is mentioned by the *Kāśikā* and *Siddh.* as an instance, besides नीरच्, of the prolongation of the final vowel of the prefix, before the kvip deriv. of रच्; comp. *Pāṇ.* VI. 3. 116.). E. रच् with अभि, kṛit aff. क्तिप्.

अभीरश् Tatpur. m. f. n. (-शः-शा-शम्) (ved.) Fearless, undaunted (comp. अभीर); e. g. *Vājas.*: इदमापः प्रवहतावचं च मलं च यत् । यज्ञाभिदुद्रोहानुतं यज्ञं श्रेयं अभीरयम् ('the fearless i. e. the innocent, for it is only the guilty who is in fear'; *Mahidh.*: विभेतीति भीरभीरयमभीरयमनपराधिगमपराधी हि विभेति). E. च neg. and भीरश्.

अभीरपत्री Bahuvr. f. (-त्री) The same as अभीर 3. (*Rāyam.*: कष्टकेनाधुषत्वात्; comp. however अभीर). E. अभीर and पत्र, fem. aff. ऊीष्.

[अभील. An error in the Calc. edit. of the Medini; see आभील.]

अभीलाप Tatpur. m. (-पः) (ved. Probably.) Talking on a subject, discoursing, eloquence; *Atharv.*: आलापाय प्रला-

पाञ्चभीलापस्य च । शरीरं सर्वं प्राविशन्नायुवः प्रयुजो युवः; where अभीलापस्य; is either a *Dwandva*: discoursing and speech in general; or perhaps an irregular intensive formation with the reduplication of the whole radical instead of its first syllable; the masc. च being accounted for by the preceding masculines. Comp. अभीमोद. E. लप् with अभि, kṛit aff. चच्, and the second syllable protracted. अभीकु Tatpur. m. f. n. (-कुः-कुः-कुः) Fearless. E. क् neg. and भीर, र् being changed to कु. Also अभीकुक् (*Wilson*.) अभीवर्न Tatpur. m. (-र्नः) (ved. Probably.) Circumference, circle; e. g. *Atharv.*: मचि चर्चं पर्यमखे मचि धारयताद्विम् । अहं राष्ट्रस्वाभीवर्ने निजो भूवासमुत्तमः; or पुरस्तात् नमः इरम उत्तरादधरादुत् । अभीवर्गाद्विषयव्यतिरिचय ते नमः (in either instance अभीवर्ने seems to have the meaning of अभितः 'on all sides, everywhere'). E. वृच् with अभि, kṛit aff. चच्, and the second syllable protracted.

अभीवर्त Tatpur. m. (-र्तः) (ved.) ¹ Being everywhere; e. g. *Rigv.*: अभि स्वा विश्वभूतान् अभीवर्तो यथाससि (*Sāy.*: अभितः सर्वत्र वर्तमानो भवति). ² Approaching, esp. with hostile intent; e. g. *Rigv.*: अभीवर्तेन हविषा येनेजो अभिवावृते । तेनास्मान्प्रसवस्यते ऽभि रात्राय वर्तय (*Sāyana*: अभीवर्तेन = अभिगच्छता); or *Atharv.*: अभीवर्तेन मणिना येनेजो अभिवावृते । तेना०. Hence the word has become the epithet or name of several *vaidik* verses or hymns which are recited for obtaining victory; *Benfey*, in his valuable Index to the *Sāmaveda*, mentions the following *Sāma-verses* which, in the *Gānas* bear this name: 1. 242 (= I. 3. 1. 5. 10), 2. 25. 26 (= II. 1. 1. 9), or only 2. 25b. 26a (= II. 1. 1. 9. 1b. 2a), 2. 35. 36 (= II. 1. 1. 18), 2. 117 (= II. 1. 2. 20. 1), 2. 161. 162 (= II. 2. 1. 13), 2. 206 (= 2. 2. 9. 1), 2. 214-216 (= II. 2. 2. 12), 2. 272b. 273a (= II. 3. 1. 11. 1b. 2a), 2. 283. 284 (= II. 3. 1. 15), 2. 347b. 348a (= II. 3. 2. 12. 1b. 2a), 2. 429a. 430b (= II. 4. 1. 12. 1b. 2a), 2. 710-713 (= II. 6. 1. 5 and 6), 2. 741-743 (= II. 6. 2. 5), 2. 761. 762 (= II. 6. 2. 12), 2. 771. 772 (= II. 6. 2. 16), 2. 929. 930 (= II. 7. 3. 3), 2. 987. 988 (= II. 8. 1. 8); moreover इन्द्रस्वाभीवर्तः or प्रजापतेरभीवर्तः or अभीवर्तस्त्राङ्गिरसस्त्र भागम् 1. 286 (= I. 3. 1. 5. 4); अमदधेरभीवर्तः 1. 239 (= I. 3. 1. 5. 7) and 2. 771. 772 (see above); वृषस्त्र आनस्त्राभीवर्तः 1. 523 (= I. 6. 1. 4. 1); e. g. *Māsaka-Kalpa-Sūtr.* (in the chapter on the *Abhijit*): प्र सोम देव-वीतय इत्स्वभीवर्तः (i. e. *Sāmav.* 2. 117); or पुनानः सोम धारयेत्स्वभीवर्तः (i. e. 2. 25); also called *Brahmasāman*; e. g. *Mādhy. Jaiminiyany.*: नवामयने ब्रह्मसाम विहितम् । अभीवर्तो ब्रह्मसाम भवति. — It is the name, too, of *Rigv.* 10. 174. — In *Vājas.* 14. 23. the name is applied to a *sacrificial brick* (इष्टका), when *Mahidhara* explains अभीवर्त as meaning literally either 'repetition' or 'approaching', the former assuming the sense *stoma*, since the *Sāmaverses* are repeated in a hymn of that description, and the latter the meaning 'year', since the year (i. e. time) approaches all created beings; he holds therefore that the brick is likened in this passage to a hymn or to a year. (The *vaidik glossary* of *Someśvara* explains the word in this manner: अभीवर्तो भूतभेदयातायातनिरूपणे । नानासंयुतिसंज्ञानसंख्यावाचक्येने । दिव्येष्टिकात्मनिचयचयने ऽपि प्रकीर्तितः). E. वृच् with अभि, kṛit aff. चच्; the second vowel being protracted; (this protraction is mentioned in the *Prātiśākhya*).

अभीष्ट Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or being, everywhere; e. g. *Rigv.*: अभीष्टं ह्यनेर्विचक्ष्यं हिरण्यं यवतो बृहन्म । आकाशं सविता (*Sāyana*: = अभितो वर्तमानम्). E. वृत् with अभि, kṛit aff. क्षिप्, with the second syllable protracted; comp. the preceding.

अभीष्ट Tatpur. m. f. n. (-त्-ता-तम्) (ved.) ¹ Surrounded, accompanied. ² Covered, obscured. — In the *Rigv.*-verse I. 164. ३०.: अयं स शिङ्गे येन नीरमीवृता मिमाति मायुं भवनाधि त्रिता, *Sāyana* who supplies to अयं the word वत्स: and takes the latter as a metaphorical expression for the world desiring rain, and 'the cow' as the cloud, renders the beginning words: येन वत्सेन नीरमीवृता । आनन्वामितो वेष्टिता भवति; *Durga* on *Yaska* 2. ९. supplies to अयं the word मेघ and renders नी: 'voice, speech': अयं स मेघ: शब्दायते शब्दमिव करोति । न च तावदसौ शब्दं करोति । अथ च तावन्नाधमिकायां वाचि तत्स्यायां शब्दं कुर्वतां तत्साहचर्यादिज्ञायते स एव शब्दं करोतीति । येन मेघेन किं कृतमिति । येन नीरमीवृता । येन माधमिका वा नभिप्रच्छादिता सती मिमाति मायुं निर्ममिती निर्बर्तयति मायुं शब्दं करोतीत्यर्थः; in *Roth's* ed. of the *Nirukta* (2. ९.) अभिप्रवृत्ता must therefore be corrected to अभिप्रवृता, the former being contrary to the sense and unsupported by the gloss of *Durga*. E. वृ with अभि, kṛit aff. त्, with the second syllable protracted (as noticed by the *Rigv. Prātis.*).

अभीष्टाप Tatpur. m. (-पः) The same as अभिष्टाप; e. g. *Yājñav.*: आयस्वाकादभीष्टापास्तत्वेन भव मे ऽमृतम्. E. see अभिष्टाप, with the vowel of the second syllable protracted.

अभीष्ट Tatpur. m. (-शुः) ¹ (ved.) Finger (*Nighantu*: = अङ्गुलि); e. g. *Rigv.*: क्षिरा वः सन्तु नेमयो रवा अवास एवाम् । सुवङ्कृता अभीष्टवः (*Sāy.*: = अङ्गुलयः); or *Yaska*: अभीष्टवो अर्चतवरेभ्यो दश धुरो दश युक्ता वह्नयः (*Durga* to *Yaska*: 'अभ्यनुवते कर्माणि', अभीष्टवो ऽङ्गुलय एव ता अभ्यनुवते कर्माणि व्याप्नुवन्तीत्यर्थः । अभिर्निर्गमभिरङ्गुलय एवोक्ताः). ² (ved.) Arm (*Nigh.*: = बाहु). ³ (ved.) A ray of light (*Nigh.*: = रश्मि); see *Durga* at the end. ⁴ A rein (*Nigh.*: = रश्मि); e. g. *Rigv.*, *Vājas.*: रवे तिष्ठन्नयति वाजिनः पुरो यचयच कामयते सुवारधिः । अभीष्टूनां महिमानं पनायत मनः पञ्चादनु चक्षन्ति रश्मयः (*Sāy.*, *Mahidh.*: = रश्मीनाम्); or *Vājas.*: सुवारधिरश्मानिव यन्मनुष्याग्नेनीयते ऽभीष्टुभिर्वजिन इव (*Mahidh.*: = प्रयहे:); or *Rigv.*: अग्नौ जातो अगनीश्वरवा (*Sāy.*: = आत्मनाधारप्रयह-क्षानीयरश्मिरहितः). Comp. अभीष्ट. E. (*Yaska*, *Sāyana*, &c.) अन् with अभि, un. aff. उक्, with an irregular contraction in the second syllable (compare e. g. अभीष्ट); 'finger' and 'arm' because they perform work; or perhaps because they move quickly, 'finger' being derived in several synonymes from radicals implying motion, comp. अङ्गुलि, अङ्गु, अचरि &c.; 'rays of light' metaph. as fingers of the sun; or perhaps because they 'pervade'; 'rein' esp. of the horses of the sun, metaph. as the rays; but acc. to *Durga* the two latter meanings would seem to refer to another E., viz. a rad. implying checking, restraining, 'for the rays check the water and the reins horses'; perhaps ईन् with अभि, kṛit aff. उ; *Durga* to *Yaska* on *Nigh.* 1. ५. (रश्मिर्व-मनातिनामादितः साधारणानि पञ्चाक्षरश्मिभिः): आदित-

संवेनेव रश्मिनामाकुत्तराणि पञ्चदश । रश्मिर्वमनाकुद-
कस्य । अङ्गानां वा.

अभीष्ट Tatpur. m. (-ङ्गः) Curse, imprecation; see अभिष्टङ्ग. E. see अभिष्टङ्ग, with the vowel of the second syllable protracted.

अभीष्टा Tatpur. m. f. n. (-इ-इ-इ) (ved.) Overpowering, vanquishing; e. g. *Rigv.*: अथा पिदोकः पुनरित्स एवा नो वाज्यभीष्टाकिं नवः (*Yaska*: = अभिष्टहमाक्षः सपत्नान्; *Sāy.*: = शत्रूनामभिभविता); or *Atharv.*: अभीष्टाङ्गिवापा-
उभिः सपत्नान्हेनु ये मम. (Comp. *Pāṇi*. VIII. 3. ५६.) E. सह with अभि, kṛit aff. व्, with the vowel of the second syllable lengthened.

अभीष्ट Tatpur. m. (-शुः) ¹ A ray of light. ² A rein. ³ Desire. ⁴ Attachment, love. (The two first meanings in *Amarak.*, *Hem.*, *Viśwapr.*, &c. for the two latter comp. *Śabdaratnāv.*: अभीष्ट प्रयहे रश्मी पुंस्त्रि कामानुरागयोः. *Bharata* and *Mathureśa* on the *Amarak.* admit the form अभीष्ट only for the meaning 'ray' (in the classical dialect); *Mallin.* on the *Śisūpalab.* 16. ५1. however observes that all the words which are given by the Koshas as ending in ष्, occur in the vaidic and in the classical language with a final ण्: विश्वप्रका-
शादयः सर्वे ऽयमिधानिका मूर्ध्वानेषु ये शोकेवेदयोः सा-
क्षाता दृश्यन्ते. Comp. अभीष्ट.) E. see अभीष्ट, with ष् for ण्; but the comm. on the *Amarak.* derive the word from इष् with अभि, kṛit aff. उ; or अभि (= अभिनत) and इष्; this E. is without any probability.

अभीष्टमत् m. f. n. (-मान्-मती-मत्) ¹ Splendid, brilliant; e. g. *Śisūpalab.*: तव सर्वगतस्य संप्रति चित्तिपः चिभुरभीष्ट-
मानिव (*Mall.*: = अङ्गुमान्). ² Enamoured, amorous (*Wilson*). E. अभीष्ट, taddh. aff. मतृप्.

अभीष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Longed for, dear, beloved; (*Rāyam.* on the *Amarak.*: अभि पुनः । पुनरिष्टम-
भीष्टम्); e. g. *Hitop.*: प्राप्ता यथात्मनो ऽभीष्टा भूतानामपि ते तथा । आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः; or *Pancha-
tantra*: आहं च । भो मित्र त्वं वधाय मया समागीतो भार्या-
वाक्येन विश्वास । तत्सत्यतामभीष्टदेवता. ² Wished, desired (in general); e. g. *Bhāṭik.*: समारम्भ ममाभीष्टाः संख्या-
स्त्वयुपायते; or उत्कारेषु च धाम्नानामभीष्टपरिग्रहाः (scil. युयं यात). ³ Optional, arbitrary, any one or any one thing of several; e. g. *Lilāvati*: [द्विधा भवेद्गुणविभान एव] क्षानिः पृथक्ता मुक्षितः समेतः । इष्टोनयुक्तेन मुखेन निम्नो ऽभी-
ष्टगुणान्वितवर्जितो वा (*Colebrooke*: [These (the preceding) are two methods of subdivision by form.] Or multiply se-
parately by the places of figures and add the products to-
gether. Or multiply by the multiplicator diminished or increased by a quantity arbitrarily assumed; adding or subtracting the product of the multiplicand taken into the assumed quantity); or *Vijaganita*: अष्टाशिका चेत्करणी
इती खाद्यनामिकां तां परिकल्प्य साधे । मूले करणावनयोर-
भीष्टा यथाशिका सुधियावनम्या (*Colebrooke*: if there be a negative 'surd-root' in the square, treating that irrational quantity as an affirmative one, let the two surds in the root be found, and one of them, as selected by the intel-
ligent calculator, must be deemed negative).

2. m. (-ष्टः) A beloved person, a sweetheart; said esp. of a man; e. g. *Śisūpalab.*: अभीष्टमासाव चिराय काले

समुद्रताम्रं कमनी चकारे । दीपिकानोचकमुदयेषु समुद्रता-
म्रकमनीचकारे; or (superl.) *Sāhityad.*: स्मितमुष्कदितह-
सितवासकोधममादीनाम् । साङ्गर्थं किञ्चिद्विहितमभीष्टमसंन-
मादिवाच्यार्थः; but also used in a general sense of either
sex; e. g. *Sāhityad.*: तच्च तु रतिः प्रकृष्टा नाभीष्टमुपैति वि-
प्रसक्तो ऽसौ (comm.: अभीष्टं नायकं नायिकां वा).

3. f. (-ष्टा) ¹A beloved woman, a mistress. ²Betel
(Piper betel); see ताम्बूली. [Wilson's first ed. and *Bādhak.*'s
Śabdakalpādr. give the meaning 'perfume' and refer for
its being a synonyme of रेसुका to the authority of the
Śabdachandrikā; but this reference contains an error, caused
perhaps by an omission of a copyist of the *Śabdachandrikā*.
The latter vocabulary has been composed by *Chakrapāṇi-*
datta with a view of being a supplement to the *Amarak.*;
it does not contain as much matter as this vocabulary nor
does it follow throughout its order; but in certain portions it
has the same order and it gives always literally the text of
the *Amarak.*, wherever additional synonymes have been
intended by the author, these synonymes being either im-
mediately annexed by him to the words of the *Amarak.*
in a subsequent verse or pointed out through the repetition
of the word to be enlarged upon, which then is put in the
locative. The end of the enumeration is marked by the
repetition of the word synonymized, between two full stops.
Thus the *Śloka* of the *Amarak.* II. 4. 4. a. which contains,
up to नागवल्ली, synonymes of 'piper betel', and afterwards
those of the perfume रेसुका (viz. ताम्बूलवल्ली ताम्बूली नाग-
वल्ली च द्विषा । हरेकु रेसुका कीन्ती कपिला भस्मगन्धिनी)
runs thus in the *Bodleian* copy of the *Śabdach.*, of Professor
Wilson's collection: ताम्बूलवल्ली ताम्बूली नागवल्ली च द्विषा ।
हरेकु रेसुका कीन्ती कपिला भस्मगन्धिनी । ताम्बूलां कटुकाभीष्टा
देवाभीष्टा गृहाश्रया (these four words mean therefore Betel) ।
रेसुकायां भवेज्ज्योत्स्नी ज्ञातास्ता खरनादिनी । वरावरमुखी
पुष्पाश्रीधी ज्ञामा वरत्कारी (and these eight words the per-
fume *Resukā*) ॥ रेसुकाखी मन्त्रद्वये ॥ The mentioned Ms.
omits, as may be observed, (contrary to its practice, and
merely from carelessness of the copyist,) the ending word,
॥ ताम्बूली ॥, before रेसुकायां, and as it has served both,
Professor Wilson and *Rādhākanīśadeva*, the oversight be-
comes thus explainable.]

4. n. (-ष्टम्) ¹A desired object, desire; e. g. *Sāhityad.*:
ज्ञानाभीष्टानमाधिक्षु संपूर्णसुहृता धृतिः; or *Bhāṭik.*: ज्ञा च
ज्ञातो रचोर्ध्वः ज्ञा त्वं परमुहोषिता । अन्यथै हृदयं देहि
नानभीष्टे घटामहे (*Jayam.*: = अनभिमतं विषये; *Bharatas.*:
= अनुचिते वस्तुनि). ²The name of a plant; see तिलक;
(according to the *Nigh. Prak.*; but as the gender is not
given in this work, it is doubtful whether the word is in
this sense a m. or a n.). E. इष् with अभि, kṛit aff. त्त;
in the first meaning perhaps better अभि and इष्ट.
अभीष्टता f. (-ता) Desirableness, the being wished for; e. g.
Bharatas. on the *Bhāṭik.*: अत्रापि (i. e. 11. c.) कान्तिगुणो
दीप्तरसत्वात् । प्रेयो ऽप्यस्ति । प्रेयस्त्वर्थेऽभीष्टता । अभीष्टस्य
कामस्य प्रतिपादनात् (see कान्ति and प्रेयस्). E. अभीष्ट,
taddh. aff. त्तः.

अभुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹a. Uneaten. ^b One
who has not eaten. ²a. Unenjoyed, unused. ^b One who

has not enjoyed or used; comp. मुक्ति and मुक्तामुक्त. E. च
neg. and मुक्त.

अभुक्तमूल Karmadh. n. (-कम्) A period of time, — the four
concluding चटिका of Jyeshthā-nakshatra and the four first
of Mūla-nakshatra (*Molesworth*). E. अभुक्त and मूल.

अभुक्तवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹One who has
not eaten; e. g. *Sūsruta*: अभुक्तवतां मेदःस्वेदकफरसरक्त-
वीचानामवीर्षिणा च मुहूर्तं दिवास्वपनमप्रतिविहम्. ²One
who has not enjoyed or used. E. च neg. and मुक्तवत्.

अभुप Tatpur. m. f. n. (-यः-या-यम्) ¹Straight, not bent.
²Well, free from disease (*Wilson*). E. च neg. and भुप.

अभुक् Tatpur. m. f. n. (-क्-क्-क्) One who does not keep,
scil. a promise (ved.); e. g. *Rigv.*: अत्रासं त्वा विदुषी सखि-
महस म आगृयोः किममुज्जदामि (*Sāyana*: अभुक् = अभोक्ता ।
अपासयिता । प्रतिज्ञातार्थमपासयन्). E. च neg. and भुक्.

अभुक् Bahuvr. m. f. n. (-यः-या-यम्) Armless, maimed. E.
च priv. and भुक्.

अभुजत् Tatpur. m. f. n. (-ज्-ती-त्) [¹Not eating, fasting.
²Not enjoying, not using.] ³(ved.) Not protecting; e. g.
Rigv., *Sāmav.*: वक्षो इन्द्रासि मे पितृत्त भातुरभुजतः (*Sāy.*
on the *Rigv.*: = अपासयतः; on the *Sāmav.*: = आयेन च
परिपासयमानात्). E. च neg. and भुजत्.

अभुजान Tatpur. m. f. n. (-जः-जा-जम्) ¹Not eating, fasting;
e. g. *Gotama*: सूर्याभुदितो ब्रह्मचारी तिष्ठेत् । चहरभुजानो
ऽभक्षमितश्च रात्रिं जपन्ताविधीम्. [²Not enjoying, not
using.] E. च neg. and भुजान.

अभू Tatpur. m. (-भूः) Unborn; a name or epithet of Vishṇu,
the 437th among the thousand names which occur in the
Anusāsanap. of the *Mahābh.*; (according to *Gangādhara*
who admits in the verse अविर्विषः खविष्ठो भूर्धर्मयूपो
महामखः the option between the reading खविष्ठो भूः and
खविष्ठो ऽभूः, and interprets accordingly: भूर्हि सतां भव-
त्वतो भूर्न च भूरवत्त्वा । भावे ऽवचा कर्तरि भातुतः क्षिप् ॥
सो भूवे ऽभूवे वा नमः). E. च neg. and भू.

अभूत Tatpur. m. f. n. (-तः-ता-तम्) Non-existent, what is
not or has not been; e. g. *Kāṇḍa Sūtras*: विरोधभूतमभू-
तस्य ॥ (*Sānk. Upask.*: अभूतं वर्षं भूतस्य वाय्वधसंयोगस्य
क्षिप्त्वा । एवं स्फोटोदेर्विरोधी मन्त्रपाठः । तथा चाभूतमनुत्पन्नं
स्फोटोदभूतस्य मन्त्रपाठस्य क्षिप्त्वा । विरोधिक्षिप्त्वास्फोटाहर-
यान्तरमाह ॥ भूतमभूतस्य ॥ (*Sānk. Upask.*: भूतं स्फोटादि-
कमभूतस्य मन्त्रपाठस्य क्षिप्त्वा । एवं भूतो वाय्वधसंयोगो ऽभू-
तस्य वर्षस्य क्षिप्त्वा । एवं भूतो दाहो ऽभूतस्य मन्त्रादिसमव-
धानस्य क्षिप्त्वा &c.); or *Yāska*: कस्यदे यद्भूतमिदमपीतर-
दभूतम्. Comp. the following articles. E. च neg. and भूत.

अभूततत्त्वाव Tatpur. m. (-वः) The becoming of, the being
transformed or changed of a substance to, what it has not
been before; *Kaṇḍa*: on *Patanj.* on the *Vārtt.* अभूततत्त्वाव
इति वक्तव्यम् to *Pāṇ.* V. 4. 50.: येन रूपेण प्राग्भूतं कारणं
तेन रूपेण तस्य भावो ऽभूततत्त्वावः; *Kāṇḍa* on the same
Vārtt.: कारणस्य विकाररूपेणाभूतस्य तदात्मना भावो ऽभूत-
तत्त्वावः; or *Vārtt.* to *Pāṇ.* III. 1. 12.: भूषादिष्वभूततत्त्वाव-
यह्यं कर्तव्यम्. [The notion implied by this term is ex-
pressed by the affixes called in *Pāṇini*'s system च्चि and
साति, and in some denominatives by the affix क्कृ; see
the *Sūtras* quoted, and V. 4. 51-55. — The *Calcutta Pāṇḍits*
who have compiled a comm. on *Pāṇ.* have misapplied this

word in using it in the sense of 'the being or taking place of what has not been before', when they comment on the word आचर्य 'wonderful', VI. 1. 174; neither *Patanjali* and his comm., nor the *Kds.* or the *Siddhk.* make use of the word at this occasion.] E. अभूत and तज्जाव.

अभूतपूर्व Tatpur. m. f. n. (-वः-वा-वम्) Not having existed before, unprecedented; e. g. *Rāmāy. Yuddhak.*: अभूतपूर्वी रामेव सेतुर्वज्रं सावरे. E. अभूत and पूर्व.

अभूतप्रादुर्भाव Tatpur. m. (-वः) Manifestation of what has not existed before; e. g. *Kds.* on *Pān.* ('इत्थंभूतेन कृतमिति च') कृतमिति क्रियासामान्ये करोतिर्वर्तते। नाभूतप्रादुर्भाव एव 'the verb 'to do' of which 'done' is the past part. means in this Sūtra action in general, not (that special action which implies) manifestation of what has not existed before' i. e. कृतम् is there not to be taken literally, but as the general notion of verbal action. E. अभूत and प्रादुर्भाव.

अभूतरजस् Bahuvr. m. pl. (-सः) The name of a class of divinities in the fifth Manwantara; e. g. *Hariv.*: देवाद्याभूतरजसस्य प्रकृतयो ऽपरे &c.; or *Brāhma Pur.*: देवाद्याभूतरजसस्य प्रकृतयः स्मृताः; comp. *Wilson's Vishnup.* p. 262. n. 15. E. अभूत and रजस् lit. 'in whom the condition of of Rajas or passionateness is non-existent'.

अभूताहरश्च Tatpur. n. (-श्चम्) A covert or metaphorical expression; *Sāhityad.*: व्याख्यायं वाक्यमभूताहरश्च मतम्; as in the following instance where the death of Aśwatthāman is reported under the metaphor of a prostrate elephant: अक्षतामा हत इति पृथासुगुना सप्तमुक्ता खिरं श्वे नव इति किञ्च व्याहृतं सत्यवाचा. E. अभूत and आहरश्च.

अभूति Tatpur. f. (-तिः) ¹ Non-existence, non-entity; e. g. *Vājas.*: अभूति स्वनम् (in the Purushamedha the priest consecrates a drowsy man as a symbol of Sleep to Non-existence). ² The not being, the not becoming of; e. g. *Śatap.* or *Bṛihadār.*: तद्वैतत्पञ्चमविर्वाग्देवः प्रतिपदे। अहं मनुरभवं सूर्यवेति तदिदमप्येति ह्य एव वेदाहं ब्रह्मास्तीति स इह सर्वं भवति तस्मै ह देवाद्याभूत्या ईशत (*Śank.*: देवा महावीर्याश्च न अपि अभूति अभवनाय ब्रह्मसर्वभावश्च नेशते न पर्याप्ताः; *Sāyana*: अभूति सर्वात्मकब्रह्मभावस्त्वभावनाय न पर्याप्ताः 'they are not able to prevent him to become Brahma'). E. अभूति neg. and भूति.

अभूमि Tatpur. f. (-मिः) ¹ Anything but earth, anything but a solid ground; e. g. *Kātyāy. Śrautas.*: भूषं चाभूमौ (*Yājñikad.*: अथर्वसुदयभूषं न पृथिव्यां नाप्सु निक्षिपेत्, he is not to put it down anywhere, i. e. he is to hold it up). ² No object for; e. g. *Sākunt.*: स खलु मनोरथानामभूमिर्विषयः (comm. अभूमिः = अविषयः) 'the honour (Indra conferred on me) at the occasion of dismissing me, was indeed no object for (i. e. beyond) my wishes'; or *Sikupdlabadha*: अभूदभूमिः प्रतिपद्यन्नां मिषाम् (comm. अभूमिरविषयः) 'he was no object for fear from enemies', i. e. he was fearless. [³ A bad or unsuitable ground.] E. अभू neg. or deter. and भूमि.

अभूमिज Tatpur. m. f. n. (-जः-जा-जम्) Not grown in (arable) lands, grown in marsh-lands; e. g. *Sūtrata*: अनातं व्याधिहतमपर्याप्तमेव च। अभूमिजं नवं चापि न धाव्यं मुखवत्सुतम्। नवं धाव्यमभिसृष्टिं सद्य संवत्सरोचितम् &c. [For the culture of rice in India in dry arable lands and in

marsh-lands (the flooded rice) comp. *Crawford's Indian Archip.* I. p. 357 ff.; and for the medicinal effect of either, *Ainslie's Materia Indica* I. 341. 'the produce of the caar crop (the flooded rice) which is reapt in October, he (Agastya) considers as of a different quality; this he says "will bring on indigestion, flatulency, eruptions on the skin, and other evils;" he finishes by saying, that "a person had better beg his bread, than eat the rice of the caar crop".] E. अभू neg. and भूमिज, or अभूमि-ज.

अभूचिद Tatpur. m. f. n. (-दः-दा-दम्) Not very numerous, few, scanty; e. g. *Hitop.*: असंखितमभूचिदं वृष्टिवातसमाकुलम्। एवमभूतं महोपासः परसेनं विधातयेत्. E. अभू neg. and भूचिद.

अभूरि Tatpur. m. f. n. (-रिः-रि-रि) Few, some, several (*Wilson*). E. अभू neg. and भूरि.

अभूय Bahuvr. m. f. n. (-वः-वा-वम्) Without ornaments, unadorned; e. g. *Bhāṭik.*: शोकादभूयैरपि भूयकासांचकार नानेकैश्चान्धमिभिः (comm.: अभूयैः = अनसङ्कुरिः or भूयारहितः). [In one Ms. of the *Gaṇaratnamah.* अभूय occurs in the *Gaṇa* अपुपादि to *Pān.* V. 1. 4, where two other Mss. of the same work read आवाय and the Calc. ed. of *Pānini* अवोय. The latter word is omitted in the Mss. of the *Kds.* and two other *Gaṇa*-lists at my use; the word अभूय as a base of the derivatives अभूयीय and अभूय and these derivatives themselves appear therefore very doubtful.] E. अभू priv. and भूय.

अभूयीय and अभूय. See the preceding word of which they would be derived by taddh. aff. ह् and यत्.

अभूत Tatpur. 1. m. f. n. (-तः-ता-तम्) Unsupported, not maintained, not hired or paid (with any thing, as a servant); e. g. *Manu*: नोपः चीरभूतो यस्तु स दुष्साहस्यतो वराम्। नोस्त्वाम्यनुमते भूतः सा स्वात्पासे ऽभूते भूतिः [*Kull.*: (अभूते =) भक्तादिरहिते; *Vīram.*: सेवा भूतिः पूर्वं द्रव्यान्तरि-भूते ज्ञेया। यस्तु द्रव्यान्तरेण भूतः। तच्च तदेव भूतिरित्यर्थः].

2. m. (-तः) The name of a Gotra-chief (according to a Ms. of the *Kdsākar.*, where the word occurs in the *Gaṇa* नडादि to *Pān.* IV. 1. 99). E. अभू neg. and भूत.

अभूचिम Tatpur. m. f. n. (-मः-मा-मम्) Not supported, not hired, not paid; e. g. *Bhāṭik.*: असंख्यचिमसंख्यानावनुत्तिमफलाशिनौ। अभूचिमपरिवारी पर्यभूतां तवापि माम् (*Jayam.*: मुनाक्षाममुनखत्वादभूचिमः परीवारो ऽनुजीविष्यो-को यथोक्ता मुनपरीवारो i. e. 'having an unpaid retinue, viz. the deers of the forest'). E. अभू neg. and भूचिम.

अभूय Tatpur. m. f. n. (-यः-या-यम्) Not much, little; e. g. *Kds.* on *Pān.* भूयादिभ्यो (III. 1. 12): अभूयो भूयो भवति भूयायते. E. अभू neg. and भूय.

अभेद I. Tatpur. m. (-दः) ¹ Undividedness, close union; e. g. *Hitop.*: अभेदेन च युध्येयु रवेयुश्च परस्परम्; or *Bhāṭik.* *Śringāraś.*: अदर्शने दर्शनमात्रकामा दृष्टा परिज्वररसिकयो-या। आसिद्धितायां पुनरायतास्वामाशासहे विषययोरभेदम्. ² Sameness, identity; e. g. *Kaṣy.* (on *Patanj.* to *Pān.* I. 1. 9): सुष्टतायभेदादिवारादिभेदे ऽपि यथा भवति तथा सु-ष्टतादिभेदे ऽपि विवारायभेदात्प्राप्नोतीति प्रज्ञः; or *Bharatas.* on *Bhāṭik.* 1. 21: अविषयत्वं ब्राह्मणत्वं चान्योन्यप्रयोजनकं आ-तिव्यत्योरभेदोपचारात्. — The term is of frequent occur-rence in philosophical works; e. g. *Viśvan.* on a *Nyāya S.*:

मुचमुचिनोरभेदो न; or *Sāṅkhya Prav.*: चाञ्जसाहमेदो वा मुचसामानादेस्तिसिः प्रधानवपदेशाद्वा; or *Sāṅkhya Tatvotak.*: चञ्चवसावो मुचिः । क्रियाक्रियावतोरभेदविषय-वा..... मुचिः यो ऽञ्चवसावो मुचिरसाधारणत्वापारसहमेदो मुचिः. In the *Vedānta* अभेद is especially applied to the identity of the universal and individual soul or of the Deity and the world; e. g. *Vedāntasāra*: जनबोर्ब्रह्मसमष्टोर्यवच-चोरिव जसाञ्चवसवोरिव अभेदः । एतदुपहितयोरीश्वर-प्राज्ञयोरपि वनवुचावच्छिन्नाकाशयोरिव जसाञ्चवसवतप्रति-विम्बाकाशयोरिव अभेदः. This view of identity is refuted by the *Nyāya-Vaiś.*; e. g. in this passage of the *Siddhānta-mukt.*: सत्त्वं ज्ञानमिति ब्रह्मपरं जीविषु नोपयुज्यते ज्ञानाज्ञान-मुखिलदुःखित्वादिभिर्जीवानां भेदसिद्धौ सुतरामीश्वरभेदः (ed. Calc. 1827; the reading 'स्वरभेदः' in Dr. Rōer's ed. seems a misprint) । अन्वया वन्मोचानुपपत्तेः । यो ऽपीश्वर-भेदबोधको वेदः सो ऽपि तदभेदेन तदीयत्वं प्रतिपादयन्ती-ति । अभेदभावने च यतितत्त्वमिति वदति । अत एव सर्व एव आत्मनि समर्पिताः श्रूयन्ते । मोचदशायामज्ञाननिवृत्तावभेदो जायत इत्यपि न । भेदस्तु नित्यत्वेन नाशायोगात् । भेदनाशे ऽपि अतिवृत्त्यं स्यात्तत्त्वेव. E. च neg. and भेद.

II. Bahuvr. m. f. n. (-दः-दा-दम्) ¹ Undivided, closely joined; e. g. *Siddhāntamukt.*: कर्मधारयस्त्वने तु जीतोत्पत्ति-त्वादावभेदसंबन्धेन जीतपदार्थ उत्पत्तपदार्थे प्रकारः । न च तच्च लक्षणा. [² Identical.] E. च priv. and भेद.

अभेदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Not dividing, not separating, not producing a difference; e. g. *Patanjali* on the *Kātyāy. Vārtt.* भेदकत्वानुयस्येति वक्तव्यम् (to *Pāṇ.* I. 1. 1.): उभयमिदं मुचेषूक्तम् । भेदका अभेदका इति । किं पुनरच न्यायम् । अभेदका मुचा इत्येव न्यायम् । कुत एतत् । यदयमसिद्धिदधिसक्यस्थामनकुदान्त (VII. 1. 75.) इत्युदान्तग्रहणं करोति तन्नापयत्वाचार्यो ऽभेदका मुचा इति; or *Patanj.* on *Pāṇ.* I. 1. 9.: उदान्तादीनां तर्हि सर्वसंज्ञा न प्राप्नोति । अभेदका उदान्तादयः. E. च neg. and भेदक.

अभेद्य Tatpur. 1. m. f. n. (-जः-जा-जम्) Infrangible, indestructible; e. g. *Devīmāh.*: विश्वकर्मा ददौ तस्मै परमुं चा-तिनिर्मलम् । अस्त्रास्त्रनेकरूपाणि तच्चाभेद्यं च ईश्वरम्; impenetrable; e. g. *Sāyana* on *Rigv.* (VI. 28. 2.): अभिज्ञे = शत्रुभिरभेदे (खले) निदधाति; also in a moral sense: incorruptible, indestructible; e. g. *Kull.* on *Manu* (7. 64.): (मुचिः i. e.) चर्चस्त्रीशीचयुक्तः । तेन धनस्त्रीदानादिनाभेद्यः, or *Lalitav.*: अज्ञा मार्वाधमोक्तोक्तमुखमभेद्याश्रयतायै संवर्तते; and in the philosophical sense explained s. v. अभेद, i. e. not to be differenced, e. g. *Mahābh.*: मानसो नाम पूर्वो ऽपि विमुक्तो वै महर्षिभिः । अनादिनिधनो देवस्तथाभेद्यो ऽजरामरः.

2. n. (-यम्) A diamond (*Rājānigh.* = वज्र). E. च neg. and भेद्य.

अभेदिक Tatpur. m. f. n. (-कः-की-कम्) Not fit to be divided, broken, separated &c. [The word is udātta on the last syllable.] E. च neg. and भेदिक.

अभोक्तृ Tatpur. m. f. n. (-क्ता-क्ती-क्तु) Not enjoying, not using, (not keeping; comp. चमुक्). Comp. the following. E. च neg. and भोक्तृ.

अभोक्तृत्व Tatpur. n. (-त्वम्) The condition of one who does not enjoy; in the *Sāṅkhya phil.* the condition of *Prakṛiti* or Matter in contradistinction from that of *Puruṣa* or Soul, for whose benefit or enjoyment the former is created; e. g.

Sāṅkhya Prav.: प्रधानवृष्टिः परार्थं स्वतो ऽवभोक्तृत्वाद्भु-क्तुमवबुधवत् 'Matter is created on account of some one other; for though its creation is spontaneous, it cannot enjoy (being unintelligent), like as a camel carries saffron (for some one else, i. e. for its master)'. E. च neg. and भोक्तृत्व.

अभोक्ति Tatpur. m. f. n. (-की-किनी-कि) Not enjoying, abstemious; e. g. *Bhāgav. Pur.*: अभोक्तिनो ऽयं तव विप्र देहः पीवा यतस्तद्द नः चर्म चेत्. E. च neg. and भोक्ति.

अभोगघ्न Tatpur. m. pl. (-घ्नः) (ved.) Destroying those who do not sacrifice, killing the impious; an epithet of the Maruts; *Rigv.*: युवानो ब्रह्मा चवरा अभोगघ्नो ववपुरभि-नावः पर्वता इव (*Sāy.*: ये देवान्द्विभिर्न भोजयन्ति तेषां हन्तारः). E. अभोक् and घ्न.

अभोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) What cannot be enjoyed or used; e. g. *Meghad.*: सेहा नाजः किमपि विरह-त्वापदस्य अभोज्या वृष्टे वक्तुमुपचितरसाः प्रेमराशीमवति (*Wilson*: 'true love, no time nor distance can destroy; and independent of all present joy, it grows in absence, as renewed delight, some dear memorials, some loved lines excite'). Comp. the difference between this word and अभोज्य. E. च neg. and अभोज्य.

अभोज्य Tatpur. m. (-ज्य) (ved.) Not giving (the gods) the enjoyment (of a sacrifice), impious; *Sāy.* (in his gloss. on *अभोगघ्न* q. v.): भोजयतीति भोजः । न भोजो ऽभोजः. E. च neg. and अभोज्य.

अभोजन Tatpur. n. (-जम्) ¹ Not eating, as a symptom of disease, caused by want of appetite &c.; e. g. *Shādhvinsābr.*: अच बदास्त प्रवचा पशुषु शरीरे वारिष्ठानि प्रादुर्भवन्ति व्या-धयो वा अनेकविधा अतिस्रमस्तप्रमतिभोजनमभोजनमावर्त्तं ब्रह्मजीर्णनिद्राक्षेपमादीनि तावन्ति संधीति यमदेवत्वाव-मुतानि प्रायश्चित्तानि भवन्ति । (*Sāyana*: अभोजनमवचा-दिना). ² Abstinence, fasting, as a religious act; e. g. *Kātyāy. Śrautas.*: अभोजनं तस्मैच्छासात्; or as a penance (see प्रायश्चित्त) for the expiation of sin; e. g. *Manu*: वेदो-दितावां निवृत्तानां कर्मणां समतिक्रमे । स्नातकव्रततोपे च प्राय-श्चित्तमभोजनम्; or *Bharadvāja*: निराचारस्त विप्रस्त नि-विद्याचरस्त च । अन्नं मुक्ता दिवः कुर्याद्दिनमेकमभोजनम्; (for the various modes of fasting, as practised in under- going the penances प्राजापत्य, सातपथ, महासातपथ, अति-सातपथ, छच्छ, अतिछच्छ, तप्तछच्छ, पादछच्छ, पराक, चाक्रायक &c. see s. vv. and s. v. प्रायश्चित्त). In the verse of *Manu* 8. 49. which describes the five different means by which a creditor may obtain payment of a debt (धर्मेण व्यवहारेण अस्तेनाचरितेन च । प्रयुक्तं साधवेदर्थं पश्यमेव वसेन च) *Kullūka* interprets the term आचरित (*Sir W. Jones* and *Colebr. Dig.* I. 339. 'distress') according to *Vrihaspati*: दारपुत्रपशून्वत्वा कृत्वा दारोपवेशनम् । यथार्थी दाप्यते ऽर्थं स्वं तदाचरितमुच्यते; *Medhātithi* however qualifies the 'sitting at the debtor's door' by adding अभोजन (viz. अभोजनमुही-तदारोपवेशनम्) and *Vijñāneśvara* when quoting this verse of *Manu* in the *Mit.* on *Yājñav.* (2. 40.) renders आचरितेन (misprinted in the 4th ed. अचरितेन) simply with अभोजनेन. (For this practice of fasting at the door of debtors which is familiar under the name of 'sitting in Dherna'; comp. *As. Res.* IV. p. 332.) E. च neg. and अभोजन.

अभोजित Tatpur. m. f. n. (-तः-ता-तम्) Not entertained with food; e. g. *Jaimintyanyadyam.*: न हि निनखितो विप्रादिर-भोजितो संतुष्यति. E. च neg. and भोजित.

अभोजित Tatpur. 1. m. f. n. (-जी-जिनी-जि) Not eating.

2. m. (-जी) (In Music.) One of the accessory ornaments of music (*Carey*). E. च neg. and भोजित.

अभोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) 'Not to be consumed by eating or drinking, unfit for food, prohibited as food; e. g. *Manu*: अभोज्यमन्नं नात्तवमाद्यः सुक्षिप्ति-ता; or *Mahdbh. Śāntip.*: विक्षिप्तकक्ष यथाज्ञमभोज्यं रचि-यस्य। यथाज्ञमभिश्रानां रक्षस्त्रीविनितां तथा; (unfit for drinking e. g.) *Vṛihat-Śāntip.*: पीतश्चैवं तु यत्किंचि-ज्जीवने सुखमिदं। अभोज्यं तद्विषयाऽर्जुना चाक्रायसं चरेत्; sometimes contrasted with 'what is unfit to be drunk' and then used in the same sense as अभक्ष्य; e. g. *Śāntip.*: प्रेतान्नं सुतिकां च चक्षुः किंचिदनिर्दृश्यम्। अभोज्यं चाप्येषं च धेनोर्दुग्धमनिर्दृश्यम्; but in general (though not always) the use of अभक्ष्य is restricted to solid food while अभोज्य is said of eating and drinking; (comp. also the criticism of *Kātyāy.* on *Pāṇi.* VII. 3. 6a where the latter renders भोज्य with भक्ष्य while he ought to have rendered it, according to *Kātyāy.*, अन्नवहार्थं q. v.; for भोज्यः सूपः and भोज्या चवानुः are, as *Patanjali* instances, as good expressions as others where भोज्य is combined with articles of solid food; *Patanjali*, it is true, defends at the same time *Pāṇini* by observing that the derivatives of भक्ष् are sometimes used, too, in connexion with liquids or food in general, e. g. in अभक्ष्य or वायुभक्ष्य; but in general the distinction, pointed out in the *Vārttika* of *Kātyāy.* is correct; *Patanj.*: किं पुनः कारणं च सिध्यति। भक्षिरसं खरविशदे वर्तते। तेन द्रवे न प्राप्नोति। नावक्ष्यं भक्षिः खरविशदे वर्तते। किं तर्हि। चक्ष-चापि वर्तते। तस्य च। अभक्ष्यो वायुभक्ष्य इति). For prohibited articles of food and the penances on eating such food see the quotation s. v. अभक्ष्य. 'One whose food must not be eaten; see the following; e. g. *Manu*: अभोज्यानां तु मुक्तां स्त्रीमूत्रोच्छिष्टमेव च। अर्धमांसममर्षं च सप्तरात्रं यवाप्यवेत् (*Kull.*: च० = अभोज्यान्नाम; *Medhāt.*: विषामन्नं न भुज्यते ते ऽभोज्याः पुत्राः). E. च neg. and भोज्य.

अभोज्यान् Bahuvr. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) One whose food must not be eaten (because eating it makes impure or brings misfortune); e. g. *Manu*: च इति (those mentioned in the preceding verses) ऽन्ने त्वभोज्यान्नाः क्रमज्ञः परिकीर्तिताः। तेषां त्वनखिरोमाणि वदन्नां मनीषिणः '... their food, the wise say, is (like) skin, bones and hair'. Such persons are, for instance, an insane man, a wrathful person, a thief, a public singer, a carpenter, a eunuch, a woman in her courses or in childbed, a backbiter, a tailor, a blacksmith, a physician, a libidinous woman, a usurer &c.; see *Manu* 4. 306-321; *Yājñav.* 1. 160-168. — One who has unknowingly eaten the food of such persons must fast during three days; but, having eaten it knowingly he must perform the penance called *Kṛishchhra*, as if he had tasted seminal impurity, ordure or urine; according to *Manu* 4. 222. In another verse, however, *Manu* (11. 152) is satisfied, if such a sinner drinks barleygruel for seven days and nights

(see the quot. s. v. अभोज्य). Comp. *Raghuvand.* I. p. 317 ff. E. अभोज्य and चक्ष.

अभौतिक Tatpur. m. f. n. (-वः-वी-वम्) Not produced by the coarse or visible elements, intellectual. — In the *Sāṅkhya philosophy* अभौतिकसर्व is one of the creations or evolutions of *Prakṛiti* or Matter, comprising the evolutions called *सिद्धसर्व* 'evolution of mind' and *भावसर्व* 'evolution of mental affections', the other evolution of *Prakṛiti* being भौतिकसर्व or भूतसर्व, produced by the coarse elements and comprising eight classes of celestial beings (see ब्राह्म, प्राजापत्य, सौम्य, ऐश्व, नागवर्ष, याच, राक्षस, पिशाच) — in whom prevails the quality सत्त्व —, five species of brute creation (tame animals, wild animals, birds, reptiles and immovable substances) — in whom prevails the quality तमस् —, and the species man, with the predominant quality रजस्; 'both, the अभौतिक — and the भौतिक — evolutions, comprise therefore sixteen evolutions of Matter'. [This is, in my opinion, the bearing of *Gaudapāda's* concluding remark on the *Sāṅkhya-Kār.* v. 54: एवमभौतिकः सर्वो सिद्धसर्वो भावसर्वो — cfr. v. 52 — भूतसर्वो देवमानुषतीर्थम्योच — cfr. v. 53 — इतिव प्रधानकृतः बोद्धव्यः]. E. च neg. and भौतिक.

अभ्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) I. Oiled, anointed, greased; e. g. *Manu*: नाज्यवर्णी स्वके वेपे न चाभ्यक्तामना-युताम्। न पश्चेत्यस्यवर्णी च तेजस्वामो द्विजोत्तमः; or *Yājñav.*: अपुत्रा नुर्वनुजातो देवरः पुत्रकाम्यया। सविस्त्रो वा सवोषो वा घृताभ्यक्तः क्षताविधात्; or *Kātyāy.*: अभ्यक्तशिरसं विष नाभिवायेत्कथंचन; or *Suśruta*: सेहाभ्यक्ते यथा लघे चक्रं साधु प्रवर्तते। संचयः साधु वर्तते संक्षिप्ताः क्षेपसा तथा; or घृताभ्यक्तायनेचं (चर्हि) घृताक्तनुदाय प्रयच्छेत्; in the *Atharv.* verse (10. 1. 25) — अभ्यक्तात्ता स्वरंक्षता सर्वे भरणी दुरितं परिहि — the first word अभ्यक्त seems to represent the *neuter* in the sense of घृत, अभ्यक्तात्ता then being equivalent to घृतात्ता. E. चङ् with अभि, kṛit aff. क्त.

II. Approached, arrived, near; used by *Yāska* to explain etymologically the word अभौक (अभीके ऽभ्यक्ते) and similarly by *Sāyaṇa* e. g. to *Īgṛ.* I. 71. 8: अभीके ऽभ्यक्ते ऽभिगते ऽभिप्राप्ते. E. चच् with अभि, kṛit aff. क्त.

अभ्यपि I. Bahuvr. (? -पि) The proper name of the son of *Aitāsa*; e. g. *Āitar. Br.*: हेतुश्रमचार्यं शंसति तयो ह वै मुनिः..... तस्याभ्यपरितहायन हवाकानि ऽभिहाय मुखमप्यनुकाद-हृम्यनः पितेति.

II. *Ayayibh.* (-पि) Into the fire; e. g. *Kāśikā &c.*: अभ्यपि इक्ष्माः पतन्ति. E. अभि and अपि.

अभ्यय m. f. n. (-यः-या-यम्) I. Bahuvr. Near, proximate (*Hem. Ak.*; *Rāyam.*: = अभिमुखमयमय). E. अभि and ययि.

II. Tatpur. New, fresh, recent; e. g. *Bhāṭik.*: सीतां विषांसु सीमिने राक्षसावारतां भुवम्। इदं श्रोतितमभ्ययं संप्रहरे ऽच्यु-तत्तयोः (*Bharatas.*: संप्रहरे युवे। इदमभ्ययमभिनयं श्रोतितम-च्युतप्रक्षितम्; similarly the comm. of *Vidyāvinoda, Jayam.* (om. in the Calc. ed.) and the *Pundarik.*: अभ्ययम् = प्रत्ययम्; but the *Vaijayanti* and *Harihara* read च्युतम्). E. अभि and ययि.

अभ्यङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Recently marked (as cattle &c.); e. g. *Kāśikā &c.* on *Pāṇi.* II. 1. 14: अभ्यङ्गा नावः। अभिचवाङ्गा नाव रत्नवर्षः; *Nāgojibh.*: अभिचवो ऽङ्ग आसामिति वङ्गीहिः। चङ्गो ऽच मवति तेषां चक्षयम्। चा-भिमुखं नासि. E. अभि and चङ्ग.

अभ्यञ्ज Tatpur. m. (-ञ्जः) ¹ Anointing, in general; e. g. *Jaiminiyanyāyam*: ज्योतिष्टोमे मृचते दीर्घार्धभ्यञ्जे..... । तत्र बहिषि समूहच्छेदनाभ्यञ्जे नवनीतस्य पुरोडाशे यथोचितपाकस्य च विधेयतया सर्वमवशिष्टं स्नायकम्. See also अभ्यञ्जन. ² Rubbing the body with unctuous substances, smearing the body with oil, inunction; e. g. *Suśr.*: स्नानाभ्यङ्गदिवालप्रशीतवायामयोधितः । न भवेत् स्त्रोत्पुष्टो चावन्नी वस्त्रान्भवेत्. — *Raghunandana* quotes in the *Sūddhitattva* (II. p. 132) the following definition (चातुर्वेदोक्तपारिभाषिकं) of the word: मूर्च्छि दत्तं यदा तैलं भवेत्सर्वाङ्गसंगतम् । स्त्रोत-भिस्पर्शयेद्वाह अभ्यञ्जः स उदाहृतः । तैलमस्य यदङ्गेषु न च स्नाद्वाङ्गतर्पणम् । सा माष्टिः पुष्पनभ्यङ्गो मलाकादौ प्रकीर्तितः 'when oil is applied to the head, goes over the whole body and delights with its flood the arms, this is called *Abhyanga*; but when little oil comes on the body and the arms are not much wetted, such partial inunction of the head &c. is called *Mārshī*'. The medicinal effect of this practice is thus briefly described in the *Rājanigh.*: अभ्यङ्गो मार्षिकः कफघातविनाशनः । धातूनां पुष्टिजननः सुखमर्ष-वक्षप्रदः । पादाभ्यङ्गो ऽथ निद्राक्षयपुषः पादरोगहा । चक्षुषि प्रतिवक्षे द्वे शिरे पादगते गुहाम् । चतस्रः प्रसादार्थं पादाभ्यङ्गं समाचरेत् (comp. also *Wise, Hindu syst. of Med.* p. 93). A religious student, an ancholete and a widow are forbidden to anoint themselves; *Manu*: (ब्रह्मचारी वर्जयेत्) अभ्यङ्गमञ्जनं चाख्योदपानच्छेषधारणम्; *Prachetas* (as quoted by *Raghunand.*): ताम्बूलाभ्यञ्जनं चैव कांक्षयापि च भोजनम् । यतिस ब्रह्मचारी च विधवा च विवर्जयेत्. ³ Unguent, liniment; e. g. *Suśr.*: स्त्रोतवन्मृदास्नायकपाकः स्निग्धं ज्वरः । दरुणं चापि मांसानामभ्यङ्गे विषसंयुते. [⁴ Applying collyrium to the eyes. ⁵ Sediment of oil, oilcake (*Wilson*)]. See the following. E. चञ्ज् with अभि, kṛit aff. चञ्ज्.

अभ्यञ्जन Tatpur. n. (-नम्) ¹ Anointing, greasing, in general; e. g. *Kātyāy. Śrauta S.*: अभ्यञ्जनप्रभृति करोति (scil. घृणाम्); or *Hitop.*: दुर्जनः प्रकृतिं याति सेवमानो ऽपि नि-त्वयः । स्निग्धनाभ्यञ्जोपायैः सपुच्छमिव नामितम्. ² Making clear or bright, manifesting; (see the meaning 4.). ³ The same as अभ्यङ्ग 2.; e. g. *Kātyāy. Śrauta S.*: एवं प्रतिप्रस्नाता पत्नीमभ्यञ्जनादि तूष्णीम्; or *Manu*: भोजनाभ्यञ्जनाहानाव-दन्त्युच्यते तिथिः । छमिभूतः सविष्टायां पितृभिः सह मज्जति. Sometimes used together and contrasted with a word meaning a partial inunction of the body such as appli- cation of collyrium to the eyes; e. g. *Bhāgav. Pur.*: चञ्ज-नाभ्यञ्जोन्मर्दस्त्यवसेखामिषं मधु । स्रगन्वसेपासंकारास्त्रवे-द्युर्थे धृतप्रताः. — One of the great sacrifices (see सन्न) which lasts 49 days, is called, on account of the daily anointments which form part of its ceremonial, — according to *Śabara* on the *Jaiminisūtras* and some Mss. of the *Jaim.nyāyamādv.* — चञ्जनाभ्यञ्जन (e. g. *Śab.*: अस्त्वञ्जनाभ्यञ्जननामकोनपक्षा-ग्रहाचः &c.; *Jaim.nyādy.*: अस्त्वञ्जनाभ्यञ्जनसंज्ञक एकोनपक्षा-ग्रहाचः सन्नविशेषः । तत्र मृचते । मीरुसुखेन प्रातःसवने ऽभ्यञ्जनं पेषुदारवेण माध्वन्दिने सवने सौमन्धिकेन तृतीयसवन इति), according to the *Āśvalāyana-* and *Kātyāy. Śrauta S.* चञ्जनाभ्यञ्जनीय q. v.; e. g. *Kātyāy.*: चञ्जनाभ्यञ्जनीये ऽभिस्रवाःषट् ॥ यथासवनं तैः (i. e. with butter pre- pared with गुग्गुलु, सुगन्धितेजः and पीसुदाव) सवनेष्वाञ्ज-नाभ्यञ्जने सुवीरन्नापीन्ने ऽहरहः; *Yājñikad.*: चञ्जवमन्तोः

(Ms. E. I. H. 1362. on book 24. s. 13.: चञ्जवमन्तोः) । चञ्ज-ञ्जनं शरीरवेति कर्कः; on another occasion (*Kātyāy.* 21. 4. 36.) the term चञ्जञ्जन is, in the same combination with चञ्ज, said by the *Sankshiptasāra* (as 'extracted' by *Weber*) to de- note merely the 'anointment of the feet': चञ्जनाभ्यञ्जोरञ्जनं चञ्जसादिना । अभ्यञ्जनं च पादयोक्षिणाञ्जनम्. 'An unctuous substance, esp. oil or butter; e. g. *Rigv.*: चात्मा पितृस-नुर्वास जोषोदा अभ्यञ्जनम् (*Sāy.*: अभ्यञ्जनमभ्यञ्जनसाधनं घृ- ततैलादिकम्; but he proposes also to take चञ्ज* as an accus., with an adv. sense, determining जोषोदा, viz. अभि-व्यक्तं यथा भवति तजोषोदा, i. e. 'imparting strength mani- festly'); or *Satap.*: तेभ्यः जानतेभ्यः चञ्जनाभ्यञ्जने प्रयच्छन्ति; or *Mānava Kalpa S.*: हस्तेनाञ्जनाभ्यञ्जनस्यैष निमार्ष्टि (*Kumā- rila*: चञ्जञ्जनं तैलम्; on a subsequent *Sūtra*: चञ्जनाभ्यञ्जन-पापे तर्हि द्रष्टव्ये); or *Suśr.*: (चिकित्सेत..... मूलवृक्षप्रवात) तीक्ष्णाञ्जनाभ्यञ्जनधूमयोनिः &c.; or तैलमभ्यञ्जने (in the butter) कार्यं कुष्ठे सर्वरसे ऽपि वा (at the treatment of the children- disease रेवती); or नखाभ्यञ्जनसेकेषु विदध्याद्योनितत्त्वयित् । खरास्नास्यतरोक्षककरभञ्जमुनासवम्. 'A collyrium or appli- cation to the eye-lashes; see चञ्जन; e. g. *Rigv.*, *Atharv.*: चित्तिरा उपवर्हसं चक्षुरा अभ्यञ्जनम् । बीर्भूमिः कोशः चासी- दद्यात्सूर्या पतिम्; (*Sāy.*: चक्षुरेवाञ्जनमासीत्). This last sense of the word is probably restricted to the vaidik pe- riod. E. चञ्ज् with अभि, kṛit aff. चञ्ज्.

अभ्यधिक Tatpur. m. f. n. (-कः-का-कम्) ¹ Preeminent, ex- cellent, excessive, very much; e. g. *Mahābh. Anuśās.*: स्त्रि-यास्त्यभ्यधिकः स्नेहो न तथा पुष्टयश्च वै; or *Bharata*: अस्-कारसभावश्चैवेया भावरसाग्रयाः । चीवने ऽभ्यधिकाः स्त्रीणां विकारा वक्त्रनाचकाः; or *Daśakumārach.*: अभ्यधिकवक्षेन विद्विषा महति संपराये भिन्नमर्मा सिंहवर्मा वसादगुह्यत; or *Bhāṭik.*: माघातिमासं शुभयेव गुह्या चिरं सुधीरभ्यधिकं (adverb.) समाधात्. ² Exceeding (a given quantity &c.), going beyond (a certain limit); e. g. *Kumārila* on a *Mānava Kalpa S.*: कतिपयतुष्टिरभ्यधिकं मुष्टिं जुनाति; or *Mādh.* *Jaim.nyādy.*: चतुर्विंशतिपरमाः सन्नमासीरिति वचनादभ्य-धिकानां न तत्राधिकारः &c.; or *Bhāṭik.*: कृत्वा कर्म यथा-दिष्टं पूर्वकार्याविरोधि चः । करोत्यभ्यधिकं कृत्वा (a business besides) तमाङ्गुतमुत्तमम्. ³ Superior than, more excel- lent, mightier than, greater than, more than (either with the ellipsis of the object of comparison or with the latter added in the fifth case); e. g. *Manu*: सर्वोपाधेयत्वा सुर्वान्नी-तिश्चः पुचिषीपतिः । यथास्त्राभ्यधिका न सुर्मिचोदासीनश्च-वः; or *Mahābh. Vanap.*: वयं पुनः सप्तदशेषु कृष्णे कुलेषु सर्वे ऽनवमेषु जाताः । वरुणो गुह्येभ्यो ऽभ्यधिका विहीनामन्वा-महे द्रौपदि पाण्डपुत्रान् (where the ablative च० जु० is not the object of comparison, but expresses the reason; *Nīlak.* (who reads ऽप्यधिकाः)० वरुणो गुह्येभ्यः अन्वोपि पक्ष्मी यक्षुक्षान्पाण्डवेष्वभ्यो ऽप्यधिकाः; *Chaturbhujam.*: अत एव वयमप्यधिकाः । वरुणो गुह्येभ्यः संधिविग्रहयागासनद्विधसंश्रये-भ्यो हेतुभ्यः); or *Bhāṭik.*: रामे तु राजन्विपरीतमेतत्पञ्चामि तेनाभ्यधिकं विपक्षम्; with a noun in the abl.: e. g. *Yājñav.*: आगमो ऽभ्यधिको भोगादिना पूर्वक्रमागतात्; or *Sūryasiddh.*: वृषे सप्तदशे भागे यस्त चाव्यो ऽभ्यद्वयात् । विषेपो ऽभ्यधिको भिन्नाद्रोहिणाः शकटं तु सः; or सूर्यादभ्यधिकाः पञ्चादसं जीवकुमारकाः । जनाः प्रागुदयं यानि शक्राणी वक्रिणी तथाः E. अभि and अभ्यधिक.

अभ्यन्तर Tatpur. m. (अभ्यन्तर) (ved.) The road before (one's eyes);
अभ्यन्तरे 'near'; *Atharvav.*: ययोरभ्यन्तरे उत यदूरे विधी वि-
दितविभुतामसिद्धी &c. E. अभि and अभ्यन्, samās. aff. अच्.
अभ्यन्तर Avyayibh. Towards the road; *Kātyāyana Śr. S.*:
तस्मिन्स्थितेऽभ्यन्तराहवनीयसमीपे स्त्रियाभ्यन्तरे श्रद्धां प्रा-
कृति तद्गार्हपत्यस्य ज्ञानम् (*Yājñikad.*: अभ्यन्तरमभ्याभिमुखं
मार्गमभिमुखम्). E. अभि and अभ्यन्, samās. aff. अच्.

अभ्यनुज्ञा Tatpur. f. (-ज्ञा) ¹Permission, consent; e. g. *Rigv.*
Prātis.: निर्वाच्येऽति भोऽ इति चोदना ज्ञानिदृक्तं चो भोऽ
इति चाभ्यनुज्ञा; or *Anipānar.* (on the *Ved. Sūtra.*: सुतये
अनुमतिर्वा) कवार्थं कर्मकानुमतिरभ्यनुज्ञा; or *Mitram.*
(on *Yājñav.* 2. 83.): सर्वं न वदेदित्यर्थः । तथा चावचनानु-
वचनयोर्द्वयोरभ्यनुज्ञा कथ्यते; or *Mitāksh.* (on the same):
यच्च तु सत्यवचने..... वधसदा तूष्णीभावाभ्यनुज्ञा रावा यच्च-
नुमन्वते; or *Raghuv.*: (नहिनीकम्) पपी वसिष्ठेन कृताभ्य-
नुज्ञः सुखं यशोमूर्ते इवातितुष्टः; or *Nagojibh.* on the *Mahā-*
bhāshya to *Vārtt.* 2. of the *Introd.*: एवं च ग्राम्यकुटुम्बपर-
दारादौ विशेषनिषेधक्षेतराभ्यनुज्ञाफलकतया चारकतत्त्वव-
स्यहारमनयोर्ध्या होषाभावः &c. ² Assent, admission of
an argument; e. g. *Nyāya Sūtra.*: नियमहेत्वभावाद्यथादर्शन-
मभ्यनुज्ञा; or हेतुपादानात्प्रतिषेधस्याभ्यनुज्ञा. ³ Order, com-
mand (?). Comp. अभ्यनुज्ञान. E. ज्ञा with अनु and अभि,
krit aff. अच्.

अभ्यनुज्ञात Tatpur. m. f. n. (-तः-ता-म्) ¹ Permitted, autho-
rized; e. g. *Yājñav.*: अपी करिष्यन्नादाय पुच्छत्वज्ञं धृतसुतम् ।
कुप्येत्वभ्यनुज्ञातो ज्ञत्वापी पितृवस्यवत्; or *Mahābh. Vanap.*:
अयं नक्षति मे भर्ता फलाहारो महावनम् । इच्छेयमभ्यनुज्ञाता
चार्यया अमुरेव ह । अनेन सह निर्मनुम्. ² Dismissed; e. g.
Rāmāy.: इत्युक्त्वा सोऽभ्यनुज्ञातः सोभाविन्वभिषेचने । त्रजेति
रामः पितरमभिवासाभ्यानुज्ञम्. ³ Assented to, admitted;
e. g. *Manu.*: विद्वज्जिः सेवितः सन्निर्गलमद्वेषरागिभिः । इद-
मेनाभ्यनुज्ञातो यो धर्मसन्निबोधत (*Kull.*: इ° = अन्तःकरण-
विचिकित्साशून्यः). ⁴ Ordered, commanded; (? perhaps
merely permitted) e. g. *Mahābh. Śāntip.*: दाशार्हेणाभ्यनुज्ञा-
तस्य धीम्यः पुरोहितः । सुहाव पावकं धीमान्विधि-
मन्त्रपुरस्कृतम्. E. ज्ञा with अनु and अभि, krit aff. क्त.

अभ्यनुज्ञान Tatpur. n. (-नम्) The same as अभ्यनुज्ञा; e. g.
(permission, assent); *Mitāksh.* (on *Yājñ.* 2. 18.): वर्षिवधा-
वृक्षायां पान्वादीनामनुवचनमभ्यनुज्ञानम्; or *Sāyana* on a
Baudhdy. Śrauta S.: वाग्विसर्गसादृशः विकल्पः । तद्व्यापार-
क्षेपः प्रागभ्युपपत्त्या । कर्मानुपयुक्ता ज्ञेयमभिभावस्याभ्यनुज्ञा-
नमिति. E. ज्ञा with अनु and अभि, krit aff. क्त.

अभ्यनुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Said to (another)
after and in accordance with (what has been said before);
comp. अनुक्त; e. g. *Śatap.*: तस्मादेतद्विद्याभ्यनुक्तमसाकमच
पितरः &c. (the words असाकमच &c. being quoted by the
Rishi from *Rigv.* 4. 42. 8.). Comp. अभ्यनुक्त. E. क्त with अनु
and अभि, krit aff. क्त.

अभ्यन्तर I. Tatpur. 1. m. f. n. (-रः-रा-रम्) The reverse of
वाह्य and comp. अन्तर. ¹ Interior, being in the middle or
between, included in; e. g. *Manu.* (the following are not to be
invited at a Śrāddha) ब्रह्मविदपरिवर्तितं नवाभ्यन्तर एव
च (one being in, i. e. belonging to, a college &c.); or
Rāmāy.: अनुसदावर्तं राममिदमभ्यन्तराः स्त्रियः (the women
who lived in the town); or *Sāṅkhya Pravach.*: च वाह्या-
भ्यन्तरयोश्च परस्म्योपरस्म्यभावोऽपि देशव्यवधानात्सुत्रपाट-

लिपुष्यचोरिव; or a *Kdr.* on *Pāṇ.* (IV. 1. 78.): ब्रह्मात्मा-
मिदं विद्यावृद्धमभ्यन्तरं विदुः (*Kaṣṣyāla*: विप्रभृतिषु वदभ्यन्त-
रम्); or *Paṇanj.* in the introd. on *Pāṇ.*: अभ्यन्तरस्य समुदाये
ऽवयवः; or the same: ननु भवानभ्यन्तरो कोऽपि । अभ्यन्तरो
ऽहं कोऽपि च त्वहं कोऽपि; or the same on *Pāṇ.* VI. 1. 135. v. 8:
यस्त्वसौ धातुपसर्वचोरभिसंबन्धः । तमभ्यन्तरं कृत्वा धातुः
साधनेन युज्यते; or *Śāṅkara* (on the *Ved. Sūtra*: अन्तर
उपपत्तिः): परमेस्वर एवाव्यक्तमभ्यन्तरः पुरुषः; or the same
(on the *Sūtra* अदृष्टानियमात्): वृद्ध्यात्मसु सर्वमतेषु प्रति-
द्वरीरं वाह्याभ्यन्तराविशेषिणं संनिहितेषु मनोवाङ्मयविधर्मोप-
लक्ष्यमदृष्टमुपास्ते. — 'The *Sautrāntika* and *Vaiśhāṣika*
sects (of the Buddhists) admitting external (वाह्य) and in-
ternal (अभ्यन्तर) objects, distinguish, under the first head,
elements (भूत) and that which appertains thereto (भौतिक),
namely organs and sensible qualities; and under the second
head, intelligence (चित्) and that which unto it belongs
(चेत). *Colebrooke's Ess.* I. p. 392; comp. *Burnouf Introd.* I.
p. 448 ff.; *Kāppen, Die Religion des Buddha* I. p. 600 and
the references given there. ² Initiated in, familiar with,
interested in; with a noun in the locative; e. g. *Kātyāy.*
(on the admissibility of witnesses): अभ्यन्तरसु निःक्षेपि सा-
क्षमेकोऽपि दापयेत् (v. l. in the *Vīramitr.*: वाचयेत्) ।
अर्चिना ग्रहितः साक्षी भवेदेकोऽपि याचयेत्; or *Raghunand.*:
कार्येण्यभ्यन्तरो यः स्नादर्थिना ग्रहितश्च यः । कुक्काकुलविवादेषु
भवेद्युक्तेऽपि साक्षिणः. ³ Near, intimate; e. g. *Panchat.*:
त्वत्तात्प्राभ्यन्तरा येन वाह्याभ्यन्तरीकृताः । स एव मूलमाप्नोति
यथा रावा ककुभुमः. [It is doubtful, however, whether
the correct form of the word is not in the latter sense आ-
भ्यन्तर, when, by its taddhita-derivation, it would cor-
respond in value with the compound अभ्यन्तरीकृत; comp.
e. g. the following verse of the *Mahābh. Śāntip.* 4787: आ-
भ्यन्तरे प्रकुपिते वाह्ये चोपनिपीडिते । चीवे कोपे मृते मन्त्रे
किं कार्यमवशिष्यते. See also the remark s. v. अभ्यन्तरकरव.]

2. n. (-रम्) Interior, middle, the space within, lit. and
fig.; e. g. *Sūtruta*: चः स्नावदन्तीष्टनखोऽस्यसंज्ञश्चर्चार्दितो
ऽभ्यन्तरयातनेचः &c.; or *Sirāmirabhisāpāṣa* विगुणोऽभ्यन्तरे
भृशम् &c.; or *Yājñav.*: कृच्छातिक्करोऽसुव्यपति कृच्छो
ऽभ्यन्तरशोषिते '..... the penance Kīrichchhātīkīrichchhāra
(is the penalty) when the blood (of a Brahman) is shed, the
penance Kī. when his blood still remains in his body (i. e.
when he is beaten black and blue)'; or *Ratnāvali*: देवि
तदुत्तिष्ठः । आवासाभ्यन्तरमेव प्रविशः; or *Meghad.*:
..... निर्विन्ध्यायाः पवि भव रसाभ्यन्तरं संनिपत्य स्त्रीसामांशं
प्रत्ययवचनं विधमो हि प्रियेषु; or *Hitop.*: अतोऽहं षडमा-
साभ्यन्तरे (within six months) तव पुत्राप्नोतिशास्त्राभिज्ञान-
रिष्यामि. E. अभि and अन्तर (*Rāyam., Bhāmud. &c.* =
अभिगतमन्तरम्).

II. Avyayibh. (-रम्) Towards the interior, inwards;
see the quotation s. v. अभ्यन्तरायाम्. E. अभि and अन्तर.

अभ्यन्तरकरव Karmadh. (-रम्) The same as अन्तःकरणम्;
and the reverse of वाह्यकरव. This form of the word oc-
curs in some Mss., but the more correct form is आभ्यन्तर-
करव q. v.; and the compound वाह्याभ्यन्तरकरव which is
of frequent occurrence in *Vedānta*-, *Sāṅkhya*- and *Yoga*
writings, is to be analyzed therefore: वाह्य-आभ्य-र-क-
E. see आभ्यन्तरकरव.

अभ्यन्तरकला Karmadh. f. (-सा) Literally, interior art, i. e. art of wantonness. (It is mentioned in the second chapter of the *Daśakumārach.* as one in a long list of arts, a mother is to afford her daughter instruction in, if she wants to bring her up as a courtesan; this fine description of maternal duties is termed there **महिकामातुरधिकारः**, and comprises amongst others:) **सजीवनिकीवासु च दूतकलासम्भार-रीकरणं** (initiation in the art of gambling with live and dumb objects) **अभ्यन्तरकलासु वैवायिक्यनामप्रत्येन प्रवीन-यह्वम्** 'making her learn from confidential friends how to become an arrant coquette' &c. E. **अभ्यन्तर** and **कला**.

अभ्यन्तरतस् ind. In the interior, inwards; e. g. *Sāṅkara* (on the *Bṛihadār.*: **अस्त्रीभ्यन्तरतो दाहयि**) **पुष्टयस्य स्त्रावो ऽभ्यन्तरतो ऽस्त्रीणि भवन्ति । तत्रा किनाटस्त्राभ्यन्तरतो दाहयि काष्ठानि**; or *Suśr.*: **दृष्टिर्विरूपा असनोपसृष्टा संकुच्यते ऽभ्यन्तरतश्चाति**. [In a word like **वाङ्माभ्यन्तरतस्**, e. g. *Sāhi-tyad.*: **तन्मयं तत्प्रकाशो हि वाङ्माभ्यन्तरतस्**, the analysis is **वाङ्माभ्यन्तर-तस्**.] E. **अभ्यन्तर**, taddh. aff. **तसि**.

अभ्यन्तराशाम Tatpur. m. (-मः) (In Medicine.) A curvature of the spine, considered as one of the diseases produced by the derangement of the temperamental element *air* (see **वातव्याधि**) and thus described by *Suśruta*: **अकुक्षीमुल्कज-ठरहृदयगणसंमिश्रितः । स्त्रावप्रतानमणिवो यदि चिपति वेग-वान् । विष्टव्याधः सन्धुर्गुर्भयपार्श्वः कर्षे वमन् । अभ्यन्तर-धनुर्वि यदि नमति मानवः । तदा सो ऽभ्यन्तराशामं कुर्वते माहतो वक्षी ।** 'When deranged *air* pervading fingers, ankles, belly, heart, chest and neck, contracts the muscles (of these parts), when the eyes and jaws of the patient become fixed and his sides (at it were) broken, when he vomits phlegm and his body is *bent inwards* (i. e. forwards), such deranged *air* produces the disease *Abhyantarāyama*'. Comp. **वाङ्मायाम**. E. **अभ्यन्तर** (Avyayibh.) and **आशाम**.

अभ्यन्तरीकरण Tatpur. n. (-कम्) ¹Initiating in, making familiar with; see the inst. s. v. **अभ्यन्तरकला**. [²Making a near friend (of a person); comp. the following.] E. **अभ्यन्तर**, taddh. aff. **क्यि**, and **करण**.

अभ्यन्तरीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Placed, between; e. g. *Bhartrihari's Vākyapadīya*: **नुषिः स्त्रादभिसंन्धान्तथा धातुपसर्गयोः । अभ्यन्तरीकृतान्नेदः पदकासि प्रकाशते**. ²Initiated in, made familiar with; with a noun in the locative; e. g. *Rāmādy.*: **अनभिज्ञा हि शास्त्राणां बहवः पशुमुहवः । प्राणस्त्रादभिसंन्धानि हि नन्वेभ्यन्तरीकृताः**. ³Made near or intimate; comp. the inst. s. v. **अभ्यन्तर** I. 1. 3. E. **अभ्यन्तर**, taddh. aff. **क्यि**, and **कृत**.

अभ्यमन Tatpur. n. (-मन्) ¹Disease; *Yāska* (on the word **असीवहा** *Rīgv.* VII. 55. 1.): **अभ्यमनहा** 'destroyer of diseases' (*Sāy.*: = **रोगाणां नाशकः**). Comp. the following.

²Attacking; see s. v. **अभ्यमिन्**. E. **अम** with **अभि**, kṛit aff. **कुट्**.

अभ्यमनवत् m. f. n. (-वान्-वती-वत्) With diseases; *Yāska* (on the word **अमवान्** of *Rīgv.* 4. 4. 1.): **ऊरुध्व पावः प्रसितिं न पुष्पी याहि राखेवामवा इभिनः** याहि राखेवामाववान्-अमनवान्स्ववान्वा &c. 'come like a king', **अमवान्** i. e. 'with ministers' (viz. to obtain victory) or 'with diseases' (to terrify thy enemies) or 'with riches' (viz. with a well supported army, and therefore to obtain victory); *Durga* on *Yāska*: **याहि राखेव यथा राजा यायाइमास्ववानावि-**

वृत्तो (?) विजवाय तथा त्वं याहि । अथवा यथाभ्यमनवान् । रोगमृतः परेभ्यो भवदाता यायात्तथा याहि । अथवा यथा स्ववान् । वित्तवान् । सुमृतसेवो यायाद्विजवाय तथा याहि (comp. also *Sāy.* on the same verse). E. **अभ्यमन**, taddh. aff. **मनुप्**.

अभ्यमित Tatpur. m. f. n. (-तः-ता-तम्) Also **अभ्यात** q. v. ¹Sick, diseased. ²Arrived, come, taken place; e. g. *Bhāṭik.*: **तेषां निहृन्मवावाणां संघुष्टैः कर्षभेदिभिः । अभ्यमित-वासम् ; Bhar.: = **प्राप्तभवनम्**. ³Uninjured; *Durga* (on *Yāska's* explanation of **अमव** 6. 23.: **अमवो ऽमावो महाभ्य-वति । अभ्यमितो वा**: **अभ्यमितो वा स्नात् । अभ्यमिहंसितः केवचित्** — [The first meaning, for which no corroborative passage in the literature has come under my observation, rests on the authority of the *Koshas* of *Amara*, *Hemach.*, the *Rājānigh.* and the comm. — *Kāśikā* to *Pāṇ.* VII. 2. 28. gives the instances **अभ्यमित** and **अभ्यात** (while the *Siddhk.* only has the simple forms **अमित** and **आत**, and *Kātyādy.* and *Patanjali* offer no remark at all), but without stating their meaning. *Mādhava* quotes in the *Dhātuvr.* the alleged *Sūtra* and the simple forms **अमित** and **आत**, but under **अम** 'to go, to honour, to sound', not under **अम** 'to be sick'; and, what is more remarkable, *Hemach.*, too, quotes in the *Dhātuparāyaṇa* **अभ्यमित** and **अभ्यात** under **अम** 'to sound, to honour' to which he refers **अम** 'to go', but not under **अम** 'to be sick'. It will seem therefore, that the meaning 'diseased' of these participles is a doubtful one. — Unless *Durga's* meaning 'uninjured' is merely constructive or explanatory of a (possible) meaning 'attacking' (viz. successfully attacking), the E. he has derived it from, is unknown to me.] E. **अम** with **अभि**, kṛit aff. **क्त** and **āgama इट्**.**

अभ्यमिषम् Avyayibh. Towards the enemy; see the following three words; *Kāś.* (on *Pāṇ.* V. 2. 17.): **अभ्यमिषमसं गच्छति**. E. **अभि** and **अमिष**; (*Jayam.* on **अभ्यमिष** says: **अमिष-स्त्राभिमुखमभ्यमिषमाभिमुखो ऽवधीमावः**). E. **अभि** and **अमिष**.

अभ्यमिषीव m. (-वः) A soldier who attacks the enemy valiantly; *Amarak.*: **यो गच्छत्यसं विद्विषतः प्रति; Bharatam.** = **अचमत्यर्थं शत्रुमति यो चाति; Rāmanātha**: **शत्रोरभिमुखं समर्थः सन्वो चाति** &c. &c.; *Hem.*: = **अभरि व्रजन्**, but the former more in conformity with *Pāṇ.* V. 2. 15. and 17.); e. g. *Bhāṭik.*: **हरामि रामसीमिषी मुनो भूत्वा मुनमुवो । उवो-ममभ्यमिषीवो यथेष्टं त्वं च संतनु**. Comp. the two following words. E. **अभ्यमिष**, taddh. aff. **व**.

अभ्यमिषीव m. (-वः) The same as the preceding and following; (acc. to *Pāṇ.* and the *Koshas*). E. **अभ्यमिष**, taddh. aff. **व**.

अभ्यमिष्य m. (-यः) The same as **अभ्यमिषीव** and the preceding; (*Pāṇ.* &c.); e. g. *Bhāṭik.*: **तमुवतनिश्रान्तासिं प्रकु-चाय विषीविषुः । मारीवो ऽनुवन्स्त्रासादभ्यमिष्यो धवामि ते**. E. **अभ्यमिष**, taddh. aff. **यत्**.

अभ्यमिन् Tatpur. m. f. n. (-मी-मिनी-मि) In the habit of attacking, pugnacious; valiantly attacking; (comp. *Pāṇ.* III. 2. 157. and 134.) *Hem.* *Dhātupdr.* s. v. **अम**, **अभ्यमनशीलो ऽभ्यमी**; e. g. *Bhāṭik.*: **शिशे विजयिषं चिप्रमनादरिषम-भ्यमी । ज्ञात्वा परिभवी ब्रूहि पापमव्यचिन् कपिम् ; (Jayam.**

- अभ्यर्णी** = अभिमुखमनशीलः; *Bhar.*: अभिमुखेन साधु मतः).
 E. **अर्** with **अभि**, kṛit aff. इनि.
- अभ्यव** Tatpur. m. (-वः) ¹Arrival, coming; e. g. *Kāṭyāy.* *Śr. S.*: तमो-भ्ये सायं जुष्टादिवति प्रातरायुष्कामस्य (*Yājñikad.*: तमसो ऽश्वकारखानमे). ²Setting (of the sun); e. g. *Kāṭyāy. Śr. S.*: आदिताभ्ये ऽज्ञातायामपि (*Yājñik.*: आदिताभ्यसमये). Comp. **अप्यव**. E. **व** (इङ्), with **अभि**, kṛit aff. **अच्**.
- अभ्यवोधम्** Avyayibh. Towards Ayodhyā; e. g. *Bhāṭik.*: सुप्रातमासादितसंमदं तद्व्यावृत्तिः संसृतमभ्यवोधम् । **अभी-**
यरावन्वहासिका इत्यमरात्तरात् वसमभ्यवोधम्. E. **अभि** and **अवोधा**.
- अभ्यरि** Avyayibh. Towards the enemy; see *Hem. s. v.* **अभ्य-**
मिची. E. **अभि** and **अरि**.
- अभ्यर्चत्** Tatpur. m. f. n. (-र्चन्-र्चन्ती-र्चत) Revering, wor-
 shipping, respecting; e. g. *Bhāgav. Pur.*: (ईशम्) अभ्यर्चती
 स्वस्वमुद्रसमीपं वज्रमुच्छेपितं भगवतेत्तमताङ्गं यच्छीः । (**अ-**
भ्यर्चती and **ईश** are affected archaisms in this modern
Purāṇa). E. **अर्च** with **अभि**, kṛit aff. इत्.
- अभ्यर्चन** Tatpur. n. (-नम्) Worship, reverence, respect;
 e. g. *Manu*: निजं सात्वा मुचिः कुर्याद्विषयिपितृपुत्रम् ।
 देवताभ्यर्चनं चैव समिदाधानमेव च. E. **अर्च** with **अभि**, kṛit
 aff. कृट्.
- अभ्यर्चनीय** Tatpur. m. f. n. (-यः-या-यन्) To be, revered,
 worshipped, respected; e. g. *Mahābh. Sabhāp.*: अथवाभ्यर्च-
 नीयो ऽयं युष्माकं मधुसूदनः; or *Bhāṭik. 2. 52*: सन्तः साचर्य-
 यवी वनति वज्रमताः कस्य नाभ्यर्चनीयाः (which is a better
 reading than नाभ्यर्चनीयाः; comp. *Bohlen's* adnot.). The
 same as **अभ्यर्च्य**. E. **अर्च** with **अभि**, kṛitya aff. **अनीयर्**.
- अभ्यर्चा** Tatpur. f. (-र्चा) The same as **अभ्यर्चन**. (*Wilson*).
 E. **अर्च** with **अभि**, kṛit aff. **अच्**.
- अभ्यर्चित** Tatpur. m. f. n. (-तः-ता-तम्) Worshipped, re-
 vered, respected; e. g. *Rāmāy.*: सुखिवाभ्यर्चतं तं तु दूतम-
 भ्यर्चितं पितुः । रामः प्रवेशयामास सत्कुलासयमात्मनः. E.
अर्च with **अभि**, kṛit aff. क्त.
- अभ्यर्च्य** Tatpur. m. f. n. (-र्च्यः-र्च्यो-र्च्यम्) The same as **अभ्यर्च-**
नीय. E. **अर्च** with **अभि**, kṛitya aff. यत्.
- अभ्यर्क्ष** Tatpur. 1. m. f. n. (-र्क्षः-र्क्षो-र्क्षम्) Near, proximate;
 e. g. *Bhāṭik.*: अभ्यर्क्षो निरिच्छाभाभ्यर्क्षानादिद्विद्वत्तम् ।
 वृत्तशस्त्राकारहारादनास्त्रिद्विद्वत्तम्.
 2. n. (-र्क्षम्) Proximity, neighbourhood; e. g. *Bhāṭik.*:
 अभ्यर्क्षे ऽस्यःपतनसमये पर्यसीभूतसामुं किञ्चिन्धाट्टिं न्वविशत
 मधुचीवमुज्ज्विरेफम्; or *Gitagov.*: रासोद्वासमरेण विधमभु-
 तामाभीरवामधुवाम् । अभ्यर्क्षे परिरम्भ निर्भरमुरः प्रेमान्वया
 राधया &c. Comp. **अपार्क्ष** and **अप्यर्क्ष**. E. (*Pāṇ.*) **अर्क्ष**
 with **अभि**, kṛit aff. क्त. (Comp. **अभ्यर्क्षित**.)
- अभ्यर्चना** Tatpur. f. (-ना) Request, solicitation; e. g. *Mahābh.*
Vanap. (Sāvitr.): यतः प्रभृति सावित्री पिषा दत्ता सुषा
 मम । नानवाभ्यर्चनायुक्तमुत्तुर्षं सराम्यहम्; or (a quotation
 in *Rādhākāntad.'s* *Sābdak. s. v.* **अर्चकार**): दोषस्ताभ्यर्चना-
 मुष्ठा तथैवमुददर्शनात्; or *Kumārāsambh.* (and quoted also
 by *Vijñānabh.* on *Sāṅkhyapr.* 6. 4): अभ्यर्चनामङ्गमयेन सा-
 धुर्माध्यस्थमिष्टे ऽयवस्यते ऽर्चे. — The neuter form **अभ्यर्चन**
 (-म्) is objectionable (comp. **अर्चना**, **प्रार्चना** and *Pāṇ.* III.
 3. 107.), although it occurs e. g. in a verse of the *Sāntis*. of
Häberlin's Chr., where the necessity of metre seems to have

led to the grammatical inaccuracy: **अभ्यर्चना** **अभ्यर्चनीय** च परि-
 मवो ऽभ्यर्चनफलं निवारो ऽये पञ्चाङ्गमहह मोक्षवि-
 निधनम्. E. **अर्च** with **अभि**, kṛit aff. युच्.

अभ्यर्चनीय Tatpur. m. f. n. (-यः-या-यन्) To be requested,
 to be solicited; comp. the quot. s. v. **अभ्यर्चनीय**. The same
 as **अभ्यर्च्य**. E. **अर्च** with **अभि**, kṛitya aff. **अनीयर्**.

अभ्यर्चयमान Tatpur. m. f. n. (-नः-ना-नम्) One who requests
 or solicits; e. g. *Mitāksh.* (on *Āpastamba*): तत्राप्युक्तस्य
 प्रवर्तकः प्रचोक्तः । स च निप्रकारः । आद्यापयिताभ्यर्चयमान
 उपदेष्टेति च । अभ्यर्चयमानसु चः स्वयमसमर्थः प्रार्चना-
 दिना मच्छुं व्यापादयेति समर्थं प्रवर्तयति सो ऽभिधीयते.....
 In a legal sense the **अभ्य** is therefore the instigator of a
 crime, who has not the power of doing the criminal act
 himself but *requests* another who has the power, to do it
 for him; while the **आद्यापयितु** is the person who *orders* his
 subordinate to accomplish the criminal act, and the **उपदेष्टु**
 the person who *instructs* others how to do it; all three be-
 longing to the category **प्रचोक्त**. E. **अर्च** with **अभि**, kṛit
 aff. शानच् and *āgama* मुच्.

अभ्यर्चित Tatpur. m. f. n. (-तः-ता-तम्) Solicited, requested;
 e. g. *Manu*: काममभ्यर्चितो ऽस्तीयात्; or *Bhāṭik.*:
 नाभ्यर्चितो वसधरो ऽपि वसं ददाति सन्तः स्वयं परहिते
 कृताभिधीयाः; or the comm. on the *Amaruś.*: मृत्काररस-
 वर्धनार्थं सखिरभ्यर्चितः मृत्कारी चेत्यविः &c. E. **अर्च** with
अभि, kṛit aff. क्त.

अभ्यर्चिन् Tatpur. m. f. n. (-र्चिन्-र्चिनी-र्चि) Soliciting, re-
 questing; e. g. *Kāthāsar.*: अभीष्टाभ्यर्चिनीं तां च कामाभि-
 त्ववदक्षिणः. E. **अर्च** with **अभि**, kṛit aff. इनि.

अभ्यर्च्य Tatpur. m. f. n. (-र्च्यः-र्च्यो-र्च्यम्) The same as **अभ्यर्च-**
नीय; e. g. *Bhāṭik.*: असतो नाभ्यर्च्योः सुहृदपि च याचः
 कश्चनः. E. **अर्च** with **अभि**, kṛitya aff. यत्.

अभ्यर्हित Tatpur. m. f. n. (-तः-ता-तम्) Pained, afflicted,
 worried; e. g. *Mahābh. Ādip.*: पूर्वमभ्यर्हितं दृष्ट्वा भीष्मं शालेन
 ते नृपाः । विस्मिताः समपन्नं साधु साधिति चानुवन्; or
Kāśikā: अभ्यर्हितो युवकः श्रितेन पीडित इत्यर्थः. E. **अर्ह**
 with **अभि**, kṛit aff. क्त and *āgama* इट् (comp. **अभ्यर्ह**).

अभ्यर्ध Tatpur. m. f. n. (-र्धः-र्धो-र्धम्) (ved.) ¹The same as
अभ्यर्क्ष; e. g. *Sātapath.*: स वा अभ्यर्ध इतिराभ्य आङ्गतिभ्यो
 युहोति (*Sāy.*: इतिराभ्यः प्रधानाङ्गतिभ्यः सकाशादभ्यर्ध इति
 संनिहितप्रदेश एव च तासां खाने); or उक्थं हि पुरोचनुगिष
 पुरोचनुग्युक्थं साम यदो ऽव यदन्वज्यपति तद्यजुसा हिता
 अभ्यर्ध एवाप्य अभ्य आसुरभ्यर्धो यजुर्भ्यो ऽभ्यर्धः सामभ्यः.
²Increasing, making prosperous. See the following. E.

1. Probably **अर्ध** (in the sense of **अर्ह** to go), 2. **अध**, with
अभि, kṛit aff. **अच्**.

अभ्यर्धयजन् Tatpur. (-ज्जा) (ved.) Who makes prosperous
 the sacrificers, an epithet of Pūshan; *Rigv.*: मिम्वच येनु
 रोदसी नु देवी सिवन्ति पूषा अभ्यर्धयज्जा (*Yāska*: = **अभ्यर्ध-**
यज्यति, explained by *Durga*: अभ्यर्धयज्जमिवर्धयज्जायति
 i. e. 'he urges to make sacrifices, in making prosperous
 the sacrificer'; according to which gloss the word would
 be a *Karmadh.*; *Sāyana* however: = सोतुनभ्यर्धयज्जमुष्वा-
 न्वर्धन् । यो यजति धनेन पूजयति). E. **अभ्यर्ध** and **यजन्**.

अभ्यर्हणीय Tatpur. m. f. n. (-यः-या-यन्) Very worthy of re-
 spect or of honour; see the following. E. **अर्ह** with **अभि**,
 kṛitya aff. **अनीयर्**.

अभ्यर्चीयता f. (-ता) Great worshipfulness, great venerableness; e. g. *Manu*: श्रावणी मन्थपानेन जनाभाभ्यर्चीयताम् (*Kull.*: = पूज्यताम्). E. अभ्यर्चीय, taddh. aff. तच्.

अभ्यर्त्त Tatpur. m. (-न्) A proper name (mentioned in a Ms. of the *Kāśikā* amongst the बाह्यादि *Pān.* IV. 1. १६, when a descendant of his would be अभ्यर्त्तः). [As present partic. the word has probably the same meaning as the participle अर्त्तः.] E. अर्त्त with अभि, kṛit aff. श्नु.

अभ्यर्त्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Respected, much honoured; used especially in the sense of the comparative: superior; e. g. *Vārtt.* 2. to *Pān.* II. 2. ३४. preferable: अभ्यर्त्तितं च; or the *Vārtt.*: सर्वत एवाभ्यर्त्तितं पूर्वं निपततीति वक्तव्यम्; comp. the following; or *Sāyana* on the *Rīg.* (introd.): अथ केचिदाहुः। अमेदस्य प्राचयेन सर्वपात्रात्-त्वादभ्यर्त्तितं पूर्वमिति आयेनाभ्यर्त्तितत्वात्प्राधान्यमादौ उ-क्तम्; or *Sank.* (on the *Chhānd.* Up. स एष कोशो वसुधानः &c.): अभ्यर्त्तितविज्ञानस्यासङ्गादनन्तरमेव गौतमं तदिदानीमे-वारभते. ² Fit, proper, suitable; e. g. *Kīrtānj.*: अभ्यर्त्तिता वस्तुषु तुल्यरूपा वृत्तिर्विशेषः तपोधनानाम् (*Mallin.*: अभ्यर्त्ति-ता उचिता); or *Dayabh.*: दुहिनुतो ऽभ्यर्त्तितायाः पत्या एव..... अधिकारः. E. अर्त्त with अभि, kṛit aff. क्त.

अभ्यर्त्तित्व n. (-त्वम्) ¹ The being much or more respected or honoured; the being superior or preferable; e. g. *Kaigy.* on *Patanj.* to the first *Vārtt.* quoted s. v. अभ्यर्त्तितः। अत्रामेधे इति। सत्त्वां अत्रायामर्धक्रियाकारिणी मेधेति अत्राया अभ्यर्त्ति-तत्त्वम् '..... therefore Śraddhā is more respected (i. e. occupies a higher rank than Medhā)'; or *Jaiminiyanydy.*: तद्यापि परमत्वात्प्रत्यक्षस्याभ्यर्त्तितत्वेन स्वर्ग एवाचानुष्ठेयो न सर्ववेष्टनम् 'because that which is before one's own eyes is preferable to (i. e. more to be relied upon than) that which is before other's eyes', &c.; or *Jayam.* (on the position of सीमिचि in the compound सीमिचिसीता *Bhāṭik.* 3. २): सहचरत्वेनाभ्यर्त्तितत्वात्पूर्वनिपातः; or (on that of पुरो-हित in पुरोहितामात्र *Bhāṭik.* 3. २): पुरोहितस्याभ्यर्त्तितत्वा-त्पूर्वनिपातः. ² Fitness, suitableness. E. अभ्यर्त्तित, taddh. aff. त्व.

अभ्यर्त्तितपु Tatpur. m. (-पुः) A various reading instead of अभ्यर्त्तितपु q. v. in a Ms. of the *Kāśikā*. E. अभ्यर्त्तित (in the sense of a locat.) and पु.

अभ्यवकर्षण Tatpur. n. (-णम्) Extraction, drawing out (*Amarak.*). E. कर्ष with अव and अभि, kṛit aff. कृद्.

अभ्यवकाश Tatpur. m. (-शः) An open space. [The *Gaṇa-ratnamah.* mentions the word in a *Gaṇa* निष्ठादि — comp. *Pān.* IV. 4. ७३. — as a various reading given by *Śākatāyana* instead of अथावकाश. See आभ्यवकाशिक.] E. कान्, with अव and अभि, kṛit aff. कच्.

अभ्यवदान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (ved.) Not liberal, mean, miserly; *Śatap.* (= *Bṛihadār.*): मा नो भवान्महो-रनस्तस्याप्यर्धस्तस्याभ्यवदान्यो ऽभूदिति (*Sankara*: मा भूतो ऽस्मानभि ज्ञानेन केवसान्प्रति भवान्सर्वं वदान्यो भूत्वा अवदान्यो मा भूत्कदर्शो मा भूदित्यर्थः; *Anandag.*: वदान्यो दानशीलो विभवे सत्त्वदाता कदर्श इति भेदः; *Dwivedag.*: अन्वक्षिन्नविभवे वदान्यो दानशीलो भूत्वा नो ऽस्मानेवामि अभिसन्नास्मान्प्रति अवदान्यः कदर्शो विभवे सत्त्वदाता मा भूजवान्). E. According to the quoted commentators it would seem as if they looked upon अभ्यवदान्य not as a compound but as representing two distinct words अभि and

अ (neg.) — वदान्य, since the negative अ could otherwise not have been recognized by them, in conformity with grammar, between अभि and वदान्य. Whether this division of the word has taken place in the *Bṛihadār.*, it is probably not possible to say; in the *Śatap.*, however, the accent shows that अभ्यवदान्य is one compound base. But as अभि imparts sometimes a negative sense ('away') to the latter part of a compound of which it is a former part (comp. अवयव, अभिहरण &c.), it is more plausible perhaps to take अवदान्य as another form of, and equivalent in meaning to the shorter and probably older वदान्य (from वदान = अवदान), and to analyze therefore: अभि and अवदान्य.

अभ्यवस्तब्ध Tatpur. m. (-ब्धः) The same as the following q. v. (*Hemach.*). E. स्तब्ध with अव and अभि, kṛit aff. कच्.

अभ्यवस्तब्धन Tatpur. n. (-नम्) ¹ A blow which is given so as to disable an enemy, an impetuous assault. ² Disabling an enemy by blows, &c. ³ Marching against an enemy [*Amarak.*: अभ्यवस्तब्धनं स्वभासादनम्; *Hemach.*: अभ्य-वस्तब्धो धाव्यभासादनम्; the comm. on the two words of the *Amarak.*: 1. *Bḍyam.*, *Bharatam.*, *Sārasund.*: निःशक्ति-करवाय शत्रुमिदीयमानप्रहारे, *Rāman.*, *Nīlak.*, *Paddrīthak.*: निःशक्तिकरवाय शत्रुमिर्धः प्रहारो दीयते. 2. *Bhanud.*: प्रहा-रादिना निःशक्तिकरवत्. 3. *Bharatam.*: शत्रुसंग्रहणमन इति केचित्.] E. स्तब्ध with अव and अभि, kṛit aff. कृद्.

अभ्यवहरण Tatpur. n. (-णम्) ¹ Throwing down or away (as ashes into the water; in this sense probably restricted to the vaidik liter.); e. g. *Śatapath.*: अथ यदानीवाहनं च भक्ष-नस्याभ्यवहरणं ती दृष्टपूर्वमासी (*Sāy.*: भक्ष = चपूज्यम-स्वावपनम्); or *Kātyāy.* *Śr. S.*: को ऽभ्यवहरणादि प्राचि-त्त्वत् &c. (*Yājñik.* = *Sāy.*). ² (Literally: taking down, scil. the throat i. e.) Taking food, eating or drinking; comp. the following; e. g. *Mitāksh.* (on *Manu* 11. ३२): तत्तामुमाचस-यानि सुराया अनुचिपूर्वे दृष्टव्यम्। ननु च द्रवद्रव्याभ्यवहरणं पानमित्युच्यते। अभ्यवहरणं च कष्टाद्धोणयनम्. E. ह with अव and अभि, kṛit aff. कृद्.

अभ्यवहार Tatpur. m. (-रः) ¹ Taking food, eating or drinking; comp. the preceding; (*Hemach.* = अन्नम्; *Bhūrip.*, *Rājanigh.* = भोजन) e. g. *Manu*: अस्मान्नाभ्यवहारेण रहःस्थानास्तेन च। त्रियमास्यानि विषयैरिन्द्रियाणि निवर्तयते; or *Patanj.* (in his introd. to *Pān.*): वेदे स्तल्पि पयोव्रतो ब्राह्मणः। यवानुव्रतो राजन्यः। आमिवाव्रतो वैश्व इत्युच्यते। व्रतं च नामाभ्यवहारार्थमुपादीयते. The *Kāśikā* explains the meaning of भुक् and the words निमरण and प्रत्यवसान with अभ्यव-हार. ² Food; e. g. *Rāmāy.*: सो ऽहमभ्यवहारार्थी ती वृद्धा कृतनिश्चयः &c.; or *Kāśikā* (on *Pān.* V. 4. 125): अन्नशब्दो ऽभ्यवहारवाची दन्तविशेषवाची वा। शोभनो जस्यो ऽस्य सु-जस्यो देवदत्तः। शोभनाभ्यवहारः शोभनदन्तो वा; comp. *Siddh.*: जस्यो भक्षो दन्तो च). E. ह with अव and अभि, kṛit aff. कच्.

अभ्यवहार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) Fit to be taken as food (solid or liquid); e. g. *Vārtt.* 1. to *Pān.* VII. 3. ३०.: भोज्यमभ्यवहार्यमिति वक्तव्यम्, with which words *Kātyāyana* criticizes *Pāṇini* for having either restricted the sense of भोज्य to that of भक्ष ('fit to serve as solid food') or used भक्ष in the general acceptance of अभ्यवहार्य. *Patanjali*, it

is true, defends *Pāṇini* (as he frequently sides with *Pāṇini* against the hypercriticisms of *Kātyāyana*) also on this occasion by alleging **अभ्यसूय** and **वायुभय** in evidence that **भय** (and, impliedly, that **अभय**) are used in a general sense; but on another occasion when he shows that there are words the bearing of which in the classical language can merely be established from the context in which they occur in the *vaidik* literature, and not be made out otherwise (see *हयपद*), he gives these very instances as a proof of his latter assertion, and admitting therefore that they belong to this exceptional category, corroborates thus involuntarily the view of *Kātyāyana* that **भय** cannot be applied to the word **अप** in a general sense, and much less to any other word having the sense of a liquid substance (*Patanj. Introd.*: **अपवा** सस्वेकपदार्थवधारणानि तत्रवा । **अभ्यसूयो** वायुभय इति । **अप** एव भययति वायुमेव भययतीति गम्यते । एवमिहापि सिद्ध एव न साध्य इति; *Kaiyy.*: एवमशब्दप्रयोगे द्विपदमवधारणम् । शीतकलेन एवमशब्दस्त्रापिचक्षात् । यदा तु शीतकमन्तरिण सामर्थ्यादवधारणं गम्यते तदा तदेकपदमित्युच्यते तत्र सर्व एवापो भययन्तीत्यभ्यसूयतिः सामर्थ्यान्निधममवगमयति । **अप** एवेति । इहापि निम्नानित्यवतिरेकेण राक्षसराभावात्सिद्धशब्दोपादानान्नियमो ऽवगम्यते). But as **भय** is applied to **अप**, in the *vaidik* language, and as it seems strange that *Pāṇini* should have erred in the use of so common words as **भोज्य** or **भक्ष्य**, it is possible also to obtain another result from this discussion of *Patanjali*, which would reconcile the observations he makes in his *Introd.*, with those he has appended to the quoted *Sūtra*, a result supported by many *Sūtras* of *Pāṇini*, viz. that *Kātyāyana*, far from being a contemporary of *Pāṇini*, as is stated in one of the ghost stories of the *Kathāsaritsāgara*, has lived, on the contrary, at another period, and that many *Vārttikas* of his must not be looked upon by us as impugning the accuracy of *Pāṇini*'s rules at the time when this grammarian wrote, but as commenting upon, extending and restricting the validity of these rules at a probably much later period of the *Sanskrit* literature. See my Preface to the *Mānava-Kalpa-Sūtras*.

2. n. (-र्यम्) Food (in general); e.g. *Rāmāy.*: मुची-**अभ्यवहार्य**णि मूलानि च फलानि च; or *Kāśikā*: सतुल्यमभ्यवहरति । न किंचिदभ्यवहार्यं त्वजतीत्यर्थः; or *खरविशदमभ्यवहार्यं भयशब्देनोच्यते. E. ह with **अव** and **अभि**, *kṛitya* aff. **अत्**.
अभ्यवहार्यत्वं n. (-त्वम्) The condition of food; e.g. *Nagajibh.* (on *Kaiyy.*: पय एव व्रतयति): व्रतयतीति । **अभ्यवहार्यत्वेनोपादत्त** इत्यर्थः. E. **अभ्यवहार्य**, *taddh.* aff. **त्वं**.
अभ्यवहृत Tatpur. m. f. n. (-तः-ता-तम्) Taken (as food), eaten or drunk (*Amarak.*). E. ह with **अव** and **अभि**, *kṛit* aff. **क्त**.
अभ्यवायन Tatpur. n. (-नम्) Descending (esp. into water), plunging, immersing; (*ved.*); e.g. *Śatapath.*: अप एवाभ्यवेत् । यत्र मुष्कस्य चार्द्रस्य च संधिः स्नातदुपगृह्येषु अभ्यवाचनाय गन्धायै &c. E. ह (हृ) with **अव** and **अभि**, *kṛit* aff. **क्त**.
अभ्यवेत Tatpur. m. f. n. (-तः-ता-तम्) Descended (esp. into water), plunged, immersed; (*ved.*); e.g. *Śatapath.*: अवाभ्यवर्तुः । चतुर्गृहीतमायं गृहीत्वापो ऽभ्यवेति तत्रा जमीं चर्दतः यज्ञो वा पुनरेव वाभ्यवेते ती गृह्णाति (*Sāy.*: अभ्यवेते । अवगति*

वति). Comp. s. v. ह. E. ह (हृ) with **अव** and **अभि**, *kṛit* aff. **क्त**.

अभ्यवृण Tatpur. n. (-नम्) Pervading, permeating; e.g. *Yaska* (in his explanation of *दिग्*): दिग्ः कस्मात् । दिग्-तेरासदनादपि वाभ्यवृणात् (*Durga*: अभ्यवृणते ह्येतात् तमर्थं प्रति); or the same: आशा दिग्ो भवत्सासदनादाशा उपदिग्ो भवत्साभ्यवृणात् (*Durga*: अभ्यवृणते हि ताः परस्परैव). E. वृण् with **अभि**, *kṛit* aff. **क्त**.

अभ्यसत् (?) Tatpur. m. f. n. (-न्-न्ती-त्) Frequently employing. The correctness of this form, instead of **अभ्यसत्** (see s. v. **अस** cl. 4 with **अभि**), seems doubtful; it occurs in the given sense in *Sutr.* II. p. 470, l. 7: (क्रोधशोकमया उष्मातिविदाहिनः) नित्यमभ्यसतो बुधो रसः पितं च कोपयेत्. (Comp. **अभ्यसेत्** in *Kull.* on *Manu* 7. 43.) E. अस (cl. 1 instead of cl. 4) with **अभि**, *kṛit* aff. **क्त**.

अभ्यसन Tatpur. n. (-नम्) The same as (the more usual) **अभ्यास** q. v.; e.g. *Bhagavadg.*: अनुदिनकरं वाक्यं सत्त्वं प्रियहितं च यत् । स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते (*Śank.*: यथा ज्ञानो भवत्स स्वाध्यायं योगं वागुतिष्ठ तत्रा ते त्रेयो भविष्यतीति; *Saddānanda*: यथा भो वत्स ज्ञानस्त्वं भव स्वाध्यायमाधर । योगं तद्वागुतिष्ठ त्वं निःश्रेयसे भविष्यति । यथाविधानमाभ्यासो वाङ्मयं तप उच्यते; *Arjunam.*: स्वा° = वेदाभ्यास; (comp. **असन** in the same sense, e.g. in this verse of the *Hitop.*: विपदि धैर्यमभाभुदये चमा सदसि वाक्पटुता युधि विव्रजः । यशसि चाभिरुचिर्वसनं मुतो प्रकृतिसिद्धमिदं हि महात्मनाम्); or *Raghuv.*: ('reconcile to thee the cow by being constantly after her like as'.....) विद्यामभ्यसनेनैव प्रसादयितुमर्हसि. E. अस (cl. 4) with **अभि**, *kṛit* aff. **क्त**.

अभ्यसनीय Tatpur. m. f. n. (-यः-या-यम्) The same as the following; e.g. *Kumārila* on a *Mānava Kalpa S.*: तद्वादानासादानानां मुष्काण्डमेकैकाभ्यसनीयम्. E. अस (cl. 4) with **अभि**, *kṛitya* aff. **नीय**.

अभ्यसितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be repeated (&c., see **अस** cl. 4 with **अभि**); e.g. *Jaiminiyanydy.*: ततः प्रतिपद्य सङ्गत्वमभिधातुमेकधेत्वयं मन्यो ऽभ्यसितव्यः. E. अस (cl. 4) with **अभि**, *kṛitya* aff. **व्य**.

अभ्यसूयक Tatpur. m. f. n. (-यकः-यिका-यकम्) ¹ In the habit of detracting or calumniating, detractor, calumniator; e.g. *Bhagavadg.*: मामात्मपरदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः । तानहं क्षिपाम्यवसममुभानासुरीष्वेव योनिषु (*Arjunam.*: = सन्मार्गवर्तिनां गुणेषु दोषारोपकाः; *Saddānanda*: ननु गुर्वीदयः शिष्टाः कथं तान्नागुशासति । इत्यवाहाभ्यसूयको (°यां ते?) कुर्वन्तः सज्जनेष्वपि । वेदमार्गे स्त्रितानां ते कारुणादिगुणेष्वपि । प्रतारणादिदोषाणामारोपणसमायकाः '..... intimating that their kindness &c. is merely deceit &c.'). ² Envious, spiteful; (*Śank.* on the word **अभ्य**° in the quoted verse: सन्मार्गस्त्रानां गुणेष्वसहमानाः) — Comp. **असूयक** and the following. — E. अस (हृ) with **अभि**, *kṛit* aff. **क्त** (implying here habit or disposition).

अभ्यसूया Tatpur. f. (-या) ¹ Detraction, calumny; e.g. *Bhāṭik.*: अनिर्वृतं भूतिषु गृह्वैरं सत्कारकाणि ऽपि कृताभ्यसूयम् । विभिन्नकर्माशयवाङ्मये नो मा आतिषेवं भुवि कस्यचिद्भूत (*Bhāratam.*: कृताभ्यसूयं कृतामर्थं गुणे ऽपि दोषाविष्कारसमसूया). ² Envy, spite; e.g. *Raghuv.*: अगुः..... । मोक्षां प्रति कर्षमनोरथत्वाङ्गेषु वेशेषु च साभ्यसूयाः (comm.: ईर्ष्यासहिताः);

orदिक्षीयः । अतिष्ठद्वेकोनशतक्रतुले शक्राभ्युवाविनि-
वृत्तये च: (comm.: इष्टलेखानिराकरावर्धनम्). [The learned
Pañdits who partly compiled and partly composed the
comm. on the present edition of *Pāṇini* seem to have
employed अभ्युवा in the sense of 'abuse, reproof', or:
'derision', when they observe on *Pāṇ.* VIII. 2. 94.: च
चमावक्षा (the opinion of the person which, as the inter-
locutor has shown, is wrong) इति वादी युक्त्या स्वमतात्-
प्रायः साभ्युयमनुयोक्त्रिवमनुयुज्यते, for there is neither ca-
lummy nor envy in what the *anuyoktri* says, but only reproof
or perhaps derision; on what authority they have used the
word in this sense is unknown to me, for there is no com-
ment on the Sūtra by *Kāty.* and *Patanj.* &c., and the *Kāś.*
and *Siddh.* write: चमामावालेखिवं वादिनं युक्त्या प्रप्रायः
स्वमतादेवमनुयुज्यते.] — The same as अभ्युवा; *Sabdārṇava*:
अभ्युवा स्वभ्युवा च; as quoted also by *Bhānuḍ.*, &c. on the
Amarak.; the latter work, however, and its comment., as
well as other old authorities do not allow अभ्युवा to be a
synonyme of ईर्ष्य 'envy', but restrict its sense to the first
meaning. See s. v. अभ्युवा. — E. अभ्यु (ङ्) with अभि, kṛit
aff. च.

अभ्यस्त Tatpur. 1. m. f. n. (-स्तः-स्त-स्तम्) 'Accumulated by
repeated practice; e. g. *Suīr.* (of food): विमुक्कमन्नमभ्यस्तं
न पाकं साधु नश्नति; or the same (of qualities which are re-
born in a future life): कर्मणा बोद्धितो येन तदामोति पुनर्भवे ।
अभ्यस्ताः पूर्वदेहे ये तानेव भवति गुणान्. 'Repeatedly done,
repeated, frequently practised; e. g. *Mitāksh.*: यदा स्नेतदेव
विमिश्रितं पञ्चमखं चिराचमभ्यस्तते तदा यतिसाक्षपनसंज्ञा
समति । एतदेव त्र्यहम्भस्तं यतिसाक्षपनं स्मृतम्; or *Amaruśat.*:
भूमेदो रचितश्चिरं नयनयोरभ्यस्तमामीक्षणम् &c.; or *Mīchchh.*:
काकसाक्ष्यतया च चीवरक्तः स्तब्धे न जातः किञ्च । नाभ्यस्ता च
कषायवस्त्ररचना &c. Comp. also s. v. आकूपार. 'Mentally re-
peated, learnt by heart, studied; e. g. *Bhartrih.*: नाभ्यस्ता भुवि
वादिबुद्धमनी विद्या विनीतीचिता..... मुन्वाकये दीपवतः; or
Nagojibh. (in the introd. on *Patanj.*): बह्वनामपि समानपुष्टोद्-
रपाणिपादानामध्ययनमधीयानानामेकः कश्चित्पञ्चपि स्वभ-
क्षाध्ययो ऽपि तीक्ष्णबुद्धिरपि सन्न पश्नति । अर्धानभिज्ञत्वात्;
or *Mallin.* (on *Kīratārj.*: सुकृतः परिमुञ्च आनमः कुर्वते दीप
इवार्चदर्शनम्) सुकृतः स्वभ्यस्तः. '4 (In *Arithmetic.*) Multi-
plied; e. g. *Yāska*: विंशतिद्विदशतः शतं दशदशतः सहस्रं
सहस्रदशतं त्रियुतं प्रयुतं तत्तदभ्यस्तम् &c. (*Durga*: सहस्रं दश-
कृतो ऽभ्यस्तमयुतं..... अयुतमपि दशकृतो ऽभ्यस्तं त्रियुतमि-
त्युच्यते &c.); or *Sūryasiddh.*: चिन्त्याभ्यस्तं भुजफलं चलकर्ववि-
भाजितम्; or तेन (scil. भूपरिधिना) देशान्तराभ्यस्ता
यदभुक्तिर्विभाजिता. [In pure-arithmetical works this term
is of less frequent occurrence than मुञ्चित, संगुणित, हत,
आहत, निहत.] '5 (In *Grammar.*) Reduplicated (but see
अभ्यस्त neuter); e. g. *Yāska*: एरिर इतीतिरपसुष्टो ऽभ्यस्तः;
or ररिवान् । रातिरभ्यस्तः. — *Yāska* in using अभ्यस्त as a
masc. and therefore, with the ellipsis of धातु (q. v.) differs
from *Pāṇini* who uses the word merely as a neuter; and
in applying it to a radical like ईर्, differs from *Kātyāyana*
and *Patanjali*, probably also from *Pāṇini*; see the following.

2. n. (-स्तम्) (In *Pāṇini*); scil. चङ् q. v. The redupli-
cated base of a radical, in general, in the preterite (चिट्),
the aorist (चङ्), the desider. (सङ्) and the intens. (यङ्)

— comp. VI. 1. 8. 9. 11. —, moreover the reduplicated base
of a radical of the third class (ङ् &c. VI. 1. 10.) and the
base (being in reality a reduplicated one) of चङ्, जानु,
हरिद्रा, चकास, दीधी, वेवी and शास् (to which *Kātyāy.*
adds, though not with the consent of *Patanj.* and *Kaṣy.*:
सस् and वस् VI. 1. 6 and 7.), before a सार्वधातुक, as well
as the reduplicated base of a radical of the named categories
in the participles (included in the foregoing terms) and in
such derivatives as चङ्, चङ्, चङ्, चङ्, चङ् &c. (VI. 1. 13 14).
The term अभ्यस्त n. comprises therefore, in *Pāṇini*, the
radical syllable and the syllable of reduplication (which
latter is called by him चभास; VI. 1. 5.: उमे चभासम्;
VI. 1. 4.: पूर्वो ऽभासः); e. g. ददा —, and नेनित् — of
ददाति and नेनित्ति are चभासम् (द — and ने — being
in these words the चभास). *Kātyāyana* and *Patanjali* con-
clude from this definition of *Pāṇini* that the term can only
be used where there are two syllables representing the re-
duplication and that it is not applicable to the first syllable
in instances like ईर्त्सन्ति (the desid. of चङ्) or ईप्सन्ति
(the desid. of चाप) (*Kāty.*: उमेचहसं संघिनिर्देशार्थम्;
Pat.: चनरिवापुमेचहसं प्रकृतः संघिनिर्देशः । कचं दे इति
वर्तते । इहं तर्हि प्रबोधनम्; *Kāty.*: चबोमे शब्दस्यैव भवेति
तथाभ्यस्तसंज्ञा यथा स्नात्; *Pat.*: इह मा भूत् । ईर्त्सन्ति ईप्स-
न्तीति । ईर्त्सन् । ईप्सन् । ऐर्त्सन् । ऐप्सन्). [The learned
Pañdits who partly compiled and partly composed the
comm. of the present ed. of *Pāṇ.* have been mistaken, con-
sequently, when they supply at the term अभ्यस्त the word
धातु, instead of चङ्, in their gloss on VI. 1. 139. ('अभ्यस्त-
संज्ञकानां धातूनाम् &c.' instead of चङ्गानाम्); for
such an ellipsis would unduly restrict the bearing of the
rule and be at variance not merely with the process of re-
duplication as conceived by *Pāṇini* (I. 1. 52.), but with the
neuter gender of the term. *Pāṇini*, it is true, calls the
seven quoted radicals चङ् &c. 'अभ्यस्त' (whence *Patanjali*
speaks of सप्त चचित्वादयो ऽभ्यस्तसंज्ञकाः — scil. धातवः —,
and the *Kāś.* comments चङ् इत्यर्थं धातुरित्वादयश्चान्ये चङ्
धातवो ऽभ्यस्तसंज्ञका भवन्ति, which is a much clearer para-
phrase of the *Vārtt.* and *Bhāṣya*, than the modern gloss
which renders चङ् of the Sūtra simply with सप्तन्), but,
not to speak of the exceptional nature of these radicals
which are not of a primitive kind, is obvious that *Pāṇini*,
in connecting the neuter अभ्यस्तम् (of the preceding
Sūtra) with the word चचित्वादयः (of the following), did
not mean the धातु, but the चङ् of these radicals, espe-
cially as he treats of the rules concerning the अभ्यस्त, in
the chapter on चङ् (VI. 4. 1. to the end of the seventh
book). The same inaccuracy of supplying the word धातु,
instead of चङ्, has been frequently committed by the same
Pañdits in the last named chapter (e. g. VII. 4. 69. 73. 84. 85.
86. 87. 88. 89. 90. 91. 92. 96. 97. &c. &c. where the *Kāśikā* either
omits the word supplied or has चङ्), but even *Jayāditya*
himself has nodded, though rarely. — One Sūtra may, in-
deed, lead to the assumption that *Pāṇini*, too, speaks of
a धातु which is अभ्यस्त, but merely apparently; VI. 1. 32. he
rules ङ्: संप्रसारणम् 'there is *samprasāraṇa* of the radical
ङ्'; and VI. 1. 33. he adds 'अभ्यस्तम्'; this latter word,

however, does not mean 'when ॐ is अभ्यस्त', but, acc. to *Kṛty.* and *Pat.*, when there is a reason for making 'a reduplicated base' of ॐ (viz. in the desid., intens. &c.); for it is not this base (of two syllables) that suffers *samprasāraṇa*, but the radical when it is not yet a reduplicated base; properly speaking अभ्यस्तनिमित्ते would have been therefore a better Sūtra than अभ्यस्तस्वर; and, continues *Kātyāy.*, if *Pāṇini* meant to rule that a reduplicated base (अभ्यस्त) suffers *sampr.*, a prohibition was at least required for the syllable of reduplication (अभ्यास) &c.: *Patanj.*: ॐ ऽभ्यस्तस्वरुच्यते । न चैतद् ॐ ऽभ्यस्तम् । कस्य तर्हि द्वाययते । इ एतदभ्यस्तम् । कचम् । एकाचो द्वे प्रथमस्तेति (VI. 1. 1.) । एवं तर्हि द्वयतेरभ्यस्तस्वरुच्यते । न चात्र द्वयतिरभ्यस्तम् । कस्यर्हि । द्वाययतिः । द्वयतिरेवाचाम्भ्यस्तम् । कचम् । एकाचो द्वे प्रथमस्तेतिवमपि; *K. Vārtt.*: अभ्यस्तनिमित्ते ऽनभ्यस्तसंप्रसारणाच्चम्; *Pat.*: अभ्यस्तनिमित्त इति वक्तव्यम् । किं प्रयोजनम् । अनभ्यस्तस्य संप्रसारणाच्चम् । अनभ्यस्तस्य संप्रसारणं यथा स्थात् । कुहयति । जोहयति; *K. Vārtt.*: अभ्यस्तस्य प्रसारणे ह्यभ्यासप्रसारणाप्राप्तिः; *Pat.*: अभ्यस्तप्रसारणे हि अभ्यासप्रसारणस्याप्राप्तिः स्थात् &c. — In the *Vārtt.* 1. to VI. 1. 186. अभ्यस्तसिच् is a Dvandwa, before it becomes compounded with the following चर्च. E. अस् (cl. 4) with अभि, kṛit aff. क्त.

अभ्यस्तमय Tatpur. m. (-यः) (ved.) The setting of the sun with regard to (some act, i. e. while some act is taking place); e. g. *Kātyāy. Śr. S.*: अनुवृताभ्यस्तमये (q. v.) कुशवसे हिरस्ते पञ्चाश्रियमास इमेनोचरेदार्च्यो ब्राह्मणः; or *Yājñikad.* (on *Kāty. Śr.-S.*: आदिस्त्राभ्यसे ऽङ्गतायामपि): वपा-होमात्पूर्वमादिस्त्राभ्यस्तमये &c. Comp. the following. E. अभि and अस्तमय (not अभ्यस्तम् and अय).

अभ्यस्तमित Tatpur. m. f. n. (-तः-ता-तम्) One towards whom the sun has set (scil. while he is asleep), asleep at sunset; e. g. *Gotama*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेद्दहरभुज्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम् (where the ellipsis 'when asleep' follows from the word स्तप्त in the preceeding passage: रेतस्त्वन्दने भये रोगे स्तप्ते ऽपीन्धनमिचचरणानि सप्त-रात्रं कृत्वाव्यहोमः साभिसन्धेर्वा रेतस्त्राभ्याम्). — This is the reading acc. to both Calc. edd. of *Kullūka* to *Manu* 2. 220; the Calc. ed. of *Gotama's Sanh.* (made by *Bhavanicharavandya*, as he says, बहुप्रयत्नतः) has, however, सूर्याभ्युदिते (अ)भ्यस्तमिति च....., when it would be necessary to take सू- as equivalent to सूर्याभ्युदय and अभ्य- as expressing the sense of अभ्यस्तमय, both words being then locatives of a neuter-तम्. But *Kullūka's* reading seems better as being countenanced by analogous expressions in *Manu* 2. 221. Comp. अभिनिर्मुक्त and अभ्युदित. E. अभि and अस्तमित (not अभ्यस्तम् and इत, for अभि refers to the person or act concerned by the sunset; similarly in ved. passages which contain the combination अभ्यस्तमनात् or अभ्यस्तमियात्, the rad. गा or इ are combined first with अस्तम् and then with अभि, not with अभ्यस्तम्); see also the preceding.

अभ्यस्तस्वर Tatpur. m. (-रः) The accent of reduplicated bases (see अभ्यस्त 2.), i. e. the udātta on the first syllable; e. g. a *Vārtt.* to *Pāṇ.* VI. 1. 188.: स्वपादीनां वा वचनादस्वरौ विप्रतिषेधेन; or *Pat.* on a *Vārtt.* to VI. 1. 192.: अभ्यस्तस्वरौ ऽच बाधको भविष्यति. E. अभ्यस्त and स्वर.

अभ्यस्त Tatpur. m. f. n. (-न्-नी-त्) See the meanings of अस् cl. 4, with अभि; e. g. (shooting) *Mahābh. Adip.*: श्री-घ्नमभ्यस्तो वाचान्संद्धानस्य चानिश्चम् । नाकारं दृष्ट्वा किंचित्कीनोयस्य वयस्विनः; or (doing frequently) *Mṛichchh.*: वेदेनैव कृतो भवेन्नम नृहे वापारमभ्यस्तता &c. Comp. अभ्यस्त. E. अस् (cl. 4) with अभि, kṛit aff. शतृ.

अभ्याकाङ्क्षित Tatpur. n. (-तम्) A false accusation, a groundless plaint (*Śabdaratnāv.*: मिथ्याभियोगो ऽभ्याकाङ्क्षितमिति); compare अभ्याख्यान. E. अभि and आकाङ्क्षित, or काङ्क्ष with आ and अभि, kṛit aff. क्त.

अभ्याकारम् Tatpur. ind. By, or in bringing near, by, or in attracting; e. g. *Ait. Br.*: अनुवषट्करोति तद्यथादो ऽहान्वा गा वा पुनरभ्याकारं तर्पयन्त्वेवमेवेतदेवताः पुनरभ्याकारं तर्पयन्ति तदनुवषट्करोति (*Sāy.*: अदः किंचिदिदं निदर्शनमस्ति । यथा मनुष्याः स्वकीयानहान्वा स्वकीया गा वा पुनरभ्याकारं पीनःपुन्येन तुषोदकादिभिरभिमुखीकृत्य तर्पयन्ति &c.). E. कृ with आ and अभि, kṛit aff. क्मुञ्.

अभ्याक्रामम् Tatpur. ind. (Probably.) With rapid or powerful motion, in moving rapidly or powerfully; *Atharvav.*: तन्ममेके युवती विरूपे अभ्याक्रामं वयतः परमयूथम् । प्राप्त्वा तन्मुखिरते धत्ते अन्वा नाप वृज्जति न ममातो अन्वाम्; (comp. the following verse of the *Mahābh. Adip.*: मुक्तं वयन्ती तरसा सुविभावधिव्यवतावसितं विवस्ततः). E. अभि and आक्रामम् (or perh. क्राम् with आ and अभि, kṛit aff. क्मुञ्).

अभ्याख्यात Tatpur. m. f. n. (-तः-ता-तम्) Wrongly accused; e. g. *Taittir. Up.*: अथाभ्याख्यातिषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः (*Śank.*: अथाभ्याख्यातिषु । अभ्युक्तदोषेभ्यः संदिह्यमानेन संयोजिताः). E. अभि and आख्यात, or ख्या with आ and अभि, kṛit aff. क्त.

अभ्याख्यान Tatpur. n. (नम्) A false accusation, a groundless plaint (*Amarak.*; comp. अभ्याकाङ्क्षित). [Comp. *Dhammapada* ed. *Fausböll* v. 139: राजतो व उपससर्गं अभ्यकखानं च दादय्यं; comm.: अभ्यकखानं ति अदिदुचसुतचचिन्नितपुञ्चं इदं सन्धिच्छेदकम्ममिमं वा राजापराधकम्मं तथा कतं ति एवरूपं दादय्यं अभ्यकखानं व; i. e.: राजत एवोपसर्गमभ्याख्यानं च दादय्यम्; comm.: अभ्याख्यानमिति । अदृष्टाभ्युताचिन्नितपूर्वमिदं सन्धिच्छेदकमेदं वा राजापराधकम्मं तथा कतमित्वेवरूपं दादय्यमभ्याख्यानमेव.] E. अभि and आख्यान, or ख्या with आ and अभि, kṛit aff. क्मुञ्.

अभ्यागत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Come, arrived; e. g. *Rāmāy.*: अथ ते मन्त्रिनः सुतं सुमन्त्रं सपुरोहिताः । जपुर-भ्यागतान्नाज्ञास्ते त्वावेदयेति वै; frequently with the implied sense, 'as a visitor' and then also used absolutely as a masc. 'visitor'; e. g. *Hitop.*: वालो वा यदि वा वृद्धो युवा वा गृहमागतः । तस्य पूजा विधातव्या सर्वभाभागतो गृहः; or गृहरभिर्दिवातीनां वर्षाणां ब्राह्मणो गृहः । पतिरेको गृहः स्त्रीणां सर्वस्वाभागतो गृहः; or *Mahābh. Udyogap.*: ये चाप्येव संश्रिता धार्तराष्ट्राणादिगन्धो ऽभ्यागताः सूतपुत्र । इहा तांश्चिहार्तस्यपि सर्वान्संपुच्छेद्यः कुशं चाव्ययं च । एवं सर्वा-नागतभागतान् राक्षो हृतान्सर्वदिग्भ्यो ऽभ्युपेतान् । पुहा सर्वान्कुशं तांश्च सूत पश्चादहं कुशली तेषु वाच्यः (comp. s. v. अभिवादन), in which passage आगताभ्यागत might seem to be merely a poetical redundancy to denote the great number of the arrived envoys, but the comm. of *Chaturbhujam.* is probably correct in distinguishing between the आगत or the guest (who makes a stay) and the अभ्यागत or the

visitor (who soon leaves): आगतान् । तेष्वानन्त खितान् । अभ्यागतान् आगतानामपि नमिष्यतः; for a similar distinction is made between अतिथि and अभ्यागत e. g. in this verse of the *Bhāg. Pur.*: यस्मिन् वा अतिथीनामभ्यागतानां नृपतिरसकदुपगतमनुर्दिधुरिव पयिषु चक्षुषा निरीक्षते तस्य &c.; *Hemach.*, however, treats अतिथि and अभ्यागत as convertible terms, the distinction being probably dropped in common language. ² (In *Law.*) Come down by inheritance (as property); e. g. *Yājñav.*: क्रमादभ्यागतं द्रव्यं हतमभ्युदयेषु यः । दायादेभ्यो न तद्दद्याद्विषया सन्धमेव च; or *Nārada*: क्रमादभ्यागतं प्राप्तं पुर्वैर्जनैर्मनुजैः । दधुः पितृमहं पीचाक्षतुर्धनैर्वर्तते. E. गन् with आ and अभि, kṛit aff. क्त.

अभ्यागम Tatpur. m. (-मः) ¹ Arrival (with friendly intent), visit (*Hemach.*, *Viśvapr.*, *Bhūrip.*, *Med.*, *Śabdār.* = अभ्यु-
गम). ² Neighbourhood (*Hem.* &c. = अभिगम; or निगम).
³ Hostile encounter, war, battle (*Amarak.*, *Hem.*, *Bhūrip.*,
Śabdār., *Viśvapr.* = युद्ध, समर, आवि &c.). ⁴ Enmity,
hostility (*Hem.* = रोध; *Med.*, *Viśvapr.*, *Bhūrip.*, *Trik.* =
विरोध; *Śabdār.* = वैर). ⁵ Striking, hurting (*Med.* =
अभिघात; *Hem.*, *Viśvapr.*, *Śabdār.* = घात). ⁶ Result,
fruition, enjoyment; e. g. *Nyāya Sūtra*: यद्योक्तहेतुस्वात्पार-
तक्यात्सकृताभ्यागमाच्च न मनसः '(desire &c.) are not qua-
lities of *Manas*, because they are caused by what has been
explained before, because they depend on other (existences),
and because enjoyment arises only from one's own doings' (*Viśvan.*: अभ्यागमो भोगः । स मनसो यत्नादिसत्त्वे न स्वात्
&c.). [*Rādhāk.* quotes s. v. a meaning अभ्युत्थान 'rising
from a seat at the arrival of a guest' as founded on the
Viśvapr., but none of the *Mss.* of this *Kośha* at my dis-
posal give this explanation; they read: अभ्यागमो ऽनिके
घाते विरोधाभ्युगमाविषु.] E. गन् with आ and अभि, kṛit
aff. क्त.

अभ्यागमन Tatpur. n. (-नम्) Arrival, visit; e. g. *Rāmāy.*:
भविष्यति ततो वृष्टिस्तस्य रात्रे महीपतेः । तस्मात्तद्भ्यागमनादेव
मुनिपुत्रस्य धीमतः; or *Kirātārj.*: हेतुं तद्भ्यागमने परीप्सुः
सुखोपविष्टं मुनिमावभाषे; comp. also अभिष्टि I. 1. 2. E. गन्
with आ and अभि, kṛit aff. क्त.

अभ्यागारिक m. (-कः) One who takes care of his family, a
householder, a pater-familias (*Amarak.*, *Hemach.* = कुटु-
म्बवापुत; *Rāyam.*, *Padārthak.* = कुटुम्बः पुत्रदारादिः । तेषां
पोषणे संसक्तः; similarly, *Bharatam.*, *Nīlak* &c.; *Rāmān.* =
कुटुम्बिन्). E. अभि-आगार (*Avyayibh.* 'concerning the
house'), taddh. aff. टन्. Another etym. proposed by
Rāyam. and optionally by *Bhānud.* अभि (= अधिक) and
आगारिक is less plausible. A various reading आगारा-
रिक is objectionable; comp. *Pān.* IV. 4. 70. —

अभ्याघात Tatpur. m. (-तः) Assault, inroad; e. g. *Manu*:
अभ्याघातेषु (scil. चौराणां) मध्यस्थाञ्छिष्याचौरानिव द्रुतम्.
E. हन् with आ and अभि, kṛit aff. क्त.

अभ्याघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) In the habit of
assaulting, quarrelsome, pugnacious; e. g. *Bhāttik.*: कुर्वन्ति
परिसारिणो विवृतः परिदेविनम् (scil. माम्) । अभ्याघाति-
भिरामिन्नाघातकैः परिराटिभिः (*Jayam.* *Bhar.*: अभ्या° =
अभिहननशीलः); *Hem.* *Dhātup.* s. v. हन् = अभ्याहननशीलः.
E. हन् with आ and अभि, kṛit aff. क्त.

अभ्याचार Tatpur. m. (-रः) Hostile approach, assault (ved.);
e. g. *Atharv.*: अवारयन् वरुणे देवा अभ्याचारमसुराणां
अःचः (comp. अन्वचार). E. चर् with आ and अभि, kṛit
aff. क्त.

अभ्याघ्रात Tatpur. m. (-घः) (ved.) Order, injunction; *Śata-
path.*: तस्मिन् अघिषां ददाति तूपरी भिषुनी दद्यादित्यभ्याघ्रा-
तेनैव मन्त्र इति ह आह माहित्विः. (The comm. on this
passage IX. 5. 1. 57. is skipped in the E. I. H. *Mss.*) E. घ्रा
with आ and अभि, kṛit aff. क्त (cf. *Pān.* III. 1. 141).

अभ्यातान Tatpur. m. (-नः) The name of several *Darvīhomā*
performed under the recital of the mantras, *Taittir. Saṁh.*
III. 4. 5. &c.; e. g. *Mādhy. Jaiminiyany.*: अनारभ्य श्रूयते ।
येन कर्मवेत्तेत्यत्र यथाशुभं यथाशुभं नृहोतृभ्यानां नृहो-
तीति । ईत्सेद्विद्विमेकैः । चित्तं च स्वाह्वाद्यो यथाः । अ-
ताषादित्वाद्यो रात्रभूतः । अभिभूतानामिन्नाद्यो ऽभ्याता-
नाः; or यथाभ्यातानां रिष्टादिषु दर्विहोमेष्टुपत्तिवाक्ये देव-
ताया अन्ववादादन्वत्सिद्धेन सोमधर्माः कर्तव्या इति चेत् &c.
E. तन् with आ and अभि, kṛit aff. क्त (lit. 'expansion';
metaph. applied to the series of sacrificial acts which con-
stitute a sacrifice; see आतान).

अभ्याप्त Tatpur. m. f. n. (-तः-ता-तम्) Obtained, acquired;
Chhānd. Up. (in an active sense): सर्वमिदमभ्याप्तो ऽवाक-
नादरः (*Śank.*: सर्वमिदं जनदभ्याप्तो ऽभिवाप्तः). E. दा
with आ and अभि, kṛit aff. क्त; acc. to *Śankara*: अत् with
आ and अभि, kṛit aff. क्त (अतर्थाप्यर्थस्य कर्तरि निष्ठा),
but this E. is objectionable.

अभ्यात्मतरम् ind. (ved.) Nearer towards one's self (see the
following); e. g. *Āśval. Śr. S.*: (.....दक्षिणेनेष्ट्वायव हत्वा-
भ्यात्मां सादनं.....)एवमेव हत्वात्तरेष शिरः परिहत्वा-
भ्यात्मतरं सादनम्. E. अभ्यात्म(म्), taddh. aff. तरप्.

अभ्यात्मम् Avyayibh. (ved.) Towards one's self, before one's
self; e. g.: तथो हास्तीषो ऽभ्यात्ममेवापिच्छितो भवति (*Sāy.*:
अभ्यात्ममात्माभिमुखमेव); or *Kāty. Śr. S.*: अभ्यात्मां चयनमु-
पविश (Yājñik.: आत्मानमाभिमुखेन चयनं कर्तव्यं न परा-
गिति); or *Āśval. Gr. S.*: भीषि भीषि कुशपिञ्जलावभ्यात्मा-
याणि निदधाति (where अभ्यात्म has lost the final म् acc.
to the general rule of compounds); or *Śatap.*: अभ्यात्मां पच-
पुच्छाणि विकर्षति (*Sāy.* — *Ms.* E. I. H. —: पचादीनां
विकर्षणमात्मभागमभिसक्तं कुर्यादित्याह । अभ्यात्मा मिति ।
अग्रात्मानमभि अभ्यात्मम् (&c., *Pān.* II. 1. 14). Comp. the
preceding. E. अभि and आत्मन्, samās. aff. टच्.

अभ्यादान Tatpur. n. (-नम्) Beginning, commencement (*Ama-
rak.*, *Hemach.*, *Kāśikā*: = आरम्भ; *Jatādh.*: = उद्घात);
e. g. *Pān.*: सोमभ्यादाने. E. दा with आ and अभि, kṛit
aff. क्त.

अभ्याधान Tatpur. n. (-नम्) Placing upon or towards, add-
ing; e. g. *Śatapathabr.*: अभ्याधानाच्च शिवेधः क्रियते. E. धा
with आ and अभि, kṛit aff. क्त.

अभ्यात Tatpur. m. f. n. (-तः-ता-तम्) Diseased, ill (*Ama-
rak.*, *Hemach.*: = आतुर; *Rāyam.*: = रोगिनः); see the re-
mark s. v. अभ्यमित. E. अन् with अभि, kṛit aff. क्त.

अभ्यामर्द Tatpur. m. (-र्दः) War, battle (*Amar.*, *Hem.*, *Śabdār.*:
= युद्ध). Comp. अभिमर्द. E. मृद् with आ and अभि, kṛit
aff. क्त (*Rāyam.*: पचाद्यच्) or (the same and *Bhānud.*) क्त.

अभ्यामर्दन Tatpur. n. (-नम्) Fighting, battling (*Bhānud.* on
the preceding). E. मृद् with आ and अभि, kṛit aff. क्त.

अभ्यारोह Tatpur. m. (-ः;) (ved.) To be detained, to be made submissive; *Rigv.*: युवोर्हि यत्नं हिमेव वाससोऽभ्यारोह्या भवतं मनीषिभिः (*Sdy.*: = अभितो नि-
यन्तौ । अनुयहवशात्तदधीनी भवतम्). E. यन् with आ
and अभि, uñ. aff. सेन् (Sdyana).

अभ्यारम् Tatpur. ind. (ved.). By or in coming near, by or
in approaching; *Rigv., Samav.*: अभ्यारमिदद्रयो निषितं पु-
ष्करे मधु (*Sdy.*: = अभिमन्त्र). E. य् with अभि, kṛit aff. यमुक्-

अभ्यारम् Tatpur. m. (-ः) (ved.) Beginning, commencing,
commencement; e. g. *Śatap.*: चवेनमाह वाचं यच्छेति वासि
यज्ञो यज्ञस्यैवाभ्यारम्भाय. E. रम् with आ and अभि, kṛit
aff. यञ्.

अभ्यारुह Tatpur. m. f. n. (-ः; -डा-हम्) ¹ Ascended, mounted.
² Surpassed; e. g. *Atharvav.*: देवानामेतत्परिषूतमभ्यारुहं
वरति रोचमानम् । तस्माज्जातं ब्राह्मणम् &c.; or *Śatap.*:
तेनैव चक्रमन्यारुहम् (*Sdy. Ms. E. I. H.*: तेनैव वैलक्षण्येन
विज्ञा चक्रमन्यारुहम् । चयिचवातिर(न)भ्यारुहा भवति);
and comp. the quotation s. v. अभ्यारोह. E. रुह् with आ
and अभि, kṛit aff. ऋ.

अभ्यारोह Tatpur. m. (-ः) ¹ (ved.?) Ascending, mounting;
e. g. *Śatap.* (III. 3. 4. १): उच्यते प्रचक्षे फलके भवतः । तद-
न्तरेण तिष्ठन्सुब्रह्मणः प्रावति श्रेयान्वा एवोऽभ्यारोहास्रवति
(*Sdy. Ms. E. I. H.*: प्रयुजसंधिफलके उच्यते प्रयुमादयुजते
युज्यप्रमाणे भवतः । अत एव सूचकारसंज्ञिनेव प्रदेशे फलक-
योरोक्तत्वं सूचयामास प्रयुगाद्युजते च फलके भवत इति ।
तत्तयोः फलकयोरन्तरेण मध्ये सुब्रह्मणः प्रावति । प्रेरयत्यन-
नुवाही । अधःस्थितिं प्रशंसति श्रेयान्वेति । करितुरगायाकृष्टस्य
प्रशस्तत्वं लोकासिद्धम् । अतस्तदभ्यारोहास्तोमः श्रेयान्भवति ।
अतस्तदधिष्ठितस्य कटमारोहमर्हति (*Ms.* °मर्हमिति) । भूयिष्ठ
एव सत्प्रावति (*Ms.* सत्प्रावति). ¹ (ved.) Transition from or
by one to another in an ascending direction, progressive
movement, progress (contrasted with निवाह the transition
in a descending direction, retrogressive movement) (ved.);
e. g. *Śatapath.*: अथ वा अतोऽङ्गामभ्यारोहः । प्रायश्चीयना-
तिराचोदयनीयमतिराचमभ्यारोहन्ति चतुर्विंशेन महाव्रतम-
भिलषेण परमभिलषं पृथगेन परं पृथगभिविज्ञा विज्ञाजितं स्वर-
सामभिः परान्स्वरसाक्षी ऽधितदहरनभ्यारुहं यद्विषुवतमभि ह
वे श्रेयांसं रोहति नैमं पापीयानभ्यारोहन्ति च एवमेतद्वेदः ॥
अथ वा अतोऽङ्गां निवाहः । प्रायश्चीयो ऽतिराचचतुर्विंश-
वाहो निवहति चतुर्विंशमहरभिलषवायाभिलषः पृथग्य पृथो
ऽभिविजिते ऽभिविजितस्वरसामभ्यः स्वरसामागो विषुवते विषुवा-
न्स्वरसामभ्यः स्वरसामागो विज्ञाजिते विज्ञातित्युधाय पृथो
ऽभिलषवायाभिलषो गो-चायुर्भो गो-चायुर्वी दशराचाय दश-
राचो महाव्रताय महाव्रतमुदयनीयायातिराचोदयनीयो
ऽतिराचः स्वर्गाय लोकाय प्रतिष्ठाया अन्नायाय. ³ (ved.)
Praying, devotion, (lit. 'raising one's self to a divine state
by muttering prayers'; then, the act of praying itself);
Śatap. or *Bṛihadār.*: अद्यातः पवमानानामेवाभ्यारोहः । स
वै खलु प्रक्षीता साम प्रक्षीति स च प्रक्षुयात्तदेतानि अपेद-
सतो मा सन्नमय तमसो मा ज्योतिर्नमय मुखोर्भामतं नमयेति
(*Śankara*: अद्यानन्तरं यस्याश्चैव विदुषा प्रयुज्यमानं देवभावा-
याभ्यारोहफलं उपकर्म । अतस्तस्मात्तद्विधीयते । चक्ष च
उपकर्मस्य चास्माभ्यारोहः [*Dwivedag.*: चक्ष च उपकर्मस्यो
ऽभ्यारोह इत्याह] । आभिमुख्येनारोहयत्यनेन (ed. Rōer: °ह-
त्यनेन) उपकर्मस्य एवविद्वेवभावमात्मानमित्यभ्यारोहः). E. रुह्
with आ and अभि, kṛit aff. यञ्.

अभ्यारोह Tatpur. n. (-ः) The same as the preceding;
(the base of the following word). E. रुह् with आ and
अभि, kṛit aff. य्.

अभ्यारोहणीय m. (-ः) The name of a Soma sacrifice:
the first of the seven Soma sacrifices of the *Rājasiya*
which is performed by a king (see राजसूय and the quo-
tations s. v. अभिवेचनीय); it is called so in the *Śrauta*
Sūtras of *Āśvaladyana* and of the *Sāmaveda*-schools, but for
shortness sake पविच in the *Śrauta S.* of *Kātyāyana*; (*Āśval.*:
अथ राजसूयः । पुरस्तात्फाल्गुनाः पौर्णमास्याः पविचवापि-
ष्टोमेनाभ्यारोहणीयेन यजेत पौर्णमास्यां चातुर्मास्यानि प्रयुक्ते
नित्यानि पर्वाणि चक्राभ्यां तु पर्वान्तरेषु चरत्सहर्विपर्ययं पच-
विपर्ययं वा; *Yājñikadeva* — *Ms. E. I. H.* 1362 — on *Kāty.*
Śr. S. XV. 1. 4. and 5.: शास्त्रान्तरे ऽस्य (i. e. पविचस्य) अभा-
रोहणीय इति संज्ञा । फाल्गुनीपचस्य प्रथमायां दीपेताभा-
रोहणीया यज्ञस्यैका दीपा द्वादशं शतं दक्षिणा इति कण्डो-
नसूत्रे । चाचलायनो ऽपि पुरस्तात् प्रयुक्ते इति [— the first
quotation being taken from *Lātyādy. Śr. S.* IX. 1. where,
however, the *Ms. E. I. H.* 1652 and the *Ms. R. L. Berlin*
Chamb. 89 (p. 64 a) and *Agnisv. comm.* *Chamb.* 436 (p. 244 b)
have the more correct reading °भ्यारोहणीयाय ज्योतिष्टो-
माय तस्मैका दी० —] । पविच इति संज्ञासंभवकारार्थाः).
Neither *Āśval.*, nor *Lātyādy.*, nor *Maśaka* give a detailed
description of this sacrifice, since it shares chiefly in the rites
of the *Agnishōma*, and *Kātyāyana*, too, who founds his rules
(*Śr. Sūtr.* XV. 1. 4. — 3. 46.) on the text of the *Śatapathabr.*
(V. 2. 3. 1. — 3. 2 8.) and, among the *Sūtra*-authors, gives
the fullest information, only mentions what is peculiar to
this sacrifice and not what it has in common with the *Agni-*
shōma; *Maśaka Ms.* *Chamb. Berl.* 100 (p. 42 b): कृत्तो ऽभा-
रोहणीयः; *Vyākhyā E. I. H.*: कृ० इति । ज्योतिष्टोम इत्यनु-
वर्तते स चाग्निष्टोमसंज्ञः । अग्निष्टोममभ्यारोहतीति श्रुतेः;
Yājñik. on *Kāty.*: अवचने ऽग्निष्टोम इति वक्ष्यमास्तवात्);
the *Śatap.* itself, however, begins its description only with
the proceedings connected with but following the *Abhyādroh.*,
viz. with the *Pūrnāduti* &c.; (*Sdy.*: तच्च — i. e. राजसूये —
पविचनामके प्रथमसोमयानि प्रवृत्तिसमानत्वेन वक्ष्यमाभावात्
परित्यज्य तदवसाने कर्तव्यं तच्च पूर्णाहुतिप्रभृति वैशेषिकमुत्तर-
तन्ममभिधीयते). — The *Abhyādrohaniya* (or *Pavitra*) com-
mences on the first day of the first or light fortnight of the
month *Phālguna* (February - March) and lasts eight days, the
four first of which are occupied by the *Dikshā* or initiatory
rites, the three following by the *Upasāda*-offerings (q. v.)
and the eighth by the *Sutyā* (q. v.; *Yājñik. Paddh.*: चतुर्दो-
चस्त्युपसत्क एकमुत्तः पविचसंज्ञकः सोमयानो ऽग्निष्टोमसंज्ञः);
the presents given to the priests are a thousand cows; in the
choice of the priests, the buying of the Soma &c. it con-
forms itself, as is said before, to the rules of the *Agni-*
shōma. — The rites connected with this sacrifice and
following it, are: on the ninth day the *Pūrnāduti* or a liba-
tion of a ladle-full of butter, in the house of the sacrificer,
if he wishes it; — the present he makes on this occasion,
being left to his own liberality. (*Harisvādin* adds the
following details, which may serve as an instance: the
Adhvaryu takes first the *Āhavanīya* fire out; four seats
are prepared; the choice of the Brahman is made silently;

the Adhw. sits silently down at the right side of the Brahman and the sacrificer, prepares the clarified butter, cleans the ladles *Sruch* and *Sruva* and takes with the *Sruva* as much butter as is necessary to fill the *Sruch*; then he proceeds with fuel and the *Sruch* to the fire, sits down, puts the fuel on and in saying *swáhá!* sacrifices the butter with the words: 'this to Agni, this to Prajapati'; then the sacrificer gives the present to the Adhwaryu.) The principal ceremonies after this libation are: on the following or tenth day the burnt sacrifice of a Purodáśa fried in eight bowls, under the recital of *Vájas. 9. 35.*, to Anumati (q. v.), when the present to the priest is a garment; on the eleventh day the sacrifice of a Purodáśa fried in eleven bowls, to Agni and Vishnú, the present being gold; on the twelfth day, of a Purodáśa, also fried in eleven bowls, to Agni and Soma, the present: a cow which has been several times liberated, (liberation being the object to be effectuated by this gift); on the thirteenth day, of a Purodáśa fried in twelve bowls, when the priest receives a bull; on the fourteenth day, an *Ágrayaneshthi* (q. v.) accompanied with the gift of a cow. — The next four sacrifices are those which constitute the *Cháturmásya* ceremonies, viz. the *Vaiśvadeva*, *Varuṇapraghāsa*, *Sákamedha* and *Śunasīrya* (qq. vv.); they are performed during four successive months but so that the commencement of the *Śunasīrya* falls on the same day on which the Dikshá of the *Abhyārohaniya* had begun in the preceding year. The rite on the first day of the *Śunasīrya* is the *Panchavatiya* (q. v.), viz. a libation of butter under special injunctions and accompanied by the muttering of the verses *Váj. 9. 35.* and *37.*, (performed esp. when the king suffers from a painful disease, since it will give him relief); the present is a cart with three horses. There follows on the second day the *Indraturiya* which consists of four libations, viz. a libation of *Havis* fried in eight bowls, to Agni, — of *Charu* made of barley, to Varuṇa, — of *Charu* made of gavedhuka-rice, to Rudra, — of curds proceeding from the milk of a cart-cow, to Indra; and this cow is then offered to the priest as a present. The sacrifice on the then following, or third, day is the *Apámārgahoma*, which serves also to break the spell of incantatory rites performed by an enemy and to turn them against himself, and the peculiarities of which are therefore described with some detail by *Kāty.* and the commentator; it seems to be barren for the Adhwaryu, for no present is mentioned. The next in order are the *Trishamyukta*-libations in three divisions: first, Purodáśa fried in eleven bowls, to Agni and Vishnú, *Charu* to Indra and Vishnú, and *Charu* or Purodáśa fried in three bowls to Vishnú; — the present is a short bull or cow; secondly on the following day, Purodáśa fried in eleven bowls, to Agni and Púshan, *Charu* to Indra and Púshan, and *Charu* to Púshan, the present: a black bull or cow; thirdly on the following day, Purodáśa fried in eleven bowls, to Agni and Soma, *Charu* to Indra and Soma, and *Charu* to Soma, the present: a tawny bull or cow; on the next day Purodáśa fried in twelve bowls is offered to Viśvánara, and *Charu* made of barley to Va-

ruṇa, or the latter libation is spared for a separate, the following day; in such a case the present given to the priest for the libation to Viśvánara is a bull, and for that to Varuṇa, a black garment, or if such a garment cannot be had, one that is not black. [The *Śunasīrya* and the other ceremonies would therefore comprise seven, or if the two last are performed on one day, six days; and the ceremony to be mentioned presently, the *Ratnahavis*, would begin on the eighth or seventh day after the *Śunasīrya*. Such is the rule of the *Kāṇva* school, but *Hariswámin* despatches the *Indraturiya*, *Apámārgahoma* and the three *Trishamyukta* on the day after the *Śunasīrya*, and puts the Viśvánara- and Varuṇa-libations on the third, or the Viśvánara-lib. on the third and the Varuṇa-lib. on the fourth day, with the further remark that, according to the option in the performing of the latter rites, the beginning of the next following, the *Ratnahavis*, would come to fall either on the third or on the fourth day. This difference between the two schools, as regards the time of the performance of these rites, continues therefore in what follows.] The rites next in order are twelve libations called *Ratnahavis* (q. v.) which are performed on twelve successive days in twelve different houses, whereto the sacrificer repairs for this purpose on each following day, with the *Gárhapatya* and *Áhavanīya* fire placed on the two *Arāṇis*; viz. a libation of 1. Purodáśa fried in eight bowls, to Agni Anikavat, in the house of the *Senāni* or commander in chief; 2. *Charu* to Bṛihaspati, in the house of the *Purohita* or family priest; 3. Purodáśa fried in eleven bowls to Indra, in the house of the *Yajamāna* or the king for whom all these proceedings take place; 4. *Charu* to Aditi, in the h. of the *Mahishi* or his first and principal wife; 5. *Charu* (made of barley) to Varuṇa in the h. of the *Sūta* or the master of the horse (*Yājñik.*: = अश्वसारथिः; *Harisw.*: = अश्वपोषकः); 6. Purodáśa fried in eight bowls, to the Maruts, in the h. of the *Grāmaṇi* or mayor (*Yājñik.*: = ग्रामनेता वैश्यानां महत्तरः); 7. Purodáśa fried in twelve or eight bowls, to Savitri, in the h. of the *Kshattri* or goldstick-in-waiting (at the same time the overseer of the harem and confidential messenger; (*Sáy.*: यत्ता नाम यष्टिहस्तो ऽक्तःपुराध्वजः सर्वेषां नियन्ता प्रतिहारापरपर्यायः); 8. Purodáśa fried in two bowls, to the Aświns, in the h. of the *Sangrahitri* or the driver (who stands on the left side of the king in his carriage); 9. *Charu* to Púshan, in the h. of the *Bhāgadugha* or minister of the revenue (*Sáy.*: राज्ञः प्राप्तं यष्टं भानं प्रजाभ्यो गृहीत्वा राज्ञे दोग्धि प्रयच्छतीति भागदुघः); 10. *Charu* made of Gavedhukas which have been fetched from the houses of the overseer of the gambling halls (*akshavāpa*) and of the *govikarttri* or (master of the) huntsmen (or acc. to others of a ploughman), to Rudra, in the h. of the *Yajamāna* or sacrificer; 11. *Ájya* or clarified butter taken four times, to Road (personified as a divinity), in addressing it with the words 'may Road liking the clarified butter partake of it (*Śatap. V. 3. 1. 11.*)', in the h. of the *Dūta* or messenger; 12. a *Darvihoma* of *Charu* made of black rice which has been unhusked with the finger-nails, under the recital of the

words एष — स्वाहा (*Vājas*. 9. 35.), or a simple Charu prepared in the same manner under the recital of the same words and a *Vashaikāra*, to Nirriti, in the h. of a wife of the king who has been left by him for want of having borne him a son. The presents to the priests in the preceding twelve acts are severally (and in the given order): 1. gold, 2. a cow with a black back (or acc. to others with a white back; see श्रुतिपुष्ट), 3. a bull, 4. a milch-cow, 5. a horse, 6. a spotted cow, 7. a red (or acc. to others, a white; see श्रुति) cart-ox, 8. two twin-cows or, if they cannot be had, two cows, which are born one after the other, 9. a cow with white and black hairs, 10. three presents (for the lib. to Rudra), viz. a. either a cow with white thighs (acc. to some, with black thighs) or one with a white tail (acc. to some, with a black tail; see श्रुतिबाहु and श्रुतिबाहु), b. a dagger-sword, sharp and its point unbent, (without a sheath), c. a vessel where gambling-dice are thrown in, tied round with a cord made of hairs; 11. three presents (for the lib. to Road), viz. a. a bow covered with *pyukshnas* [which word is rendered by *Sāy.*: tendon, by *Yājñik.* in reference to others: tail of a peacock, or skin of a boa constrictor; the E. I. H. Ms. of the comm. to *Satap.* V. 3. 1. 11. and *Weber's* ed. read उच्छ* for युच्छ which seems doubtful, though उच्छ is explained उच्छविकार], b. a leather quiver with arrows, and c. a red turban; 12. a black, old diseased cow. — Then the king tells his barren wife to go forth and out of his power, and she repairs to the house of a Brāhmaṇa where the king has no more any control over her. — After the *Ratnahavis* have been completed, the (royal) sacrificer goes to his palace and makes (apparently on the day of the twelfth *Ratnahavis*) a libation of Charu which has been prepared in the milk of a white cow which has had a white calf, to Soma and Rudra; and the present he makes to the priest, is this white cow; (this rite is performed esp. if the king suffers from scabs or vitiligo). On the following day he makes a libation of Charu to Mitra and Bṛihaspati, and makes to the priest the gift of a cow. This libation which is also the subject of special injunctions, closes the rites which are connected with the *Abhyārohaṇīya* and are immediately followed by those of the *Abhishechaniya*. [The *Sāmaveda* school must have rejected the performance of the *Śunāsīrya* and of all the following rites, since they place with distinct words the beginning of the *Abhishechaniya* (v. s. v.) on the same day of the following year on which, in the previous year, the initiatory rite of the *Abhyār.* commenced, viz. on the first day of the light fortnight of the month Phālguna, i. e. on the same day when acc. to the *Yajurveda* school, the *Śunāsīrya* would have to begin (e. g. *Lāṭyādy. Śr. S.*: संवत्सरादूर्ध्वमभिविषणीयेन यजेत तस्मिन्नेव काले; *Agniw.*: इहाभ्यारोहणीयेन संवत्सरमाश्रित्वा ततो ऽभिविषणीयेन यजेत। अभिविषणीय इति संज्ञा। तस्मिन्नेव काले। यस्मिन्काले ऽभ्यारोहणीयेनेष्टम्। फाल्गुनीपक्षे प्रथमायामिति); *Hariswāmin* who seems to assign only a fortnight to the performance of the rites from the *Śunāsīrya* to the last Charu-libation, puts the *Abhishe.* (as mentioned s. v.) on the first day of

the dark fortnight of the month Phālguna (*Harisw.*: फाल्गुन-पक्षप्रतिपदमभिविषणीयस्य इति) in reading the *Śrauta S.* XV. 3. 49. of *Kāṭyādy.*: फाल्गुनीयवर्णीये इति; but the *Kāṇva* school which is followed by *Yājñikadeva*, the commentator of *Kāṭyādy.*, assigns a much longer duration to these rites and places therefore the beginning of the *Abhishe.* (which circumstance I omitted to mention under अभिविषणीय) on the first day of the light fortnight of the month Chaitra (March-April), in reading the named Sūtra फाल्गुनीपक्षयवर्णीये ऽभिविषणीयं इति and supplying at फाल्गुनीपक्ष the word अतीत; they forbid moreover altogether any religious act to be performed during the dark fortnight of Phālguna (*Yājñik.*: फाल्गुनां निर्वृत्तं शुक्लाक्षीरीयं प्रातर्निर्वृत्तं वैश्वदेवं पर्य। फाल्गुनपक्षे किमपि कर्म न भवति)). E. अभ्यारोहण, taddh. aff. ह (or perhaps a Tatpur., ह with आ and अभि, *kṛitya* aff. णीयर्; comp. the E. of अभिविषणीय); scil. सोमयान.

अभ्यारोहण Tatpur. m. f. n. (-ह्यः-ह्य-ह्यम्) To be mounted, to be reached; e. g. *Satapathabr.*: यज्ञेन वै देवाः। इमां चितिं जिमुयेवामियं चित्तिं होषुः कथं न इदं मनुष्यैरनभ्यारोह्यं स्यादिति. E. ह with आ and अभि, *kṛitya* aff. ह्यत्.

अभ्यावर्तम् Tatpur. ind. By repeatedly coming; by being repeated; e. g. *Satap.*: तेव रेतसा चित्तिनेमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते (*Sāy.*: = अभ्यावृत्ताभ्यावृत्त); or (said of the verses in a स्तोत्र) *Satap.*: यदूर्ध्वा स्तोमा अनुयन्ति। यच्चमभ्यावर्तं सामभिः कल्पमानाः; or उपावर्तध्वमिति वा चन्वानि स्तोत्राणि। अभ्यावर्तं धुये सुवत इमा वै प्रजा एतानि स्तोत्राण्युपावृत्तास्तस्मादिमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते; or चतुर्विंशः पवमानाः। त्रिविधमभ्यावर्तं चतुस्त्वारिंशः पवमाना एकविंशमभ्यावर्तम् &c. (where अभ्यावर्तम् is not to be taken as a neuter in the sense of आवृत्तिस्तोत्र; for in the gloss of *Hariswāmin* — Ms. E. I. H. —: ‘पञ्चभिरिताभिः कल्याणरं प्रपद्यते। तत्र प्रथमे यावदहनि चयो ऽपि पवमाना याचतुर्विंशायानु (?) अभ्यावर्तयन्ति। अभ्यावर्तं धुये सुवते तन्निवृत्त (Ms. ननुवृत् sic)। पवमानव्यतिरिक्तान्वावृत्तिस्तोत्राणि चिबुन्ति भवन्तीत्यर्थः’, the word आवृत्तिस्तोत्र explains the ‘sense’ but not the grammatical quality of अभ्यावर्तम्. It should be observed that in this and similar passages चिबुत्, एकविंश, चयस्त्रिंश, एकविंश &c. are names of *Stomas* which qualify the *Stotra*: the former expressing how often the verses of a *Stotra* are to be repeated, while the *Vishtuti* explains the order in which such a repetition takes place; comp. e. g. *Mādhy. Jaiminiyany.*: तेषु चिबु त्रिविधमभ्यावर्तं चिबुस्तोत्रो भवति। न तत्र पञ्चदशसप्तदशस्तोमादीनामिवावृत्तजानमस्ति; or अथ (I. 4. 3.) चिबुपि वाक्तेषु चिबुत्पञ्चदशसप्तदशस्यैवा नुचविधायकत्वेन संमताः। तस्मादहिन्यवमानादिशब्दाः स्तोत्रनामधेयानि। — तीर्णमभिः कर्माखण्ड चिबुदादिगुणा विधीयन्ते). E. वृत् with आ and अभि, *kṛit* aff. वृत् (with the udātta on the penultimate, which accent the word would not have, if it were a regular accus. of a deriv. with वृत्).

अभ्यावर्तिन Tatpur. 1. m. f. n. (-र्ती-र्तिनी-र्ति) Repeatedly coming; e. g. *Vājas.*: अये ऽभ्यावर्तिनमि मा निवर्तस्वायुषा वर्षसा प्रजया धनेन.

2. m. (-र्ती) The proper name of a king, son of

Chayamāna and descendant of Prithu; (mentioned *Rigv.* VI. 27. 5. a). E. वृत् with चा and अभि, kṛit aff. चिन्.

अभ्यावृत् Tatpur. m. f. n. (-त्तः-ता-तम्) ¹ Come towards, approached; e. g. *Vājas.*: वातो ऽभ्यावृत्: 'the Soma when it comes (to the assembly for being eaten as a remains of the sacrifice) is Wind'. [² Repeated.] E. वृत् with चा and अभि, kṛit aff. क्त.

अभ्यावृत्ति Tatpur. f. (-त्तिः) Repetition; e. g. *Pān.*: संख्या-चाः क्रियाभ्यावृत्तिगणने कृतसुख (Kās.: पौनःपुन्यमभ्यावृत्तिः); or *Jaim. Sūtr.*: कारणादभ्यावृत्तिः. E. वृत् with चा and अभि, kṛit aff. क्तिन्.

अभ्याश Tatpur. 1. m. f. n. (-शः-शा-शम्) Near, proximate; e. g. *Kumāras.*: तथा व्याहतसंदेशा सा बभौ निभृता प्रिये । वृत्तयष्टिरिवाभ्याशे मधी (in the approaching spring) परभृ-तोन्मुखी; or *Patanj.* on *Pān.* V. 4. 50 v. 3: समीपीभवति । अभ्याशीभवति । चत्तिकीभवति &c.; comp. समभ्याशीकरश्च; a noun depending on it stands in the gen. or abl.; e. g. *Kās.* on *Pān.* II. 3. 34: अभ्याशं यामस्य or यामात्.

2. n. (-शम्) Neighbourhood, vicinity; e. g. *Mahābh. Draupadihar.*: धनुषो ऽभ्याशमानत् तस्मै निरिवाचश्च; or *Nalop.*: सहस्राभ्यागतां भीमीमभ्याशपरिवर्तिनीम् । अयाहा-जगरः &c. — It retains its abl. ending when compounded with a past partic. in क्त; e. g. *Kās.*: अभ्याशादानतः. [The *Amarak.* and *Hem.* give the word as having three genders; the *Med.* and *Trikāṇḍas.* have the form अभ्यास as a masc. in the sense of vicinity; on the latter form see the remark at the end. A masc. nom. अभ्याशः in the sense 'neighbourhood', has not come under my observation; the cases *शस्य, *शम् &c. are better referred to a neuter.]

3. m. (-शः) Result, consequence; e. g. *Chhānd. Up.*: स य एतदेवं विद्वान्साधु समित्युपासो ऽभ्याशो ह यदेन साधवो धर्मा चा च गच्छेयुश्च च नमेयुः (*Sānk.*: साधुगुणवद्विद्वान्-स्यैतत्फलमभ्याशः &c.); or तत्र ह ह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापयेरन् (*Sānk.*: तेनानुशयेन पुष्पेन कर्मणा चन्द्रमण्डले भुक्तशेषेणाभ्याशो ह &c. (In other pas- sages of *Dr. Rōer's* ed. of the *Chh. Up.* the word is written, when implying the same sense, अभ्यास, e. g. कामं ध्याय-न्नप्रमत्तो ऽभ्यासो ह यदस्मी स कामः समुत्थितः; or स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपासो ऽभ्यासो ह यदेन साधवो घोषा चा च गच्छेयुः &c.) E. चञ् with अभि, kṛit aff. चञ्. [The comm. to the *Amarak.* who give only the sense 'near', allow the word to be written अभ्याश or अभ्यास, equally so *Vallabhag.* on *Hem.* — *Rāyamukūta* is even at hand with an E. सह with चा and अभि, kṛit aff. ह, which he founds on the *Vārtt.* to *Pān.* III. 2. 101.; or चस् (cl. 4) with अभि, kṛit aff. चञ्. But though the confusion be- tween the two forms is undeniable, it is certain that the best Mss., and among them the grammatical ones, write always अभ्याश in the sense of 'near'; and it seems to me, too, that the meaning 'result' is better referred to अभ्याश, than to अभ्यास, because it follows more naturally, like that of 'near', from a radical expressing quickness, per- vasion, than from the radical चस्, 'to throw'. An ana- logy for both meanings is afforded by अभ्यागम q. v.]

अभ्याशादानत Tatpur. m. f. n. (-तः-ता-तम्) Come from near, arrived from the neighbourhood. (*Kāśikā* on *Pān.*

II. 1. 39. and VI. 3. 2.; with the udātta on the fourth syl- lable, according to VI. 2. 49. v. 5: अपूर्वपदार्थमिति चेत्का- रके ऽतिप्रसङ्गः; *Pat.*: दूरादानतः (as instance) । स चैव नतिपूर्वपदस्य भवति । एवं कारकपूर्वपदस्यापि प्राप्नोति; *Kaiyy.*: च च वाचादित्यर (VI. 2. 144) इत्येते नतित्यर- चानकारयहस्याप्राप्नोति). E. अभ्याश with the affix of the abl., and आनत.

अभ्याशीकरश्च Tatpur. n. (-श्चम्) See समभ्याशीकरश्च. E. अ- भ्याश, taddh. aff. च्चि, and करश्च.

अभ्याशीभू v. s. v. भू.

अभ्यास I. Tatpur. m. (-सः) ¹ Repetition, repeated occurrence; e. g. *Manu.*: ते ऽभ्यासात्कर्मणां तेषां पापानामस्यनुषवः । सं- प्राप्नुवन्ति दुःखानि &c.; or *Kātyāy. Śr. S.*: अभिस्रवाभ्यासे- नाभिपूरणम्; or *Kumārila* on a *Mānava-Kalpa-S.*: चिरि- त्वाभ्यासो ऽनुवादः; or the *Mit.* on *Yājñav.* (2. 81.): एतच्च अनभ्यासे च द्रष्टव्यम् । सोमादिकारणविशेषपरिज्ञाने ऽभ्यासे च मनुजोक्तम्; or the same on *Yājñ.* (3. 255.): चान्ना- नतो ऽभ्यासे तु वसिष्ठोक्तम् । ज्ञानतो ऽभ्यासे तु शङ्को- क्तम् । अन्तर्नाभ्यासे हरीतोक्तम्; or *Raghu. Prāya- śchittat.* (a quotation): नोपवद्विहितः कल्पसाध्यायसमवापि वा । अभ्यासे तु तयोर्भूयस्ततः सुखिमवाप्त्यातः; or *Jaimini- Sūtras*: आप्रियस्तुतुहेतुत्वादभ्यासेन प्रतीयेतः; or यावज्जीविको ऽभ्यासः कर्मधर्मः; or अभ्यासो वा विकारात्स्यात् । पशुस्त्वैव प्रधानं खादभ्यासस्य तन्निमित्तत्वात्समाश्रयः स्यात्; or चर्ष- वांस्तु नैकत्वादभ्यासः स्यात्.....; or वेदिप्रोचसे मन्त्राभ्यासः कर्मस्य पुनःप्रयोगात् &c. &c.; or *Ved. Sūtr.*: ज्ञानम्भयो ऽभ्यासात्; (*Sānkara*: परमाज्ञानम्भयो भवितुमर्हति । कुतः । अभ्यासात् । परस्मिन्नेव ज्ञातव्यानन्दशब्दो ब्रह्मस्यो ऽभ्यस्तते); or *Nyāya-S.*: नानुवादपुनरुक्तयोर्विशेषः शब्दाभ्यासोपपत्तेः । शीघ्रतरगमनोपदेशवदभ्यासाद्विशेषः; or अभ्यासात् (sound is permanent on account of its frequent occurrence) । अन्वले ऽभ्यासस्योपचारात्; or *Mādh. Jaiminiyany.*: सूक्तं चि- रावर्तनीयम् । तत्र प्रथमावृत्ती प्रथमाया चक्षस्त्रिरभ्यासः; or अभ्यासादन्यकर्मत्वं दर्शेष्टी द्विः प्रयुज्यताम् &c. &c.; or *Mādh. Sarvadarś.* (*Pāṇinid.*): यथा साध्यायः सकृत्प्रयमानो नाव- धार्यते । अभ्यासेन तु स्फुटावसावः &c.; or *Mādhava* observes in his comm. on the *Aitareyabr.* at the end of several chap- ters, that the last word is to be repeated to indicate the close of the chapter, e. g. the word भवति at the end of the first Adhyāya is to be repeated: भवतिशब्दस्याभ्यासो ऽध्यायसमाप्त्यर्थः; or at the end of the fifth Adhy. or the first Panchikā: अभ्यासो ऽध्यायसमाप्त्यर्थः, similarly at the end of the seventh, ninth, tenth &c. &c. Adhyāyas. See also s. v. आकूपार. ² Repeated practice, repeated use of a thing, habit; e. g. *Pāṇini*: मिच्छोपपदात्कञो ऽभ्यासे; or *Yājñav.*: तच्चात्मा हि स्वयं किञ्चित्कर्म किञ्चित्समावतः । करोति किञ्चिदभ्यासादमीधर्मोभियात्मकम्; or *Mit.* on *Yājñ.* (3. 253.): अभ्यासे तु सुराया इति वासिष्ठे &c.; or *Medhāt.* on *Manu.*: (असनस्य च मूलोच्य असनं कष्टमुच्यते) असनशब्देना- त्वनाभ्यासः । एतद्वर्गविषय उच्यते (i. e. in the sense of 'bad habit, vice'); or *Nyāya-S.* (soul is eternal): प्रेत्याहाराभ्या- सकृतात्सन्नाभिसायात्; or (knowledge of the absolute truth increases) समाधिविशेषाभ्यासात् । चरकमुहापुष्टिना- दिषु योनाभ्यासोपदेशात्; or *Sūśruta*: आशब्दाभ्यासयोनेन करोत्याशयसंभवम्; or *Rājatar.*: दर्शनाभ्याससंबुद्धचकूरानः चमापतिः (comp. also the inst. s. v. अन्वय p. 151b, l. 45);

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2. 457-459.) । अभ्यासादिदत्तरेषां चयाबाम् (*Agniswāmin*: द्वि-
तीयादि चयनम् चतुरचरमभ्यस्यते च प्रतिहारः &c.). —
In the late artificial poetry there are four kinds of such
repetitions which bear the name अभ्यास, viz. पादाभ्यास,
अर्धाभ्यास, सर्वाभ्यास and श्लोकाभ्यास qq. vv.; the general
name, however, for repetitions of syllables, words or verses
is चयन q. v. (where all the names of the subdivisions will
be found). ⁹ (In *Arithmetic*.) ^a Multiplication; (more
usual terms, however, are अभिहित, जाहति, गुणन). ^b Pro-
duct of multiplication; e. g. (for both meanings) *Vijagān*:
यथाभासी श्रेष्ठमन्त्रोदयं इत्थं यद्वोराहति प्रकृता । युवा
श्रेष्ठमन्त्रोदयं तथाभासः येषोः येषः स्नातः; 'the
greatest and least roots are to be reciprocally multiplied
crosswise; and the sum of the products to be taken for a
least root. The product of the two (original) 'least' roots
being multiplied by the given coefficient and the product
of the 'greatest' roots being added thereto, the sum is the
corresponding greatest root; and the product of the addi-
tives will be the (new) additive'; *Colebrooke's Alg.* p. 171.
¹⁰ (In *military terminology*.) Archery; (as such the word is
named in several *Koshas*: *Hem.*, *Trik.*, *Bhūrip.*; while
Hemach. e. g. sometimes adds the word for bow or arrow
which is supplied; thus, *nānārth.* 3. 730: चावर्षः पाशवे
धन्वाभ्यासाद्भूत इन्द्रिये; or 4. 163: उपासनमासने । मुमु-
क्षायां शराभासे &c.; elsewhere it has, with this sense and
without the addition of शर or धनु, not come under my ob-
servation, except, where its elliptical sense may be easily
supplied, in the) *Dhanurveda*: युधयेन खिरं ज्ञत्वा जंवा-
रेण विसर्जयेत् । एतन्मासत्रिया कार्या धन्विना सिद्धिमिच्छता.
[II. Tatpur. 1. m. f. n. (-सः-सा-सम्) The same as
अभ्यास which is the more correct form.

2. m. (-सः) ¹ Result, consequence; e. g. *Chhānd. Up.*:
स च एतमेवं विद्वानादितं प्रक्षेपुपासे ऽभासी ह वदेनं साध-
नो योषा वा च नक्षेत्रप च निक्षेत्रनिक्षेत्रेण (ed. *Röer*
p. 232); or चात्मानमन्त उपसृत्य सुवीत कामं ध्यायन्नमन्तो
ऽभासी ह वदसी स कामः समुद्येत &c. (ed. *Röer* p. 49). —
See अभ्यास 3. ² Neighbourhood, vicinity; e. g. *Mahābh.*
Ādip.: रोह्यमाससाभासे भृशं विप्रस्य पाण्डवः &c.; or
Vanap.: तथाभासस्यो ऽपि कश्चिन्नापन्नतः; or *Rāmāy.*: अयेन
स्वर्मासस्य रवाभासं मनीषिषः &c.; or *Dāsakum.*: अदर्शं
च मार्गाभासवर्तितः कस्यापि चपयविहारस्य &c. — In both
meanings the writing अभ्यास which occurs, too, in some
Mas. of the passages quoted, is more correct. See the
remark under the latter word, also as regards the masc.
gender of the second meaning.] E. अस with अभि, kṛit
aff. चञ्.

अभ्यासनिमित्त Tatpur. n. (-त्तम्) (In comm. on *Pāṇini*.) The
cause of the reduplication-syllable; e. g. a *Vārtt.* in the
Kāś. (not in the *Bhāṣya*) to *Pāṇ.*: स्वापिर्नन्ताभासनिमि-
त्तेन प्रत्ययेनानन्तर्धे सति संप्रसारयमिच्छते. E. अभ्यास and
निमित्त.

अभ्यासयोग Tatpur. m. (-यः) Deep meditation preceded by
the effort to keep the mind in its unmodified condition or
in that of goodness. See अभ्यास 6. b. and the instance
p. 319b, l. 30. Comp. अभ्यासयोग. E. अभ्यास and योग.

अभ्यासलोप Tatpur. m. (-लः) (In comm. on *Pāṇini*.) The dropping

of the reduplication-syllable; e. g. in देहि, चेहि &c.: a
Vārtt. to *Pāṇ.*: ध्रुवरेखावभासलोपः; (comp. *Pāṇ.*: च
लोपो ऽभासलः). E. अभ्यास and लोप.

अभ्यासविकार Tatpur. m. (-रः) (In comm. on *Pāṇini*.) The
change (esp. of the vowel) in the syllable of reduplication;
(as *Guṇa* or prolongation of the vowel in such a syllable
of the intens. verbe: चेचीयते, सोसूयते, पापयते, वाच-
जीति); e. g. a *Vārtt.* to *Pāṇ.*: न चाभासविकारेण्यपाद-
लोत्सर्गबाधकत्वात्; or a *Paribhāṣā*: अभ्यासविकारेण्य-
पादा उत्सर्गान्विधीन बाधने. E. अभ्यास and विकार.

अभ्यासव्याप Tatpur. m. (-वः) (In comm. on *Pāṇini*.) An
interval produced by the reduplication-syllable; e. g. (be-
tween the element which produces the change of a radical
स् to व् and the latter) *Pat.* on a *Vārtt.* to *Pāṇ.*: (तद्व्यापे
चावोपदेशार्थम् ।) तद्व्यापे । अभ्यासव्यापे चावोपदेशस्यापि
यथा स्नातः । अभिविषयविवृति. E. अभ्यास and व्याप.

अभ्यासाकूपार Tatpur. n. (-रम्) The ritual name of the
Sāmaveda vers 1. 53a (= I. 6. 1. 5. a.), in the *Grāmāganyāna*
(acc. to *Benfey's* valuable Index); a various reading for
आकूपार; see also द्विरभासाकूपार. E. अभ्यास and आ-
कूपार.

अभ्यासादन Tatpur. n. (-नम्) The same as अभ्यवस्तदन (and
see the remark under the latter word). E. सद् in the caus.,
with चा and अभि, kṛit aff. चुट्.

अभ्यासादेश Tatpur. m. (-शः) (In comm. on *Pāṇini*.) The sub-
stitution (of a letter) in the reduplication-syllable; e. g. the
Kāś. on the *Vārtt.* (अभ्यासव्यत्ययवर्त्तमेत्युक्तोः सिद्धं वक्त-
व्यम्) वभसुः । वभसुः । अभ्यासादेशस्यासिद्धत्वादनदेशादे-
रितित्वं प्राप्नोति. E. अभ्यास and आदेश.

अभ्यासिन् Tatpur. m. (-सी) A Yogin who practises the
अभ्यास (q. v. 6. b. p. 319a, l. 49 &c.); e. g. *Mādh. Sarvadarś.*:
यत्वारः ससु योमिनः । तथाभासी प्रवृत्तिमाचक्षोतिः
प्रथमः. E. अस with अभि, kṛit aff. सिनि.

अभ्याहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Hurt, killed; e. g.:
Mahābh. Ādip.: शरीरभाहतानां च सङ्घः स वनीकसाम् ।
विरावः मुमुक्षे चोरः समुद्रक्षेव मञ्जतः; or *Vanap.*: तत्का
रयमिमं सीते पुष्टतो ऽभाहतः हरिः &c. ² Impeded, ob-
structed; e. g. *Mah. Śāntip.*: एवमभाहते लोके समन्तात्परि-
वारिते &c.; or *ibid.*: अजभाहतचित्तः स्नादनभाहतवाग्म-
वेत् &c.; or *Rāmāy.*: अयोध्यां भरतः चित्रं प्रविशेत् महा-
यज्ञाः तिमिराभाहतां कासीमप्रवाशां निशामिव; or
Sutr.: शोकजरायासशिरो-मितपिरभाहता यस्य नरस्य दु-
ष्टिः; or *ibid.*: अभ्याहते नवने वज्रधा नरायाम् &c. E. हन्
with चा and अभि, kṛit aff. त्त.

अभ्याहणन Tatpur. n. (-नम्) ¹ Hurting, killing. ² Impeding,
obstructing. Comp. अभ्याघातिन्. E. हन् with चा and
अभि, kṛit aff. चुट्.

अभ्याहार Tatpur. m. (-रः) ¹ Conveying; e. g. *Śatapath.*:
एके ऽवान्तरदेशे कर्षू खात्वा ततो ऽभाहारं कुर्वन्ति. ² The
same as अभिहार q. v. E. ह् with चा and अभि, kṛit
aff. चञ्.

अभ्याहित Tatpur. m. f. n. (-तः-ता-तम्) Put on (as fuel on
fire); e. g. *Mānava-Kalpa-S.*: उत्तरार्धे ऽभाहितस्य (*Kumā-
rila*: इभदाप्य इत्यर्थः.....) । ज्वलति जुहोति (*Kum.*: अभ्या-
हिते ज्वलति । यद्वा । अभ्याहितस्य ज्वलति देशे &c.). E. धा
with चा and अभि, kṛit aff. त्त.

अभ्युहितम् Tatpur. m. (-म्) The name of a present (but not of a tribute or tax) customary among the inhabitants of the eastern parts of India; a various reading in Mss. of the *Kāśikā* is **अभ्यर्हितम्**. (*Siddh.*) E. अभ्यर्हित in the sense of a locat., and पम्.

अभ्युक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Revealed in reference to (some subject), declared or made manifest in regard (to something mentioned); e.g. *Satapathabr.*: मनो वै समुद्रो मनसो वै समुद्राद्वाभ्या देवास्त्रयीं विषां निरखनसदेव सोमोऽभ्युक्तो वै समुद्रानिरखनदेवाः &c.; or *Taitt. Up.*: ब्रह्मविदामिति परम् । तदेवाभ्युक्ता । सत्त्वं ज्ञानमनन्तं ब्रह्म (*Śank.*: तत्तत्किमेव ब्रह्मस्यवाच्योक्तिः ईयं । एषा । अभ्युक्तावाता) ; or *Mundaka Up.*: तदेतद्वाभ्युक्तं क्रियायन्तः श्रोत्रिया ब्रह्मनिष्ठाः (*Śank.*: तदेतद्दिवांसंप्रदानमूषा मन्त्रेणाभ्युक्तमभिप्रकाशितम्). E. वच् with अभि, kṛit aff. क्त.

अभ्युच्य Tatpur. n. (-च्यम्) Sprinkling; e.g. *Kumārila* on a *Mānava Kalpa S.*: दिवि शिष्यं (?) सत्त्वस्थानकार्ये ऽथ संमार्जनाभ्युच्ययोऽथाप्यप्रावध्यसनेन (?) मन्त्रस्य संबन्धः; or *Karka* on a *Kāty. Śr. S.*: अभ्युच्यं च स्नानकार्ये; or *Bharatam* on *Bhāṭik.* (6. 23.): वसस्य कर्मत्वम् । अभ्युच्ये करयत्वम्. Comp. the following. E. उच् with अभि, kṛit aff. कृट्.

अभ्युचित Tatpur. m. f. n. (-तः-ता-तम्) Sprinkled; e.g. *Bā-māy.*: (अयोध्यां प्रविशेय) हविरभ्युचितां पञ्चाङ्गिष्ठां विप्रस्यं नताम्; more esp., sprinkled without the recital of a *mantra* or *vaidic verse* (in contradistinction from प्रोचित, sprinkled while such a verse is recited); *Kaṇḍa S.*: वदिष्टपरसगन्धस्य प्रोचितमभ्युचितं च तच्छुचि (*Śank.*: प्रोचितं मन्त्रेणोदकसिक्तम् । अभ्युचितं विना मन्त्रमुदकसिक्तम्. E. उच् with अभि, kṛit aff. क्त.

अभ्युचित Tatpur. m. f. n. (-तः-ता-तम्) Customary with, usually practised by, time-honoured; e.g. *Rāmāy.*: इत्याकुरावाभ्युचितं सञ्जातदपि किञ्चन । अभिविचनिकं द्रव्यं सर्वं तपोपकल्पितम्. E. अभि and उचित.

अभ्युच्चय Tatpur. m. (-यः) Increase, prosperity; e.g. *Nirukta*: वर्धत इति स्वाङ्गाभ्युच्चयं सांयौनिकानां वार्धनानाम् (*Durga*: वर्धत इति स्वाङ्गाभ्युच्चयम् । वर्धत इतिव शब्दः स्वेषामङ्गानां शिरोमीवावाहद्रादीनाम् । सांयौनिकानां जोहिरसंधावादीनामभ्युच्चयमाह । अभ्युचिततां प्रवीति &c.); or *Bhāṭik.*: निर्वर्तितमे मरुता विभिन्नं तोषावशेषेण हिमामभ्युच्चयम् । सरिचु-खाभ्युच्चयमाह्वानं शैवाधिपस्यानुचकार सखीम् (*Jayam., Bhar.*: अभ्युच्चयं वृद्धिम्). E. चि with उच् and अभि, kṛit aff. चच्.

अभ्युच्चित Tatpur. m. f. n. (-तः-ता-तम्) Increased, made prosperous; comp. the comm. on the first instance under the preceding word. E. चि with उच् and अभि, kṛit aff. क्त.

अभ्युच्छित Tatpur. m. f. n. (-तः-ता-तम्) Lifted up, raised; e.g. *Mahābh. Vanap.*: सुरचक्षं मज्जरं वधाय नकुसलं तु । प्रेषयामास सक्रीधमभ्युच्छितकरं ततः. E. चि with उच् and अभि, kṛit aff. क्त.

अभ्युत्कुट Tatpur. m. f. n. (-टः-टा-टम्) Exalted with shouts of applause; e.g. *Aitar. Br.*: तम् (scil. इक्ष्म) एतस्मात्सन्ध्यामासीनं विष्टे देवा अभ्युत्कुटं वा अभ्युत्कुट इक्ष्मो वीर्यं कर्तुमर्हति; or *ibid.*: तमभ्युत्कुटं प्रजापतिरभिविज्ञेतेतवर्षाभ्यमन्वत. E. कुम् with उच् and अभि, kṛit aff. क्त.

अभ्युत्क्रोशन Tatpur. n. (-नम्) Exalting with shouts of applause, loud applause; e.g. *Sāyaṇa* on the *Ait. Br.* (38.1.): इक्ष्मारोहसादूर्ध्वं देवानामभ्युत्क्रोशनं दर्शयति. E. कुम् with उच् and अभि, kṛit aff. कृट्.

अभ्युत्क्रोशनमन्त्र Tatpur. m. (-न्त्रः) The hymn with which the gods exalted Indra at his inauguration as king of the gods (comp. अभिविष्ट page 277 b, line 44 ff.); *Ait. Br.* 38.1. E. अभ्युत्क्रोशन and मन्त्र.

अभ्युत्थान Tatpur. n. (-नम्) ¹ Rising, rise; e.g. *Rāmāy.*: अभ्युत्थानं च युद्धार्थे ज्ञापयचतुर्दशीम् । ज्ञप्ता निर्घातमावा-
क्षां विजयाय वसैर्वृतः. ² Rising from a seat, as a mark of respect towards a visitor; e.g. *Panchat.*: नाभ्युत्थानक्रिया यच्च नास्तीति मधुराचराः । गुह्यदोषकथा नैव तस्य हर्म्ये न मम्यते. Comp. प्रत्युत्थान. ³ Setting-in, taking place; e.g. *Mahābh. Anuśās.*: फलं पुष्टकारस्य सदा संदृष्टं तत्त्वतः । अभ्युत्थानेन देवस्य समारम्भेन कर्मणा । विधिना कर्मणा चैव स्वर्गमार्गमवाप्नुयात्. ⁴ Rise, elevation, dignity; (*Haldyudha*: ... अभ्युत्थानं च गौरवम्) e.g. *Baghuv.*: पुष्टतत्त्व-
स्तेव तत्त्वोन्नयनपङ्क्तयः । नवाभ्युत्थानदर्शित्वो ननन्दुः सप्रजाः प्रजाः (*Mallinātha*: नवाभ्युत्थानं । अभ्युत्थानमभ्युदयं च पञ्चमि-
तच्छीखा नवाभ्युत्थानदर्शित्वः). ⁵ Rise, origin, birth; e.g. *Mahābh. Śāntip.*: एतस्माद्योगिसंयन्त्राद्यो वीर्यं परिमुच्यते । प्रजां च लभते काचित्युत्थानेन सञ्जति । स तस्य सहजातस्य सप्तमीं न-
वमीं दद्यात् । प्रामुवति ततः पञ्चमीं (ed. Calc. पञ्च न) म-
वति नतायुषः । नाभ्युत्थाने मनुष्याणां योनाः सुर्गाच्च संश्रयः; or *Bhagavadg.*: यदा यदा हि धर्मस्य म्वाभिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सुजाम्यहम् (*Śankara*: अभ्युत्थान-
मुत्थवो ऽधर्मस्य; *Sadān.*: श्रुतिस्मृतिनिषिद्धसाधर्मस्नानार्थकारि-
रिषः । उत्थवो धर्मशपोऽयं भवतीह यदा यदा). ⁶ Fame, reputation (*Wilson*). ⁷ Sun-rise (*Wilson*); comp. अभ्युदय. E. स्था with उच् and अभि, kṛit aff. कृट् (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61.).

अभ्युत्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Rising from a seat to show respect to a visitor; e.g. *Karka* on *Kātyāy. Śr. S.* (चप्रत्यवरोही स्थात): अभ्युत्थायीत्वर्थः । अभ्युत्थेय-
स्यापि । E. स्था with उच् and अभि, kṛit aff. यिनि, āgama युक् (for the elision of the स्, comp. *Pāṇ.* VIII. 4. 61.).

अभ्युत्थित Tatpur. m. f. n. (-तः-ता-तम्) Risen; e.g. *Daśakum.*: इत्याद्यास्य तमभ्युत्थितो ऽहं नवरमाविशेनैव &c.; (of stars) e.g. *Rāmāy.* (ed. Gorresio II. 125. 1. 2): अयोध्यां प्रवि-
शेत् । यद्येवाभ्युत्थितमेकां रोहिणीमिव पीडिताम्. (The last words should correspond with *Schlegel's* and the Calc. text II. 114. 3., for the MSS. and the comm., I consulted, read अभ्यु-
त्थितेनां instead of अभ्युदितेनां.) E. स्था with उच् and अभि, kṛit aff. क्त; (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61.).

अभ्युत्थिताश्च Bahuvr. m. (-श्चः) The name of a prince, the son of Śankhanābha and a descendant of Daśaratha. Another reading of this word is अभ्युत्थिताश्च q.v. E. अभ्युत्थित and चश्च.

अभ्युत्थेय Tatpur. m. f. n. (-यः-या-यम्) One to be honoured by rising before him; comp. the inst. s. v. अभ्युत्थायिन्. E. स्था with उच् and अभि, kṛitya aff. यत्; (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61.).

अभ्युत्थतन Tatpur. n. (-नम्) Jumping upon, assaulting; e.g. *Raghuv.*: अचक्षिताभ्युत्थतनो (*Mallinātha*: = अचक्षितमभ्युत्थ-
तनमभिमुखेनोत्थनं यस्य सः) वृषेण प्रसङ्गं सिंहः किञ्च तां (scil. जेजुं) चकर्व. E. पत् with उच् and अभि, kṛit aff. कृट्.

अभ्युदय Tatpur. m. (-यः) Rising, arising, either in a literal or figurative sense; viz. ¹ The rise (उदय) of celestial bodies, in reference to (अभि) some occurrence or act (i. e.

ष्टाप्रतिविद्धं वा नैव तद्दोषाय भवति नाभुदयाय । ... त-
यथा । लौकिकेषु वैदिकेषु च कृतान्तेषु । लोके तावत् । च एव-
मसौ ददाति च एवमसौ यजते च एवमसावधीत इति तस्मा-
नुकुर्यन्वाद्यथ यजेत वाधीयीत च सो ऽभुदयेन युज्यते । वेदे
ऽपि &c. । अष्टिष्टाप्रतिविद्धं यथा । च एवमसौ हिक्कति
च एवमसौ हसति च एवमसौ कण्ठयतीति तस्मानुकुर्यन्हिक्के-
हसेन कण्ठयेन नैव तद्दोषाय स्नात्तनाभुदयाय; or *Raghuman-
dana* in the *Śrāddhatattva*: अभुदय इष्टान्मो विवाहादिः.
^b (In philosophical or theological language) it is sometimes
contrasted with निःश्रेयस (or the final delivery of the soul
from the body, and consequent exemption from the suf-
ferings connected with transmigration) when it implies, ac-
cording to some, *visible good results or material happiness*
(as different from the *spiritual or invisible bliss* of निःश्रेयस);
e. g. in a quotation by Śāṅkara's *Upaskāra*: दृष्टिकृतसु ।
अभुदयः सुखं निःश्रेयसमेककालीनसकलान्विशेषगुणध्वंसः.....
इत्याहुः. This interpretation, however, is rejected by others
(e. g. by Śāṅkara himself, who observes on the preceding pas-
sage: एतद्व्याख्यानं न व्यापकम्), for they maintain that
अभुदय means *such spiritual or invisible results as are instru-
mental in the attainment of निःश्रेयस*; e. g. *Kaṇāda-Sūtra*: यतो
ऽभुदयनिःश्रेयससिद्धिः स धर्मः; Śāṅkara: अभुदयस्तत्त्वज्ञानं
— i. e. अभुदय is the knowledge of truth, viz. as taught
by the *Vaiśeṣika* — निःश्रेयसमात्मनिकी दुःखनिवृत्तिः । त-
द्भयं यतः स धर्मः । अभुदयद्वारकं निःश्रेयसमिति मध्यपद-
लोपी समासः पञ्चमीतत्पदस्यो वा — since, according to this
philosophy, such knowledge is the means by which the soul
is freed from transmigration. [Compare with this definition
the following from the *Bhaviṣhya Purāṇa*: धर्मः श्रेयः स-
मुद्दिष्टं श्रेयो ऽभुदयलक्षणम् । स तु पञ्चविधः प्रोक्तो वेदमूलः
सनातनः । अथ सत्यगुणानात्मसर्गो मोक्षश्च ज्ञायते.] But
since this interpretation does not necessarily follow from
the words of the Sūtra, and since *Kaṇāda* himself, in an-
other Sūtra, uses the word in a more general sense, it
seems more correct to define it as the *invisible, or spiritual,
good consequence of acts in general, whether they lead or not
to final emancipation*: दृष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजन-
मभुदयाय; Śāṅkara: दृष्टप्रयोजनानि कृषिवाणिज्यराजसेवा-
दीनि । दृष्टप्रयोजनानि यागदानब्रह्मचर्यादीनि । एतेषां कर्मणां
मध्ये यच्च दृष्टं प्रयोजनं नोपलभ्यते तच्चादृष्टं प्रयोजनं कल्पनी-
यम् । तस्माभुदयाय तत्त्वज्ञानाय । यद्वा । अभुदयायेति च-
तुर्थी प्रथमायै । तेन फलमभुदय इत्यर्थः । अदृष्टं फलमपूर्वमेव ।
तद्यदि योग्यं तदाभुदय ज्ञातसाक्षात्कारः । यदि यानदाना-
दिवं तदाभुदयः स्वर्गः. Comp. also the quot. s. v. ज्ञयत. In an
analogous sense *Vāchaspatī's Sāṅkhyat. K.* says: धर्मो ऽभुद-
यनिःश्रेयसहेतुः । तच्च यानदानाद्यगुणानजनितो धर्मो ऽभुदये
हेतुः । अष्टाङ्गयोगानुष्ठानजनितश्च निःश्रेयसहेतुः, for, according
to the *Sāṅkhya*, sacrifice and the like may have happy (unseen)
results, but they would not lead to final emancipation. —
Whether the words of *Patanjali's Mahābh.*, सो ऽयमचरसमा-
ज्जायो वाक्समाज्जायः पुष्पितः फलितः, are rightly explained by
his commentators (*Kaīyaṇa*: पुष्पितः फलित इति । दृष्टादृष्ट-
फलभासमभुदयनिःश्रेयसाभां वा; *Nāgojibh.*: दृष्टफलेनाभु-
दयेन वा पुष्पितः । अदृष्टफलेन निःश्रेयसेन वा फलितः), seems
doubtful; for when अभुदय, as observed before, is taken
in the general sense of a *visible (good) result*, it does not

stand in the same relation to निःश्रेयस, as exists between चरसमाकाय and वाक्समाकाय, and is compared by Patanjali to that between पुण्य and फल; and Nāgojibhāṭṭa, himself, on another occasion, observes, that अभ्युदय or “the chief end of man” is attained by “invisible means”: (Patanjali: यस्तु प्रयुक्ते कुशलो विशिषे शब्दान्वावग्रहकारकाणि सो ऽनन्तमाप्नोति अयं परच वाग्नोन्विद् &c. — Kaiyy.: अनेनाभ्युदयेतुल्यं व्याकरणाध्वनस्य दर्शयति) Nāgojibh.: अभ्युदयेतुल्यम् । अदृष्टद्वारा पुनरुपार्धसाधनस्यम्. Comp. also Durga (on the Nirukta): अभ्युदयो ऽच वेदानुरूप एव भवति. ¹ Rise, increase, prosperity, elevation; e. g. Bhartṛihari (quoted in the Hitop.): विपदि धैर्यमचाभ्युदये चमा प्रकृतिसिद्धिर्भवेद् हि महात्मनाम्; or Mitākshara: यस्त्वभ्युदयकामो धर्मार्थं काम्यनियोगनिष्पत्त्यर्थमेतच्छास्त्रायत्नमनुतिष्ठति; or Bhāṭṭik.: किं शोचतेहाभ्युदये (Jayam., Bharatam. = वृद्धौ); or ibid.: पापाश्रयानभ्युदयार्थमाचीत्. ² Strength, power; e. g. Bhāgav. Pur.: यद्वाङ्मयमभ्युदयानुवीविनो यदुपवीरा: &c. (Śrīdharaśa.: यद्वाङ्मयप्रभावोपवीविनः). ³ Joy; pleasure; e. g. Rāmāy.: ते तु तद्वचनं श्रुत्वा प्रीतिसंभूतमानसाः । अभ्युदयरिशार्द्धा विक्रमाभ्युदयोस्तुष्टाः; or Vijnān. Mitāksh. (on a quotation from the Gṛīhya S. काम्यमभ्युदये &c.): अभ्युदये पुनोत्पत्त्यादिषु तद्वानारामदेवताप्रतिष्ठादिषु च; or Nalodaya: अभ्युदयानन्तरसावधित मुदा नैवधप्रियाणन्तरसा (comm.: अभ्युदयान् । श्रेयांसि सुखानि वा); or Daśakumdrach.: काममन्त्रैरपि कतिपयैरिवाहोभिररमन्त्रकशेषमभिनरत्नदोहाश्रया स्वमभ्युदयमकरोत्. ⁴ Festival; e. g. Manu: प्रतिष्ठिष्यापि चेत्ता तु मन्त्रमभ्युदयेष्वपि (Kull.: = विवाहाद्युत्सवेष्वपि); or Rāmāy.: रामाभिषेकाभ्युदयम् (Maheśvarat.: = श्रीरामाभिषेकोत्सवम्). ⁵ The same as वृद्धिश्चात् q. v. or the obsequies performed for an increase of prosperity or on an accession of prosperity; e. g. Manu: सम्पन्नमित्थमभ्युदये (Kullika: = वृद्धिश्चात्). Comp. चाभ्युदयिक. E. 1. अभि and उदय; २. ४ (इत्) with उद् and अभि, kṛit aff. अच्.

अभ्युदयभाव Tatpur. m. (-ञ्) Sharing in spiritual happiness (comp. अभ्युदय २. b.); e. g. Kaiyyāla on Pat.: वाग्नोन्विक्तमभ्युदयो ऽपि शब्दान्वावग्रहे नापशब्दानिति ज्ञानपूर्वकाम्यचोमादेभ्युदयभागभवति. E. अभ्युदय and भावः.

अभ्युदयिन् Tatpur. m. f. n. (-यि-यिनी-यि) Arising; e. g. Rājatar.: (a misfortune) अयमवसर उपकृतये प्रकृतिचत्ता यावदसि संपदियम् । विपदि सदाभ्युदयिन्नां पुनरुपकर्तुं कुतो ऽवसरः (thus in the ed. of Mr. Troyer; the reading of the Calc. ed., समाभ्युदयिन्नां, seems to be wrong). E. इ (इत्), with उद् and अभि, kṛit aff. इनि.

अभ्युदयेष्टि Tatpur. f. (-ष्टिः) The name of a *pradyaschitta* or expiatory ceremony, enjoined for a sacrificer who, while performing, at an improper time, the rites of the *Darśaydga* (or sacrifice on the day of the new-moon), is overtaken by the untimely rise of the moon. (Compare e. g. Mādhyama's *Jaiminiyanyāy.*: कात्वापराधेन चन्द्रोदये सत्त्वभ्युदयेष्टिः प्राचक्षितम्.) — According to the *Śatapatha-brāhmaṇa* and its *Sūtras*, the chief details concerning this rite are the following. If a sacrificer — either deceived by the cloudy state of the sky, or from ignorance — miscalculates the day of the Darśa, and, while under the impression that the moon will not rise on the following morning, performs on the fourteenth day of the month the preparatory rites, — such as

fasting, arranging the fire-place and the like, and if before having put out the rice intended for the oblation, he unexpectedly sees the moon rise in the east, he incurs the penalty of repeating several acts he had completed on the previous day, since they are now deemed void; thus he must take the coagulated milk which he had obtained from a previous day's milking, and use it for turning the fresh milk of last evening's milking (*Sāyana* on the *Śatap.* XI. 1. 4. 1.: पूर्वैषुः सायं दुग्धं पयो यद्भ्रातृणा विधत्ते परस्मिन्निवसे पुनःकरणावर्षस्य सायंदोहस्यस्य हविष चातस्वनायं कुर्वतुः); moreover, the calves now joined with their mothers, after having been separated from them when these had to be milked on the previous evening, he must once more take away from their mothers for the same purpose. But if the sacrificer does not like to repeat these acts (*Śatap.*: यस्तु व्रतचर्या वा नोदाश्रयित; *Sāy.*: यदि तुत्तां व्रतचर्यां कर्तुं नेच्छेत; acc. to *Kātyāy. Śrauta S.*, if he cannot do them: व्रताश्रयितौ), or if the rice intended for the oblation has been already thrown out by him, before the moon rose in the east, then he must expiate his mistake by the *Abhyudayeshṭi*. The principal ceremonies of this act are the following. The sacrificer divides the rice-grains into three portions, one containing the largest or unbroken grains (*Sāyana* on the *Śatap.*: सुखतम — *Taitt.-br.*: खविष्ट — *Jaiminiyany.*: अखलित), a second containing the middle-sized or slightly broken ones (*Sāy.* and *Taitt.-br.*: मध्यम, *Jaiminiyany.*: ईषत्खलित), and a third containing the smallest grains (*Śatap.*: अनीयस; *Taitt.-br.*: अविष्ट; *Sāy.*: सुखतम; *Jaiminiyany.*: अतिसूक्ष्मकण). The second portion he fries in eight *Kapālas* or bowls, and offers, as *Purodāsa*, to Agni, “the liberal”; the largest he fries in coagulated milk, and offers, as *Charu*, to Indra, “the very liberal”; and the smallest he fries in milk, and offers, as *Charu*, to Vishnu, the *Śipivishā* (which epithet, according to the mystical paraphrase of the *Śatapathabr.*, would here imply the god who entered the rice-offering vitiated by its untimely application, and thus became the body of the sacrifice or the sacrifice itself; *Śatap.*: अथ यद्विष्ये शिपिविष्टयेति यज्ञो वै विष्णुरथ यच्छिपिविष्टयेति यमुपिस्तीक्ष्णमपारास्तीक्ष्णितमिव यज्ञस्य भवति तस्माच्छिपिविष्टयेति; *Sāyana*: अथ यच्छिपिविष्टयेति । यदेवाज्ञस्यं यज्ञमसमकालं उपानुमेच्छत तमपारास्तीत् । अपराधो भंशः । तद्विशिष्टमकार्षीत् । तस्मात्तत्कमकाले निष्पन्नं हविः शिपितं तदाश्रितो (MS. शिपितस्य) दोषविशेषः । तद्युक्तमिव यज्ञस्य शरीरं भवति । तस्मादेतन्निष्पन्नमये तादृक्शरीरविशिष्टो भवति । अतो यज्ञरूपाय विष्ये शिपिविष्टयेति विशेषोपादानमर्थवत्त्वात्). It should be observed that these oblations are made silently (*गुप्तीम्* or *उपांशु*), and that the gods to whom they are made are not the gods bearing a similar name at the Darśa; for in order to be distinguished from the latter, they are invoked with the epithets “liberal” &c.; and it is this invocation which is supposed to restore to the rice-offering the efficacy which it would otherwise have lost through the evil eye of the moon having fallen upon it. The presents given on this occasion to the priests should be as many as the sacrificer can afford to make.

A similar expiatory ceremony is enjoined when the sacri-

ficer begins the Darśa sacrifice, though on the proper day, but at an unseasonable hour. Of the four parts into which the day is divided, only the first three are fit for sacrificial purposes, the fourth or last is not (*Sāyaṇa* on *Śatap.* XI. 1. 5. 1.: आवाः प्रतिपदस्त्रयः यावत्काः स विज्ञेय इति श्रुतु-
त्तकात्मनिकम् प्रतिपत्तुरीयपादादिकां च ऽवेदानीमामावा-
क्षेति (MS. अवेदानी) दर्शयामस्त्रायं काः इति मोहान्न-
मानः &c.). If then the sacrificer begins his preparatory
ceremonies on this fourth part of the day of the new moon,
and unexpectedly sees the moon rise in the west, he must
finish the Darśa sacrifice quickly, since the moon would
increase on the following day — and then perform the ex-
piatory act, in order to remove the ill consequences of his
mistake. For, the evil eye of the moon, in surprising the
sacrificer under such circumstances, would carry off his
cattle (*Śatap.*: स यजमानस्य पशून्भवेच्छेति; *Sāyaṇa*: अस्त्र-
यजमानस्य पशून्भो-वाविमहिषादीन्भवेच्छेति । अभवद्वर्तुं प-
ञ्चति). This expiatory act consists of three offerings, the
first Purodāśa, prepared in eight *Kapḍas* or bowls, to
Agni, “the path-maker”; “for, the sacrificer having swerved
from the path of the sacrifice, Agni leads him back to it”;
the second, prepared in eleven bowls, to Indra, “the Vṛitra-
killer”, “for Vṛitra is the wicked demon who wards off the
auspicious consequences from pious acts, properly fulfilled”;
the third, prepared in twelve bowls, to Agni, “the Vai-
śvánara” (the All-pervading fire), “for Indra reduced Vṛitra
to ashes by means of Fire, and thus destroyed all wicked-
ness.” These oblations, also, are made silently, and the
presents given on this occasion to the priests are, a bow
with three arrows, “because with such a bow he kills the
dog (as a symbol of the moon, the destroyer of cattle)”,
a stick (for the same purpose), and such other presents as
are usually given at other sacrifices. The same ceremony is
also to be performed when the sacrificer does not see the moon.
[In the *Black Yajurveda* the moon is represented as de-
stroying the offspring and the cattle, and as increasing the
power of the enemies of the sacrificer, if the moon rises
after he has thrown out the rice; and the *abhyudayeshṭi* en-
joined by this Veda is then the same as that described in
the beginning of this article; वि वा एतं प्रजया पशुभिरर्ध-
यति वर्षयत्तस्य धातुस्य यस्य हविर्निर्गत्तं पुरस्ताच्चक्ष्मा अभ्यु-
देति वेधा तच्छुभान्निभवेति मध्यमाः शुभानपये दत्ते पुरोडा-
शमष्टाकपासं कुर्यादे खविष्टाकानिष्टाय प्रदत्ते दध्मं च
ऽविष्टाकान्निष्टवे त्रिपिष्टाकं मुते चक्ष्म. The *Mimāṃsists*
treat of it, with further detail concerning the minor acts,
in the 6th and 9th book; *Kātyāyaṇa's Śrauta S.*, XXV. 4.
37-50, and the *Śatapatha-brāhmaṇa*, XI. 1. 4. 1-4 and XI. 1.
5. 1-11. Of the excellent and indispensable commentary of
Sāyaṇa on the latter, the present garbled edition has thought
fit, as usual, not only to suppress much and important in-
formation without which this ritual *Brāhmaṇa* remains unin-
telligible, but to deal with the text in a manner best illus-
trated by the following instance, which refers to the ex-
planation of the word अवचक्ष्मस XI. 1. 5. 1. The ‘edition’
(p. 882) gives as the words of the MS. E. I. H. 1071: (after
the words एतस्मादेव ससु चक्ष्मसन्निस्सह्येष पूर्वीकृत)

these: अतयेनाकारः (? this query belongs to the edition)
समासात्. — The MS. E. I. H. 1071, whence these words
are “extracted”, says (after the words एतस्मादिति । एत-
स्मादेव ससु चक्ष्मसन्निस्सह्येष पूर्वीकृत) as follows: अत
एवावचक्ष्मसात् । अ(व)क्ष्मो निष्ठसक्ष्मा अवचक्ष्मसः । अत-
संतापुंसकादित्वात्पुंसकासिनादपि अतयेनाकारः समासात्.
(the latter words ought to be: अतसन्तापुंसकादित्वात्पुंस-
कासिनादपि &c.; for अतसन्तापुंसकात् are the words of
Pāṇini V. 4. 103; but as this Sūtra does not occur in Dr.
Boehtlingk's complete alphabetical Index of the Sūtras of
Pāṇini, it was apparently beyond the reach of this edition
of the *Śatap.* which, struck and striking with wonder, then
“extracts”, “अतयेनाकारः (?) समासात्.”]. Compare
अभ्युदितेष्टि. E. अभ्युदय and इष्टि.

अभ्युदित I. Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Risen (as a
celestial body), e. g. (the sun) *Mahābh. Vanap.*: अभिषिक्तं
महासेनमपञ्चन दिवौकसः । विनिष्ठत्वा तमः सूर्यं यचेहामु-
दितं तथा; or *Rāmāy.*: सूर्ये ऽभ्युदितमावे चो भविता स्वस्ति-
वाचनम्; or (figuratively) *Prabodhach.*: यस्मिन्अभ्युदिते वि-
तर्कपदवीं नैवं समारोहति वैचोक्तं सहस्रप्रकाशदत्तं सो ऽहं
प्रबोधोदयः (p. 116, line 9, ed. Br., where अभ्युदित should not
be taken in the sense of “come into existence” — जाते, as
one comm. renders it — since प्रबोध is likened in this pas-
sage to the moon, and his appearance to the rise of the moon,
as the very next words indicate: एव पुष्टः । यावदुपसर्पामि ।
भगवन्प्रबोधचक्ष्मोदयो ऽभिवादयते). ² One asleep at sun-
rise; [literally: one towards whom the sun has risen, scil.
while asleep. For the origin of this meaning see अभिनिर्मुक्त,
where it is shown, how the commentators on the *Amara-
kośa* had lost sight of the real meaning of both these words
when they assigned to them the fanciful explanations there
mentioned. In the case of अभ्युदित there may be added,
for a similar illustration, besides the gloss of *Rāya-
mukūta* — given s. v. अभिनिर्मुक्त — that of *Bhānujīdikṣita*
who writes: अभि सर्वतः । उदतिश्चयेन । एतं मतं प्रातस्त्रयं
कर्मास्मात्, i. e. “one from whom the (religious) morning-
work has very much and everywhere gone away”; since a
man would neglect these duties when asleep at sunrise. It re-
quires no observation to know that such mistaken etymologies
will, and do, now and then occur, even in the learned and
conscientious native commentaries; and this Dictionary in-
variably points them out whenever it sees — not a frivo-
lous, but — a scientific reason to doubt of an explanation,
statement or view contained in those works. It is always
ready, therefore, to adopt any sensible suggestions, from
whatever quarter, and for whatever purpose they may be
tendered, though it is not prepared to spurn and suppress
altogether the habitual wisdom contained in such works,
because it is not free from casual errors, and to exchange
it for a casual wisdom which merely relieves habitual error.
In the 14th volume of the *Zeitschrift der Deutschen mor-
genländischen Gesellschaft*, on pages 756 and 757, Professor
Weber, the editor or author of the so-called “extracts”
from *Sāyaṇa*, *Karka*, &c. (see e. g. s. v. अभ्युदयेष्टि), made an
addition to the remarks I had given s. v. अभिनिर्मुक्त, to
prove, that this reading is a corruption of अभिनिर्मुक्त,

when the word would come from *सुख* with *नि* and *अभि*, *kṛit* aff. *क्त* and literally mean “gone into” i. e. set, if applied to the sun. The passage on which he founds this view, which is quite plausible, is given by him thus (from the Berlin MS. of the *Kdihaka-Yajus*): “te ’tisrijānā (ihre Sünde übertragend) āyan, sūryābhyudite ’tisrijanta (’tesrijata Cod.), sūryābhyuditas sūryābhinimrukta (namru° Cod., sru° prima manu), sūryābhinimruktas (namru° Cod., sru° pr. m.), kunakhini, kunakhi cyāvadati (cyā° Cod.), cyāvadan (cyā° Cod.) parivitte, parivittah parivividāne, parivividāno ’gre-didhishā, agredidhishur didishūpatau, didhishūpatir virahani (ni Cod.), virahā brahmahani (hmanye Cod.), brahmahā brūnahani, bhrūnahanaṁ eno nā ’tyeti.” Since I possess an exact Facsimile of the MS. he is quoting from, I am happy to testify that, on this occasion, he has given the Sanskrit text, contained on leaf 263 (its last word beginning leaf 264) of the Berlin MS., with perfect accuracy; but as it unfortunately happens that *अभिनिमुक्त*, the very word in question, the correctness of which he intended to prove, occurs only twice, and is both times written, in the Berlin MS., not *abhinimrukta*, but *abhinamrukta* or ‘prima manu’ *abhinamrukta*, he might have done better to quote a passage from the commentary of *Sāyaṇa* on the *Taittirīya Saṁhitā*, as it was published at Calcutta by Dr. Roer, in 1855. On page 143 of this edition he would have found: ते देवा आधिष्वमुवत । आया अभुवत सूर्याभुदिते । सूर्याभुदितः सूर्याभिनिमुक्ते । सूर्याभिनिमुक्तेः कुनखिनि । कुनखी आ-वदति । आवदन्नबदिधिषी । अबदिधिषुः परिवित्ते । परिवित्ते वीरहणि । वीरहा ब्रह्महणि । तद्ब्रह्महर्षं नात्यथवत । But however certain it thus may be, that *अभिनिमुक्त* is a corrupted form of *अभिनिमुक्त*, it is obvious that this Dictionary had no right simply to replace it by the better form, since the incorrect form does not represent a mere blunder of the copyists of existing MSS., but has become, like other linguistic corruptions, an historical fact, as is proved by the mistaken etymologies of the commentators. For the correct form *अभिनिमुक्त* see the Addenda of the Dictionary.] ³ Arisen, happened; e. g. *Manu*: एतास्त्वभुदितान्विषात्, viz. lightning, thunder &c. (*Kull.* = उत्पन्नम्). ⁴ Elevated, exalted, very high; e. g. *Mahābh. Vanap.*: न हि ते पाशवाः सर्वे क्वा-मर्हन्ति वीरह्यम् । क्वे वा पुष्यवाः रावानो ऽभुदितो-दितः (*Nīlakantha*: = अभुदितेभ्यो ऽपि उदितः त्रैलोक्याः) i. e. higher than even the very high.

⁵ n. (-तम्) Rise; (of the sun) e. g. *Kāty. Śr. S.*: अ-ज्जताभुदित उन्नीय तमितोरासीत; or *Mahābh. Anuśāsanap.*: न चाभुदितश्चाथी आत्मावधिनी तथा भवेत्; (of the moon) e. g. *Kātyādy. Śr. S.*: चन्द्रमसाभुदित आमावासे पुरस्तात्-द्वतः स्नात्.

⁶ f. (-ता) (?) The name of a religious ceremony; see *अभुदयेष्टि* and *अभुदितेष्टि*. (According to a statement in *Weber's Ind. Studien*) *३. ४ (४५)* with *उद्* and *अभि*, *kṛit* aff. *क्त*; 1. 4. probably *अभि* and *उदित*.

II. Tatpur. m.f.n. (-तः-ता-तम्) Referred to, alluded to; e. g. *Kaushitaki-br.* (in *Müller's Anc. Sanskr. Lit.* p. 406): तदित्कृवाभुदितम्. *३. ४५* with *अभि*, *kṛit* aff. *क्त*.

अभुदितेष्टि Tatpur. f. (-ष्टिः) Probably the same as *अभु-*

दयेष्टि q. v.; e. g. *Kumārila* on the *Mdnava K. S.*: तच्च के-धा विभागः । मृते ऽपि चावत । ननु चाभुदितेष्टिर्विचारः; or *Kumārila Mim. T. Vārtt.*: नन्वभुदितेष्टिवद्विधितिः. *३. अभुदित* and *इष्टि*.

अभुदित Tatpur. m.f.n. (-तः-ता-तम्) (Probably) Upright, risen. *३. ४५* (accord. to *Patanjali*) either *उ-प्* (i. e. *उ-प्*) with *अभि*, *kṛit* aff. *क्त*; or *नम्* with *उद्* and *अभि*, *kṛit* aff. *क्त*. — In order to understand the difficulty connected with the first etymology, it should be observed that the *dhātu* which is written in the existing *Dhātupāṭhas* of *Mādhava*, *Hema-chandra* &c. *उप्*, was written in the *Dhātup.* which existed at the time of *Kātyāyana* and *Patanjali*, *उ-प्*; this form how-ever merely represented the value of *उ-प्*; for the *Upadhmanīya* (q. v.; i. e. *उ-प्*) not being pronounceable without a succeeding *प* — such a *प* in *उ-प्* was inserted merely for the sake of enabling the *उ* to be sounded, and consequently did not possess there an independent value (*Kaṣyapa* on *Pat.* to VIII. 3. 38.: उपध्मानीयस्य पकारमन्तरिणीच्चारयितुमशक्यत्वात् । उ-प् आर्यव इति तदुच्चारणार्थः पकारः पठ्यते न तु अवधार्य इत्यु-पधात्वमुपध्मानीयस्य &c.). If therefore, from any cause, the *Upadhmanīya* had to be changed into another sound, such a change would not only affect the *उ*, while allowing the *प* to remain intact, but likewise the *प*. Now, a *Vārttika* of *Kātyāyana* to *Pāṇi.* VIII. 3. 38. (उपध्मानीयस्य च), which, according to *Patanjali*, does not apply to any other *dhātu* than *उ-प्*, teaches, that the *उ* (i. e. *उ-प्*) of *उ-प्* be-comes *स्*; this radical would therefore first assume the shape *उस्*, and, as *स्* cannot be sounded before a sonant palatal, then become *उद्*. The difficulties, however, which may arise from an application of this *Vārttika*, are these. In the first instance such forms as *उज्जिता*, *उज्जितम्* would become apparently incorrect, since *उ-प्* does not there change into *द्*, but (according to *Pāṇi.* VIII. 4. 33.) into *क्*. Again, as they are correct, and as it follows from them that the *Upadhmanīya* (*उ-प्*) is the *upadhā* or penultimate of *उ-प्*, these forms, in their turn, would lead to the inference that a reduplicated form like *उज्जिजिषति* is at variance with *Pāṇini*, for, as neither his *Sūtra* VI. 1. 3. nor any other, prohibits, in reduplicating, the repetition (in the third syllable) of any other sound than *क्*, *द्*, *र्*, provided that such sounds precede the final consonant of a *dhātu* be-ginning with a vowel (as in *उज्जिजिषति*, *अज्जिजिषति* &c.); and since there is no *Vārttika* of *Kātyāyana* to the con-trary either, — a form like *उज्जिजिषति* would seem to be the necessary consequence of VI. 1. 3. The *Vārttika* ap-parently not bearing on the instances alleged, nor removing the difficulty implied by the mode of reduplicating *उ-प्*, but, on the other hand, applying to the derivatives *अभुदित* and *समुदित*, formed by means of *kṛit* aff. *क्त*, it would then seem to follow, that it was intended for derivatives from *उ-प्*, with aff. *क्त*. But here again *Pāṇini* inter-ferees by teaching a *क्त*-derivative from *उ-प्* which is (not *अभुदित*, but) *अभुदित* (VII. 3. 61). — Now the process by which *Patanjali* finds his way out of this grammatical maze, is the following. As to *अभुदित*, he points out that this de-rivative is mentioned by *Pāṇini*, because it is an anomaly;

and as such, he justly infers that it cannot be appealed to for an explanation of regular formations. Secondly, since the Vārttika in question is appended to the Sūtra headed by VIII. 3. 37. (बुधोः &c.), he concludes that Kātyāyana cannot have intended it for any other derivatives from उःप् than those, in which उ becomes ऋ (comp. VII. 3. 59. v. 2.); but, on the other hand, since the Vārttika is worded in a general manner, a further consequence is that in all those cases, in which उःप् does not become ऋ (i. e. इ), उःप् should be treated as if it were इ; hence the absence of the change in उञ्जिता, उञ्जितुम् would become justified from the former, and उञ्जिविषति (according to VI. 1. 3.) from the latter inference. Since Kātyāyana's Vārttika is contained in the third chapter of the eighth book, and all the rules in the three last chapters of this book must be looked upon as not interfering with previous rules (comp. Pāṇ. VIII. 2. 1.), it would seem that the last part of Patanjali's inference is untenable. Kaiyyāta reminds us therefore that Kātyāyana established an exception in regard to reduplication, when he wrote the Vārttika to VI. 1. 3.: पूर्वभाषिणीयमद्विर्वचने; (the words इति वक्तव्यम् in the Calc. ed. are erroneously ascribed to the Vārttika; they belong to Patanjali). — Yet when, after this discussion, the purport of which is explained in the preceding abstract, Patanjali adds: 'but अभ्युक्त and समुक्त have perhaps nothing to do with उःप्; they may come, with kṛit इ, from गम्', this remark seems to have been dictated more by his usual propensity of criticizing Kātyāyana, than by consistency. For, though the accent in both words is the same, udātta on the last syllable — as Kaiyyāta rightly observes — whether they come from गम् with इ (cf. Pāṇ. VI. 2. 139.) or from उःप् with ञ् (cf. Pāṇ. VI. 2. 144.) — Patanjali, by removing the latter possibility, would imply, that the Vārttika in question has no other object than that of reconciling the mode of reduplicating उःप् with the Sūtra VI. 1. 3. which does not include उ; or, in other words, that it assumes an imaginary change of उ to ऋ (or इ), for which there is no real proof. But as his latter statement implies a possibility only, — as it is merely optional and does not impeach the possible correctness of the previous etymology —, we are probably entitled to surmise — though his latter etymology be apparently irrelevant on the present occasion — that the sense of अभ्युक्त and समुक्त caused Patanjali to swerve from the point in question, and that in the absence of other and positive information we are likely to be right in assigning to these words a meaning which would connect them with उःप् as well as with गम्. — In comparing, however, the important information, thus conveyed by Kātyāyana, with the omissions, apparently not less important, in the rules of Pāṇini, on the one hand; and, on the other, the artificial process by which one of these omissions is remedied, with the easy opportunity that was afforded Pāṇini to attain the same object in his rule VI. 1. 3. —, it would seem plausible to conclude that the derivations which called forth the Vārttika to VIII. 3. 38. did not yet exist at the time of Pāṇini; and such a conclusion would add a

further instance to those given in "Pāṇini, his place in Sanskrit Literature", to prove that these two grammarians existed at different periods of Hindu antiquity. — Of the decline of the Sanskrit language, and the decline, in consequence, of Sanskrit grammar, the Kāśikā gives us a striking instance on the present occasion which is worth noticing. As long as the second sound of this dhātu was the Upadhmaniya — a sound kindred with the Visarga and hence with ण् and the dental sounds, — it is perfectly intelligible how the Upadhmaniya could become इ. But when this dhātu — as is borne out by the existing Dhātupāṭhas and the Kāśikā — lost the Upadhmaniya sound and became उञ् or उङ्, either a rule was required to supply an apparent defect in Pāṇ. VI. 1. 3., or an exception had to be taught to the effect that इ assumes the properties of ण्; such a rule, however, as will be easily seen, does not prove that a dental may become, or be similar to, a labial; it merely shows that its authors had become unconscious of the real facts. Hence we read in the Kāśikā, a Vārtt. to VI. 1. 3.: वकारस्याप्य प्रतिषेधो वक्तव्यः, with this comm.: उञ्जिविषति । यदा वकारोपध उञ्जिपदिभ्यते । तदायं प्रतिषेधो वक्तव्यः । दकारोपधोपदेशे तु न वक्तव्यः । वत्सं तु तदा दकारस्य विधातव्यम्. And when, on the other hand, the same work gives the Vārttika to VIII. 3. 37.: उपध्मानीयस्य च कवर्गे परतः सकार आदेशो भवतीति वक्तव्यम्, with the comm.: किं प्रयोजनम् । उञ्जिपध्मानीयोपधः पठ्यत इति दर्शने अभ्युक्तः समुक्त इति वचा खात् — its word दर्शने proves that it merely "saw" उःप्, in some Dhātupāṭha, whereas its former Vārttika shows that the dhātu was, at that period, written उञ् or उङ्. — We should be unjust, however, were we to compare such a valuable work as the Kāśikā — which, though it be uncritical at times, is always conscientious — with those modern grammarians, who do not mean to tell us what the ancient grammarians taught, but consider it their special duty to sneer at these celebrated grammarians, without even reading their learned works. Thus, s. v. उञ्, some such grammarians exclaim, that Patanjali "assumes a form उःप् (!)" on account of अभ्युक्त and समुक्त — which words can have no other sense than that Patanjali was guilty of a deliberate falsehood, when he spoke of उःप् (or rather उःप्) as "occurring in a Dhātupāṭha" and as having been taught, therefore, already by others when he wrote. And they add by the way of further criticism that "in अभ्युक्त and समुक्त the इ is probably not to be explained otherwise, than in अङ्गिस् &c. (from अण्) i. e. by a kind of assimilation". There is no exclamation, however, added to the last word, although many will wonder, what is meant by "a kind" of assimilation, and how ए in becoming इ before ण् can be looked upon as "assimilated" to ण्, as such an expression would convey the idea that ए before ण् became ण् or ण्, not इ. It is true that these grammarians do not answer the previous question whether it is not possible and even probable that the declension of अण्, far from showing any irregular change of ए, merely combines two bases, अत् and अण्, both implying as dhātus "movement" (comp. Durgad., in

अभ्युन्नत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone up, elevated, exalted; e. g. *Rāmāy.*: जीवितं विजयान्तेव वै तूर्यं मह्यमाभ्युन्नतं ययः. ² Risen; e. g. (the moon) *Daśarūpa*: अभ्युन्नते शशिनि पेशसकान्महीतीसंस्वापसंबलितलोचनमानसा-

मिः । अयाहि महन्नविधिः. ³ Set out on, gone or come on, a visit; e. g. *Mādhb. Ādip.*: दृष्टा च त्वां धिहितं देवमार्गे शृङ्गार्कविष्णुप्रतिमप्रभावम् । अभ्युन्नतास्त्वां वयम्. E. गम् with उद् and अभि, kṛit aff. ऋ.

अभुवत्तराज Bahuvr. m. (-जः) The name of a Buddhistic Kalpa or division of time, at which the king Śubhavyūha will be born again in the world Vistīrāvati (*Lotus de la bonne loi*). E. अभुवत्त and राजन्, samās. aff. टच् : i. e. "with exalted kings".

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omits घात (perhaps on account of its near correspondence in sense with रण), has अभ्येति (arrival), but by the extreme similarity between Hemachandra's Nánārthas, where the word occurs, and the Viśwapr. — a similarity so great that it could create the erroneous impression of Hemach. having literally copied this part of his vocabulary from Maheśwara's work.] E. गम् with उद् and अभि, kṛit aff. चप्.

अभ्युन्नम Tatpur. n. (-नम्) The same as the preceding; q. v. for an instance of its occurrence. E. गम् with उद् and अभि, kṛit aff. कृट्.

अभ्युद्भू Tatpur. 1. n. (-भूम्) The being seen, the becoming visible, the rise; (as of the moon) e. g. Śatap.: सा ईवा पश्येद्विस्तयाप्यनभ्युद्भू यजेतेव (Śáy.: अनभ्युद्भू ऽपि; च-दृष्टमानवक्रो ऽपि); or Kāty. Śr. S.: पश्चादभ्युद्भू आमावा-स्तेनेहा &c. (Yājñik.: चक्रमसो ऽभ्युदये घाते). See उद्भू and अभ्युदय 1.

2. f. (-ष्टा) The name of a religious ceremony (according to a statement in Weber's Indische Studien). E. हुम् with उद् and अभि, kṛit aff. ऋ.

अभ्युद्धृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Taken out, drawn; e. g. Yājñav.: नृहीतशिश्वोत्याय मृत्तिरभ्युद्धृतेर्वैः । न-म्यलेपचकरं शौचं कुर्यादतन्मृतः. ² Taken out &c. on account of (some purpose), intended for; e. g. Mṛchchh.: विप्रसं न हरामि काश्चनमयो यज्ञार्चमभ्युद्धृतम्. Compare उद्धृत. [This word is given by Patanjali as an instance to Pāṇ. VI. 2. 49, to show that its accent is not on अभि, but (the udātta) on उद्; Pāṇ.: नतिरनकारः; Patan-jali: अनकार इति किमर्थम् । अभ्युद्धृतम् । उपसमाहृतम्; Kaiyy.: अभ्युद्धृतमिति । छद्महणपरिभाषया ज्ञात्वा उद्धृत-शब्दे परतो ऽभिश्चक्षुः प्रकृतिसरो मा भूद्विषयमर्थमनकार-ग्रहणम् &c.; Nāgojibh.: अभ्युद्धृतशब्देनाभिः समासे तं प्रकृदादिः पूर्वपदत्वाभावाद्विषयमिति भावः &c.; Praudhamanoramā: अभ्युद्धृतशब्दे ह्युच्छेदस्य स्वर इत्यन्ते.] E. अभि and उद्धृत.

अभ्युद्यत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Lifted up, raised; e. g. Mṛchchh.: केवमभ्युद्यते शस्त्रे मूलवृक्षयते मयि आ-मत्त. ² Making an effort, proceeding to act; e. g. Megha-ḍṭṭa: ज्ञानः पादो बलिनिचमनाभ्युद्यतश्चैव विष्णोः (Mallin-ātha: अभ्युद्यतस्य प्रवृत्तस्य). ³ Presented, offered; e. g. Rāmāy. (ed. Schlegel): तस्मै चाभ्युद्यतं सम्यक्सुखिकाश्चमभूवि-तम् (v. l. MS. सौम्यं मयि) दिदेश राजा वचिरं रामाय प-रमासनम्; or Manu (IV, 247. 248, in the former verse, with the implied sense "unasked for"; a Brāhmaṇa being al- lowed to receive from every body — except from a cour- tezan, a eunuch, an outcast and an enemy, as Yājñavalkya (I. 215) adds — not only protection from danger, but also wood, water, roots, fruits, rice, honey, and (as verse 248 permits) other alms — i. e. of value, such as gold &c., provided that they are not solicited): एधोदकं मूलफलमममभ्युद्यतं च घृत । सर्वतः प्रतिगृहीयान्नप्यवाभयदक्षिणाम् (Medhāt.: अभ्युद्यतम-भिमुखमुपनीतम्; Kull.: = अवाचितोपनीतम्) न आहताभ्यु-द्यतां भिक्षां पुरसादप्रषोदिताम् (Medhāt.: अभ्युद्यतामपि खा-पिताम्; Kull.: = अभिमुखेन खापिताम्). The emphatic expressions अत्रषोदिताम् (= अवाचिताम् Medhāt.) and पुर-सात् being added by Manu: to the word अभ्युद्यत in the latter verse, the commentators infer that such alms as are meant by this verse, viz. objects of value, must neither

have been asked for personally nor through the mediation of others, nor must the giver have promised them on a former occasion. E. यम् with उद् and अभि, kṛit aff. ऋ.

अभ्युद्धृत Tatpur. m. f. n. (-न्-ती-त्) Bewetting, overflowing; Rīg., Sāmav.: पवमानस्य ते वर्षं पविचमभ्युद्धृतः । सखित्वमा वृणीमहे (Śāyāna: अभ्युद्धृतः = अभिस्वेदयतः). E. उद् with अभि, kṛit aff. शतृ.

अभ्युन्नत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Very much raised, very much bent upwards (the converse of अवगाढ q. v.); e. g. Śakunt.: अभ्युन्नता पुरसादवगाढा जवननौरवात्पश्चात् । द्वारे ऽस्य पाण्डुसिकते पदपङ्क्तिरुन्नते ऽभिनवा. ² Very high, very full &c. (see उन्नत); e. g. Dāśarūpa: अभ्युन्नतसामगुरो नयने च दीर्घे &c. E. अभि and उन्नत.

अभ्युन्नति Tatpur. f. (-तिः) Great increase, great prosperity; comp. e. g. Mallin. s. v. अभ्युत्थान. [This word is given by the Gaṇaratnamahodadhi as one of the सुजातादि; comp. Pāṇ. IV. 4. 1. vārtt. 3, and see आभ्युन्नतिक.] E. अभि and उन्नति.

अभ्युन्नीत Tatpur. m. f. n. (-तः-ता-तम्) Brought up, brought forward; e. g. (of the Soma) Jaimini-Sūtra: पुनरभ्युन्नीतु सर्वेषामुपचयं विशेषत्वात्; Śabara: सन्ति पुनरभ्युन्नीताः सो-माः; Kumārila: ऊतेषु चमसेषु सशेषेष्वेवाभ्युन्नीताः सोमाः पुनर-भ्युन्नीता उच्यन्ते "Punarabhyunnita is the name of those Somas which are brought forward (for libations) after the original Somajuce has been completely sacrificed"; but according to the Jaim. nyāyayam. the new Soma is put into the remainder of the previous libation: पाचविशेष्यताः सोमरसाश्चमसाः । तैर्वषट्कारानुवषट्कारयोर्हीतव्यम् । चमसानामेकत्वात्तुर्वषट्कारे प्रथममिहो ऊतः । अनन्तरं चमसस्ते ऊतश्चैव पुनः सोमान्तर-मभ्युन्नीय देवताभिरभ्यो होषका अनुवषट्कारे जुहुति; the question, whether Indra participates also in this last Soma, is then answered in the affirmative. E. नी with उद् and अभि, kṛit aff. ऋ.

अभ्युपगच्छत् Tatpur. m. f. n. (-न्-ती-त्) The same as अभ्यु-पगच्छ q. v. E. गम् with उप and अभि, kṛit aff. शतृ.

अभ्युपगत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone or come near, approached to, arrived at, attained; e. g. Śiśupālāb.: दधि-धन्वि भर्तारं मुञ्चं विमत्ताः परलोकाभ्युपगते विविशुः &c.; or Rāmāy.: अवाभ्युपगतः सौम्यं वेदिस्था एव दर्शनम्; or Mītā-kaśhara (on Yājñav.): अस्वमोक्षेन दासत्वमभ्युपगतं चण्डदासः; or ibid.: जनमुपगतप्रवक्षितश्चिद्वा एव दासो भवति (viz. a man who has relinquished the condition of a religious mendicant without having "undergone" the required pen-ance). ² Agreed to, assented to, settled by agreement or contract; e. g. Mahābh. Udyogap.: प्रियाभ्युपगते (Nīlak.: = प्रीत्यास्तीकृते) कृते पाण्डवा मधुसूदन । किताः शकुनिना राज्ञं तत्र किं मम दुष्कृतम्; Hemach.: = अङ्गीकृत, प्रतिज्ञात &c. ³ Admitted, allowed to be true, as a position or argument in discussion &c.; e. g. Śakunt.: राजा । भोः सत्यवादिन । अभ्युपगतः तावदस्माभिरिवम्; or Mītākaśh. (on Yājñav. 2. 40. प्रपन्नं साधयन्नर्थम्): प्रपन्नमभ्युपगतमधमर्षेण धनम् &c.; or Dattakamini.: अभ्युपगतं चैतद्विज्ञानेनराचार्यैरपि; or Vyāsa- hārat.: यदा अभिज्ञेनाधमर्षिकस्त्रिचतुः पञ्चदशो वा त्वं म

अभ्युपगतः धारयसीति पुनः पुनर्देहमाप्नो ऽपि न तद्वाच्यं प्रतिहन्ति तदोत्तरकालकर्मणाभ्युपगतो ऽयमर्थः; or Vijnānabh. (on the Sāṅkhyā-Sūtra चक्षुः सिद्धान्तहानिः): यदि चाविवाका व-सुत्वास्तीक्रियते तद्वाभ्युपगतस्याभिव्यक्तवृत्तत्वस्य हानिरित्यर्थः;

or *Viśwan.* on a *Nyāya-Sūtra* (see अभ्युपगमसिद्धान्तः): सूच-
कतो ऽभ्युपगतमिदम्; or सर्वतन्माविद्भ्यः सर्वशास्त्राभ्युपगतः
(scil. सिद्धान्तः); or *Jaiminiyanyāyam.*: युते अपयतीति प्रत्य-
चीत्या पाक्षो ऽभ्युपगतः; and see the following. — Compare
अभ्युपेत. E. गम् with उप and अभि, kṛit aff. क्त.

अभ्युपगतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be come
near to, to be arrived at; e. g. *Mahābh. Aśwam.*: यच्च ते
द्रोणभीष्माभ्यां युद्धमासीदरिष्टम् । मनसिमेव घोच्यं तत्ते यु-
द्धमुपस्थितम् । तस्मादभ्युपगतव्यं युद्धाय (*Nilak.*: अभ्यु-
पगमिषुखीभवितव्यम्). ² To be agreed or assented to, to
be settled by agreement or contract, (comp. अभ्युपगत 2.).
³ To be admitted or allowed to be true, as a position or
argument in discussion &c.; e. g. *Kāśikā*: यदि पञ्चाशदयः
संज्ञाशब्दा न योगनिमित्ता इत्युक्तम् । तच्चावज्ञेयवाभ्युपगत-
व्यम्; or *Sāṅkara* (on the *Vedānta Sūtra* II.3.32): तच्चैवं
भूतमन्तःकरणमवज्ञमस्तीत्यभ्युपगतव्यम् । अन्वया ह्यनभ्युपगत-
मग्नि तस्मिन्निषोपलब्धगुणलब्धिप्रसङ्गः स्थातः; or *Mādh. Sar-
vadarś.*: तस्माद्वर्णानां वाचकत्वासंभवात्स्कोटो ऽभ्युपगतव्यः;
or *Jaiminiyany.*: तच्च यथा सोमस्य यागं प्रति गुह्यं भवता-
भ्युपगतम् । तच्चयैरभ्युपगतव्यम्; or *Sāyana* on the *Taitt. S.*
(in reference to an *Adhik* of the *Jaim.*): उपरिधारणे स्वप्रा-
प्तत्वादिशब्दं परित्यज्य विधिरवाभ्युपगतव्यः. — Compare अ-
भ्युपेय. — E. गम् with उप and अभि, kṛitya aff. तच्च.

अभ्युपगन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) ¹ One who comes
near to or arrives at. ² One who agrees or assents to.
³ One who admits (the correctness of an argument, fact &c.);
e. g. *Sāṅkara* on the *Chhānd. Up.*: न युक्तं तेषां भावाभाव-
मात्रमभ्युपगच्छताम् । असत्त्वमात्राभ्युपगमो ऽयमुक्त एवाभ्युप-
गन्तुरनभ्युपगमानुपपत्तेः । इदानीमभ्युपगन्ताभ्युपगन्त्यते न प्राप्नु-
त्यनेरिति चेत् । न &c. [The two first meanings are inferred
from the corresponding meanings of the preceding and fol-
lowing words.] E. गम् with उप and अभि, kṛit aff. तृच्.

अभ्युपगम Tatpur. m. (-मः) The going or coming near, ap-
proaching, arrival; (*Viśwapr.*, *Hemach.*, *Bhūrip.*, *Dharaṇik.*:
= समीपगमन; *Med.*: = अन्तिकसमानम; *Bhānūd.* on *Ama-
rak.*: = निकटगमन). Comp. अभ्यागम and the remark s. v.
अभ्युपगम. ² Analogy, affinity (*Wilson*). ³ Assenting or
agreeing to, agreement, contract (*Amarak.*, *Viśwapr.*, *Hem.*,
Bhūrip. &c.): = संविद्, स्वीकार &c.); e. g. *Manu*: क्रिया-
भ्युपगमावितदीकार्यं यत्प्रदीयते; or *Mitāksh.*: नापि कारणम् ।
एकदेशस्वाभ्युपगमाभावात् &c.; or *Vīramitrod.*: यतः प्रसिद्ध-
प्रत्यवस्तुत्वे ऽपि ग्रहणाद्यभ्युपगमेन प्रतिदानादिकारणोत्तरति-
नास्त्वासंभावनीति वाच्यम्; or *Ratnāvali*: प्रसीदति ब्रूयामि-
दमसति कोपि न घटते वरिष्ठान्येवं नो पुनरिति भवेदभ्युपगमः;
comp. also *Kāśikā* (on *Pāṇ.* I. 3. 52): प्रतिज्ञानमभ्युपगमः;
or (on *Pāṇ.* VIII. 2. 99): प्रतिग्रहणमभ्युपगमः; or (on *Pāṇ.*
I. 4. 40): प्रतिपूर्वं आहूतपूर्वं शृणोतिरभ्युपगमे प्रतिज्ञाने वर्तते ।
स चाभ्युपगमः परेण प्रयुक्तस्य सतो भवति. ⁴ The admitting
or allowing to be true (of a position or argument in dis-
cussion &c.); or such an admitted fact or argument itself;
e. g. *Nyāya-Sūtra*: तन्माधिकारवाभ्युपगमसंस्थितिः सिद्धान्तः
(*Viśwan.*: अथ चाभ्युपगम्यमानो ऽर्थः सिद्धान्त इति भा-
ष्यम् । अभ्युपगमः सिद्धान्त इति वार्तिकटीका । न चाप वि-
रोधः शङ्कनीयः।..... अर्थाभ्युपगमबोर्गुणप्रधानभावस्य विवक्षा ।
तस्मात्त्वादर्थभ्युपगमो ऽभ्युपगम्यमानो वार्तिकः सिद्धान्तः); or *ibid.*:
..... निवृत्त्यानभ्युपगमाच्च सामान्यस्याप्रतिषेधः; or *ibid.*: स्व-

पक्षस्यैवापि बोधोपपत्तुपसंहारि हेतुनिर्देशे परपक्षदोषाभ्युपगमात्स-
मानो दोषः; or *Viśwan.* (on *Nyāy. S.* V. 66): चाविर्भाव-
स्याविर्भावाभ्युपगमे ऽत्रवस्था; or *Sāṅkara* (on a *Kāṇḍa S.*):
नापि नीलमपि तदानीमेवोत्पन्नं निवृत्त्याभ्युपगमात् । नाप्य-
न्वत आगतं निष्क्रियत्वाभ्युपगमात्; or *Vedānta-Sūtra*: अभ्यु-
पगमे ऽयर्थाभावात्; or *ibid.*: अवस्थितिविशेषादिति चेन्नाभ्यु-
पगमादुद्दि हि (*Sāṅkara*: ... अभ्युपगम्यते ह्यात्मनो ऽपि चन्द्र-
नखेव देहैकदेशवर्तित्वमवस्थितिविशेषम् । कचमित्युच्यते । इदि
होवात्मा पठते वेदानेषु इदि होवात्मा); or *Sāṅkara* (on *Ved.*
Sūtr. IV. 3. 15): न ह्येवमुभयथा भावाभ्युपगमे कश्चिदोषो
ऽस्ति; or *Vijñānabh.* (on *Sāṅkhyā S.* I. 157): सांप्रति-
कशब्देन प्रपञ्चस्याविषयकतायाश्च तैरभ्युपगमात्; or *Jaimini-
yany.*: ननु विद्वत्स्य कर्मान्तरविधायकत्वाभावे ऽपि नाभ्यु-
वादकत्वम् । तस्य यागविधायकत्वाभ्युपगमात्; or *Kaīyāla*
(on a passage in *Pat.*'s *Introd.*): क्रियास्यपि जातिर्विद्यते
सैव धातुवाच्या पठति पठतः पठन्ति । इत्यादेरभिन्नस्य प्रत्य-
यस्य सङ्गावात्तन्निमित्तत्वात्तभ्युपगमः; or *Nāgajibh.* (on an-
other passage of *Pat.*'s *Introd.*): ... अन्वया त्वयापि वर्णानां
स्कोटव्यञ्जकत्वाभ्युपगमात्; *Kāśikā* (on *Pāṇ.* I. 1. 29): सर्वना-
मसंज्ञायां तदन्तविधेरभ्युपगमात् । बह्व्रीहिरपि सर्वावन्तस्य
सर्वनामसंज्ञा स्थातः. — See also the preceding and अभ्युपग-
मसिद्धान्त. E. गम् with उप and अभि, kṛit aff. चप्.

अभ्युपगमसिद्धान्त Tatpur. m. (-न्तः) (In the *Nyāya* philosophy.)
An implied axiom; defined in the *Nyāya-Sūtra* (1. 31.) as “a
maxim the truth of which is not expressly proved, but
argued upon, in detail, by Gotama, in his *Sūtras*, whence
it follows that he must have admitted its correctness.” —
Such an axiom, for instance, is, that *manas* has the property
of an organ of sense; it is not expressly mentioned in the
Nyāya-Sūtras, but implied, e. g., by the investigation con-
tained in the *Sūtras* 3. 91. &c., 128-131. — *Sūtra* 1. 31.: अपरी-
क्षिताभ्युपगमात्तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः; *Viśwan.*: अ-
परीक्षितस्य साक्षादसूचितस्य विशेषपरीक्षसं विशेषधर्मकचनम् ।
अभ्युपगमादिति ज्ञापकत्वे पञ्चमी । अभ्युपगमज्ञापकमित्यर्थः ।
विशेषपरीक्षणान्वायते । सूचकतो ऽभ्युपगतमिदमिति । तथा
च साक्षादसूचिताभ्युपगमो ऽभ्युपगमसिद्धान्तः । यथा मनस इ-
न्द्रियत्वमिति. — It is one of the four kinds of the सिद्धान्त
q. v. of the *Nyāya*. E. अभ्युपगम and सिद्धान्त.

अभ्युपगमित Tatpur. m. f. n. (-तः-ता-तम्) Made to assent,
persuaded to make an agreement; e. g. (a man whom an-
other engages as a servant for a fixed time) *Mitākshara* (in
explaining the expression कृतः as applied to दासः): कृतः ।
एतावत्कारणं त्वं दास इत्यभ्युपगमितः. [The word may mean
also: made to come, invited &c. — comp. अभ्युपगत —, but
I know of no passage where it occurs with these meanings.]
E. गम्, in the caus., with उप and अभि, kṛit aff. क्त.

अभ्युपपत्ति Tatpur. f. (-त्तिः) (Literally, approaching, scil.,
with a friendly purpose) ¹ Favouring, favour, affection;
Amarak., *Hemach.*, *Śabdār.* = अनुग्रह; e. g. *Śakunt.* (in the
transl. of the *Prākṛit*): तदर्हस्यभ्युपपत्त्या जीवितमस्या अव-
स्थितुम्; or *Kāśikā*: कावक्षेनाभ्युपपत्तिः परस्मानुग्रहा.
² Defence, protection; e. g. *Manu*: ब्राह्मणाभ्युपपत्तौ च शपथे
नास्ति पातकम् (*Kullīka*: ब्राह्मणरचार्थनङ्गीकृतधनादौ वृथा-
शपथे पापं न भवति); or *ibid.*: स्त्रीविप्राभ्युपपत्तौ च धर्मेण ब्रह्म दु-
ष्यति (*Kull.*: स्त्रीब्राह्मणरचार्थं च &c.); or *ibid.*: स्त्रीवालाभ्युप-
पत्तौ च &c. (*Kull.*: नोब्राह्मणस्त्रीवालागामन्यतमस्यापि परिचा-

कार्यं च). [³ Agreement, assent (Wilson). ⁴ Impregnation of a woman, as of a brother's widow, as an act of duty (Wilson). Comp. उपनमन and अभिनमन.] E. पद् with उप and अभि, kṛit aff. क्तिन्.

अभ्युपपदन Tatpur. (n. -नम्) The same as the preceding. (The word occurs as an explanation of अभ्युपपत्ति, by *Bhānudikshita* on the *Amarak*.) E. पद् with उप and अभि, kṛit aff. क्त्वर.

अभ्युपपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Manifested, proved, effected; e. g. *Mṛichchh.*: अथवा कृतं वृषवाटिकागहनेनाभ्युपपन्नवत्सलः खलु तत्रभवानार्यचारदत्तः श्रूयते तत्प्रत्यक्षीकृत्य गच्छामि. ² Assented to, admitted; e. g. *Nārada* (of a man who loses a law-suit by his own admission): यस्त्रीचुः सा-चिणः सत्त्वां प्रतिष्ठां च जयी भवेत् । अन्यथावादिनो यस्तु ध्रुवस्तस्य पराजयः । स्वयमभ्युपपन्नो ऽपि &c. (*Raghunandana*: स्वयमभ्युपपन्नः । आत्मनिवाङ्गीकृतस्वपराजयः). See s. v. पद्. E. पद् with उप and अभि, kṛit aff. क्त.

अभ्युपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Made use of, employed (the same as उपयुक्त q. v.); e. g. *Nāgojibh.* (on a passage in *Patanj.*'s *Intro.*): ननु यावदेवाधेयते तावदेवाभ्युपयुक्तं स्यात्. E. युक् with उप and अभि, kṛit aff. क्त.

अभ्युपशान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Appeased, calmed; e. g. *Ritusanh.*: दिनान्तरस्यो ऽभ्युपशान्तमन्त्रो निदाघकाशः समुपागतः प्रिये. E. शम् with उप and अभि, kṛit aff. क्त.

अभ्युपाय Tatpur. m. (-यः) ¹ A means, an expedient; e. g. *Manu*: धैर्यमुपाधैरेनांसि मानवो व्यपकर्षति &c. (*Kull.*: धैर्ये-तुभिः &c.); or *Mahābh. Anuśāsanap.*: तादृशेनाभ्युपायेन स-ष्टत्वं नोद्यमाहते; or a *Vārttika of Kātyāy.* (on the *Intro.* of *Pāṇini*): अत्रभ्युपाय एव शब्दानां प्रतिपत्तौ प्रतिपदपाठः; or *Gautama* (according to the *Mitāksh.*, *Raghun.*, *Vīramitr.*): न्यायाधिगमे तर्को ऽभ्युपायः; or *Bhāṭik.*: संधिवृद्धेर्विधेयो ऽधिगमाभ्युपायः (*Jayam.*: = प्राप्तिहेतुः); or *ibid.*: संधानमेवास्तु परेण तस्मान्नायो ऽभ्युपायो ऽस्ति निरूप्यमाणः; or *ibid.*: क्रियासमारम्भगतो ऽभ्युपायो नृद्वयसंपत्सहदेशकाला &c. (*Jayam.*: क्रि० = कर्मणामारम्भोपाय इत्यर्थः) ॥ न निश्चितार्थं समर्थं च देशं क्रियाभ्युपायादिषु यो ऽतियायात् &c.; or *Hito-pad.* (ed. *Seramp.*, *Calcutta* and *Bombay*): नृपात्तो गज-यूथो यूथपतिमाह नाथ को ऽभ्युपायो ऽस्माकं जीवनाय (ed. *Lassen and Schlegel* p. 32: को ऽभ्युपायो०; ed. *Johnson*: को ऽभ्युपायो०); or *Daśakum.*: ... इति विचिन्वो ऽत्राभ्युपायः; or *ibid.*: अलक्ष्यरन्ध्रस्य लोको नष्टमुष्टिचिन्तादिकथनैरभ्युपाया-न्तरप्रयुक्तिर्दिव्याश्रयतामेव मम समर्थयमानो मदज्ञां नात्ववर्तत; or (*spiritual means*) *Bhāgav. Pur.*: नूनं सुनीतिः पतिदेवताया-स्तपःप्रभावस्तुतस्तत्तां गतिम् । दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः (*Śrīdharaśw.*: पतिरेव देवता यस्मास्तस्याः सुतस्तत्तां तपःप्रभावः । तस्तत्तां गतिं फलमधिगन्तुं वेदवादनशीला ब्रह्मर्षयो ऽपि नैव प्रभवन्ति । अभ्युपायाभ्यग-वक्ष्यमान्दृष्ट्वापि किं पुनर्नृपाः). ² Assenting, agreeing, agree-ment. [This meaning rests on the authority of *Hemach.* who gives it in the *Nānārtha* as a synonym, amongst others, of अभ्युपनम — while on other occasions, however, he employs अभ्युपाय in the usual sense “means”; e. g. अङ्गमतिक्रमाचयोः । उपसर्जनं भूतिं स्नादभ्युपायप्रतीकयोः; or द्वारं निर्गमे ऽभ्युपाये &c. — Elsewhere I have not met with this sense of the word.] E. इ (इङ्) with उप and अभि, kṛit aff. क्त.

अभ्युपायन Tatpur. n. (-नम्) A complimentary gift, especially one from an inferior to a superior, a *Nazr*; comp. उपायन; e. g. तावानय समं नेपिर्नन्दायिः साभ्युपायनेः (a quotation from the *Bhāgavata Pur.*, according to *Rādhākāntadeva*). E. इ (इङ्) with उप and अभि, kṛit aff. क्त्वर.

अभ्युपायवत् m. f. n. (-वान्-वती-वत्) Possessing means or expedients; e. g. *Bhāṭik.*: शिष्टिभिः पाणिभिः कुक्षस्त्वया ज-ञ्जो ऽभ्युपायवान् (*Jayam.* &c. = युञ्जोपाययुक्त). E. अभ्युपाय, taddh. aff. मत्तुप्.

अभ्युपावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Arrived at, approached; e. g. *Satapathabr.*: अथ लोचमुपाकरोति । सोमः पवत इति स वै परानेव लोचमुपाकरोति पराश्वं सुवते देवान्वा एतानि लोचान्अभ्युपावृत्तानि यत्पवमानाः पराश्वो ह्येतिदेवाः स्वर्गं लोचं समामुवत तस्मात्परानेव लोचमुपाकरोति पराश्वं सुवते. Comp. also s. v. अभ्यावर्तम्. E. वृत् with आ, उप and अभि, kṛit aff. क्त.

अभ्युपेत Tatpur. m. f. n. (-तः-ता-तम्) The same as अभ्युपगत. ¹ Arrived at, approached, attained; e. g. *Mahābh. Vanap.*: त-चावसं वर्षसहस्रमात्रं ततो लोचं परमस्थभ्युपेतः; or *Daśakum.*: अथ सा सखितमवादीन्नवन्वयाय राजकुले मत्तः पराजयो ऽभ्युपेतः &c. ² Agreed to, assented to, settled by agreement or contract; e. g. *Meghad.*: मन्दायनो न खलु सुहृदामभ्युपे-तार्थकत्वाः (*Mallin.*: अभ्युपेता अङ्गीकृताः । अर्थस्य प्रयोजनस्य कृत्वा क्रिया यैस्ते ऽभ्युपेतसुहृदार्था इत्यर्थः); or *Daśakum.*: देव जितानयाहं तदास्त्वमभ्युपेतमभ्युपेतं मया. ³ Admitted, allowed, as a position or argument in discussion &c.; e. g. *Vīramitr.*: व्यवहारतत्त्वकाराभ्युपेतं च कारणीत्तरवैविध्यमयुक्तम्. E. इ (इङ्) with उप and अभि, kṛit aff. क्त.

अभ्युपेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be admitted, to be allowed to be correct, as a position or argument in discussion &c.; comp. अभ्युपनक्तव्य; e. g. *Mādh. Jaiminiyanyāy.*: ततो धातुमुत्तिमवाधितुं लोचशस्त्रयोः प्रधानकर्मत्व-मभ्युपेतव्यम्; or *ibid.*: ... इत्थेवं पदार्थानुसमयो ऽभ्युपेतव्यः । न तु काण्डानुसमयः. [For other meanings which would cor-respond with 1. and 2. of the preceding word, viz. “to be ap-proached” and “to be settled by agreement”, I have no au-thority; nor have I met with the word itself in any ancient work. Its form is apparently at variance with *Pāṇin*'s *Sūtra* VI. 1. 89., according to the interpretation put upon it by *Patanjali* and the later commentators.] Comp. अभ्युपेय. E. इ (इङ्) with उप and अभि, kṛitya aff. तव्य.

अभ्युपेत्य Tatpur. ind. ¹ Having approached, having arrived at, having attained; e. g. *Mahābh. Vanap.*: आदित्यदीप्तां दिश-मभ्युपेत्य मृगा दिवाः क्रूरमिमे वदन्ति. ² Having agreed to, having settled by agreement; e. g. *Daśakum.*: अतो युवति-स्तलामभूता काममञ्जरी यं कामयते स हरतु सुभगपताकमिति व्यवस्थापयन्नभ्युपेत्यावां प्राहिषुव तस्मै दूतान्. See also the following. ³ Having admitted or allowed, as a position or argument in discussion &c.; e. g. *Nyāya S.*: अभ्युपेत्य का-लमेदे दोषवचनात् (*Viśvan.*: न आघात इति शेषः । अगन्वा-धानकाल उदितहोमादिकमभ्युपेत्य स्वीकृत्यानुदितहोमादिक-रणे पूर्वोक्तदोषवचनान्न आघात इत्यर्थः); or *Kumārila* (on a *Jaim. Sūtr.*): अत्रोपकारा अतिदिशन्ते । यत्र प्रकरणं तत्र वि-परिवृत्तिः तत्र प्रकृतावभ्युपेत्य क्रमः &c. E. इ (इङ्) with उप and अभि, kṛit aff. क्त्वर (an *ādeśa* for क्त्वा) and *āgama* तुक्.

अभ्युपेखवाद Tatpur. m. (-इः) Arguing upon the supposition of the truth of a position: — in order to disprove it. (Molesworth.) E. अभ्युपेख and वाद.

अभ्युपेक्षामुश्रुषा Tatpur. f. (-वा) Breach of contracted service; a title of Hindu law treating of disputes which arise between master and servant when the latter breaks his agreement; e. g. *Viramitr.*: अथाभ्युपेक्षामुश्रुषास्त्ववहारपदम् । तस्य स्वरूपमाह नारदः । अभ्युपेक्ष च मुश्रुषा यस्यां न प्रतिपद्यते । अभ्युश्रुषाभ्युपेक्षितदिवादपदमुच्यते इति; or *Mitāksh.*: साऽतमभ्युपेक्षामुश्रुषास्त्वमपरं विवादपदमभिधातुमुपक्रमते (viz. on *Yājñav.* 2. 132. ff.). E. अभ्युपेक्ष and अभ्युश्रुषा.

अभ्युपेय Tatpur. m. f. n. (-यः-या-यम्) The same as अभ्युपेत्य q. v.; e. g. *Kaīyāta* (on *Pat.* to a *Vārtt.* on *Pān.* VII. 3. 59., referring to समुद्र — comp. the E. of समुद्र): यद्यपि नमेर्गुपसर्गादुप्रत्यये सति समुद्र इति सिध्यति तथाप्युच्चेर्भि वकारनिवृत्तये सुत्वमभ्युपेयम्; or *Madh. Jaiminiyanydy.*: इत्यन्तिमः पक्षो ऽभ्युपेयः; or *ibid.*: ततः सोमे देयद्रव्याणां सन्ने दानप्रसक्तिरभ्युपेया; or *Sāy.* on the *Taitt. S.* (in reference to an *Adhik.* of the *Jaiminiyany.*): यथा समिधो यवतीत्यत्र यावज्जन्मपूर्वमस्ति तथा ग्रीहीनवहत्यादित्यत्रापि तदभ्युपेयम्; or *Kullūka* (on *Manu*): अत एव अपापेयायां गौतमवचनात्सावित्रीत्वपो ऽभ्युपेय एव; or *Vijnānabh.* (on a *Sāṅkhyā S.*): ननु वामदेवादिरपि परममोक्षो न चात इत्यभ्युपेयम् &c. E. इ (इत्) with उप and अभि, kṛitya aff. यत्. [The formation of this word is apparently at variance with *Pān.* III. 1. 109. and VI. 1. 89.; I have not met with it in any older authority than those quoted; and some of the more recent MSS. of *Mādhava's Jaiminiyany.* read several times — but not always — अभ्युपयन्तव्य, where the older and better copies have अभ्युपेय.]

अभ्युपेयिवस् Tatpur. m. f. n. (-यिवान्-युषी-यिवत्) ¹ Having approached, having arrived at; e. g. *Rāmāy.*: गत्वा चतुरहं मार्गे विदेहानभ्युपेयिवान् &c.; or *Bhāṭik.*: रावणः मुश्रुवाञ्छन्नाशसानभ्युपेयुषः. ² Having agreed or assented to, having settled by agreement (comp. अभ्युपेत 2). ³ Having admitted or allowed to be correct, as a position or argument in discussion; e. g. *Āik-Prāś.*: विपर्ययो वेतरथाभ्युपेयुषाम् (*Uvaīa*: गार्ग्यमतं ये ऽभ्युपगच्छन्ति तेषाम्). E. इ (इत्) with उप and अभि, kṛit aff. क्त्वा and connecting vowel इ (इट्).

अभ्युष Tatpur. m. (-वः) ¹ A preparation of grain (wheat, barley or leguminous seeds, mustard seed, and the like; according to *Bhānūdikshita*, of green or unripe barley &c.) slightly scorched or parched, so as to be fit for consumption after having been cleaned with the hand; (*Amarak.*: आपक्कां पौलिरभ्युषः (with the various readings अभ्युषः and अभ्योषः; *Rāyam.* on the *Amarak.*: चीणि — viz. आपक्का, पौलि and अभ्युष — गोधूमादिकृतस्यापिलेशदग्धस्य हलेन संमुञ्च भक्ष्यमाशस्य चोपटीति ज्ञातव्यः; *Bharatam.*: चारम्भपार्कं यवसर्वपादौ वह्निनेषहृषे वुट इति शब्दवतीति केचित्; *Nīlak.*: चीणि गोधूमादिकृते वुटीति ज्ञाते । ईषत्यक्कसर्वपादाविति केचित् । इरदग्धमयकृतमिति श्रीधरः । पाकारस्यै यवसर्वपादौ वुटवुट इति ज्ञाते; *Padārthakaum.*: चीणि गोधूमादिकृते वुटीति ज्ञाते; *Sārasund.*: पाकावज्ञानते कसायादिके; *Rāmān.*: पाकावज्ञावति कसायादिके; *Bhānūd.*: तोकं हरितो यवो ऽभ्युषः । चीणि हरितयवादेर्भजितव्यः). (Or according to another interpretation) ² A small circular cake made of wheaten flour, slightly baked in a hole, in an iron sauce-

pan, in a frying pan, or over charcoal. *Hemach.* 3. 62. (or vv. 398. 399): पूलिका तु पोलिकापोलिपूयिकाः । पूयकचेवत्यञ्जे सुरभूषाभ्योषपीलयः, whereupon *Vallabhagāni*: यदाह मदनपातः । सुकृतकर्पराभ्राङ्गकङ्कारविपाचिताः । मण्डकाया यथापूर्वं मुरवो घृहणा मताः । मण्डको [a preparation of wheaten flour, according to *Molesworth*] विमुतः सूक्ष्मः कर्परादिषु पाचितः । स एव किञ्चित्सूक्ष्मसु बुधेः पूयलिका मता । अङ्गारककेटी सैव विज्ञेयाङ्गारपाचितेति । पूलिकायाः पक्षसूक्ष्ममण्डकपर्यायाः । जाडीवाटीरोटीजाडचरोटउ इत्यादिभाषा । अभ्युषायास्त्रयः सूक्ष्ममण्डकपर्यायाः । पातलीवाटीपातलामाष्टा इत्यादिभाषा । तथा च पञ्चापञ्चकारो ऽपि । सुर्मण्डका मण्डलिनः कर्परादिषु पाचिताः । महान्तो विमुताः सूक्ष्मा लघवो लम्बकाश्च ते ॥ किञ्चित्सूक्ष्मा भवेयुश्च तेभ्यः पूयलिकाः ज्ञाताः । सेवाङ्गारेषु संपक्ता विज्ञेयाङ्गारककेटी ॥ इत्यङ्गारककेटीशब्दे रोटउ इति भाषाप्रसिद्धस्य नाम । It follows therefore from this quotation that पूलिका, पोलिका, पौलि [not पौलि, as both editions of *Hem.* give it, in 3. 62. or v. 398], पूयिका and पूयली are not different kinds of cake from अभ्युष, अभ्योष and पौलि, but merely larger descriptions of the same sort. — The *Rājanighāntu* describes the medical properties of this kind of cake as follows: “sweet and heavy it is a stomachic and gives strength, but increases the phlegm and causes plethora; baked over charcoal, it increases the appetite and causes flatulence; if light, it is strengthening; if baked in oil, its effect is mischievous”; *Rājan.*: पोलिका मधुरा गुर्वी रोचना बलकारिका । श्लेष्मणो वृद्धिजननी पित्तरक्तप्रदायिनी । अङ्गारककेटी वह्निदीपनी वातला लघुः । बद्धा च स्नेहसंयुक्ता घनाघनगुणान्विता. — Also अभ्युष and अभ्योष; *Bharatas. Dwirūpak.*: अभ्युषः स्नादभ्युषो ऽपि अभ्योषो ऽपि समा इमाः. E. उष् with अभि, kṛit aff. क्.

अभ्युषीय m. f. n. (-यः-या-यम्) Good for, intended for, sufficient for, appropriate for, the cake called अभ्युष (q. v.). — (Acc. to a *Gāṇa* to *Pān.*, where some MSS. however have merely the form अभ्युषीय or अभ्योषीय.) See the following and अभ्युषीय, अभ्युष, अभ्योषीय, अभ्योष. E. अभ्युष, taddh. aff. क्.

अभ्युष m. f. n. (-यः-या-यम्) The same as the preceding. E. अभ्युष, taddh. aff. यत्.

अभ्युह Tatpur. ind. Having deduced by reasoning, having concluded, inferred; e. g. *Mitākshara*: गौतमो न्यायाधिगमे तर्को ऽभ्युपायसोनाभ्युह (wrongly edited in the 4to edd. of Calc. and Benares, अभ्युह) यथाज्ञानं नमयेदित्युक्ता &c.; or *Susruta*: एवमभ्युह (wrongly edited अभ्युह) बन्धविपर्ययं च कुर्वीत; or the *Kāśikā* (on *Pān.* VII. 4. 23.): अभ्युह मतः. E. ऊह् with अभि, kṛit aff. क्त्वा (a substitute for क्त्वा) which beginning with य् and being कित्, causes ऊह् in its composition with an *upasarga* to shorten its vowel. Compare अभ्युह.

अभ्युह Tatpur. m. f. n. (-इ-डा-इम्) ¹ Brought near; as a *masc.* it occurs as a mystical name of the third प्राश्न q. v. of the *Vrātya*, in the *Atharvaveda*: यो ऽस्य तृतीयः प्राश्नो ऽभ्युहो नामासौ-स चक्रमाः. ² Reflected upon, reasoned upon, made the subject of inference; e. g. *Nirukta-Parīś.*: अर्चं मन्मार्थचिन्ताभ्युहो ऽभ्युहो ऽपि श्रुतितो ऽपि तर्कतः (*Durga*: अभ्युहः = वितर्कितः); see s. v. अभ्युह. E. वह् with अभि, kṛit aff. क्.

अभ्युष Tatpur. m. (-वः) The same as अभ्युष q. v. E. The same as of अभ्युष, with a prolongation of the second syllable.

अभ्युषीय m. f. n. (-यः-या-यम्) The same as **अभ्युषीय** q. v. See also the following. E. **अभ्युष**, taddh. aff. इ.

अभ्युष m. f. n. (-यः-या-यम्) The same as the preceding. E. **अभ्युष**, taddh. aff. यत्.

अभ्युह Tatpur. m. (-ह) ¹ Deduction by reasoning, reflexion, constructive or inferential interpretation (of a word, passage &c.); e. g. *Nirukta-Parīś.*: अयं मन्त्रार्थचिन्ताभूतो ऽभ्युहो ऽपि श्रुतितो ऽपि तर्कतो न तु पृथक्तेन मन्त्रा निर्वक्तव्या प्रकरश्च एव तु निर्वक्तव्याः । मनुष्या वा अविपुष्कामस्तु देवाननुवन्तो न अविर्भविष्यतीति तेभ्य एतं तर्कमर्थं प्राचक्षन् मन्त्रार्थचिन्ताभूतमभ्युहम् । तस्मादेव किं चानुचानो ऽभ्युहत्तार्थं तद्वदति (*Durga*: ... मन्त्रार्थचिन्ताभूतो मन्त्रार्थचिन्ताभूतः । वितर्कितः । शक्यते एतावता मन्त्रार्थो ऽभ्युहितमिति । पुनरयमपि श्रुतितः । अपि तर्कतः । श्रुतिभ्यो ब्राह्मणेभ्यो निगमशेषेभ्योऽमीतार्थाभिधानसामर्थ्येभ्यो वाक्यार्थसामर्थ्यात्तत्त्वोपरि पर्यायास्तर्को ऽभ्युहो लक्षणव्याय इति यद्यप्ययमभ्युहस्तथापि । न तु पृथक्तेन &c. । ते देवा एतं समसार्थमभ्युहमपिभवन्तो ऽनेन मन्त्रार्थाच्छब्देन ऽभ्युहितमिति &c.). ² The same as **अभ्युहन** or **अध्वहन** qq. vv.; e. g. *Jaimini-Sūtra*: अभ्युहस्योपरि पाकार्थत्वात् (*Śabara*: प्रकृतौ श्रूयते वेदेन भस्माङ्गारानभ्युहसीति &c.). E. ऊह् with अभि, 1. kṛit aff. चञ्, 2. kṛit aff. चञ्.

अभ्युहक Tatpur. m. f. n. (-हकः-हिका-हकम्) Knowing how to deduce by reasoning &c. See the preceding and the following word. E. ऊह् with अभि, kṛit aff. कृञ्.

अभ्युहकत्व n. (-त्वम्) The quality of acute reasoning &c. (comp. the preceding words; a quality which a good spy should possess; see s. v. **चामान्**). E. **अभ्युहक**, taddh. aff. त्व.

अभ्युहन Tatpur. n. (-नम्) Covering over with ashes and coals, (used especially in ritual works); e. g. *Kumārila* (on the *Mānava Kalpa S.* वसूनां दद्यान्नामित्रङ्गारान्): अङ्गाराभ्यहनं भवति; or the same (on another *Mānava K. S.*): भस्मानभ्युहवभिवा(स)यतीत्यर्थः । **अभ्युहन**स्मादृष्टार्थत्वात्; or *Yājñikad.* (in a very detailed description of rites on *Kātyāy. Śr. S. XV. 2. 6.*): पवित्रच्छेदनादिपात्रप्रोक्षणात्मभर्जनोपधानं तच्च नाङ्गाराणां प्राचां करणं नाभ्युहनम् &c. — *Mādhava*, in the *Jaiminiyanyāy.*, explains the synonymous word **अध्वहन** thus: अध्वहनं मन्त्राङ्गारिषोपर्याच्छादनम्. E. ऊह् with अभि, kṛit aff. कृट्.

अभ्युहितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as the following; e. g. *Nirukta*: ते (i. e. विकाराः) यथावचनमभ्युहितव्याः. E. ऊह् with अभि, kṛitya aff. त्व.

अभ्युह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be reflected upon, to be deduced by reasoning; e. g. the *Kāśikā* (on *Pān. VII. 4. 23.*): अभ्युह्यो ऽवमर्थः. E. ऊह् with अभि, kṛitya aff. कृत्. (Though this affix begins with a य् and the derivative of ऊह् in the present instance is compounded with an *upasarga*, it does not cause the vowel of the *dhātu* to become short, since it has neither a ऋ nor a ॠ as *anubandha*, which, for instance, is the case with the affix **त्वा**; comp. **अभ्युह्य**.)

अभ्येति Tatpur. f. (-तिः) Approaching, arrival; (given by the *Bhūripṛayoga* as an explanation of **अभ्यागम**). E. इ (इञ्) with आ and अभि, kṛit aff. क्तिञ्.

[**अभ्येय** Tatpur. (?) m. (-यः) ? — A word of very doubtful existence; it occurs in the *Gaṇa* **अपुस्तहि** to *Pān. V. 1. 4.*, in the Calcutta ed. of *Pāṇini*, but not in the *Gaṇa* of the MSS. of the *Kāśikā*, nor in those of the *Gaṇaratnamah.*, nor in any other *Gaṇa* list within my reach. I presume

that it is a mistaken reading for **अभ्युष** q. v.] E. (if any) इच् with अभि, kṛit aff. चञ् or चञ्.

अभ्येयव Tatpur. n. (-वम्) I. ¹ Approaching, going towards with a friendly intent; e. g. (for the sake of worship) *Sāyana* (in explaining the words of the *Rīgv.*: मघवन्नभिष्टी नरो मदेम): हे मघवन् । धनवन्निह । ते तवाभिष्टावभ्येयवे नरः स्तोत्राणां नेतारो वयं मदेम. ² Approaching with hostile intent, attacking; e. g. *Sāyana* (on the words of the *Sāmav.* महा अभिष्टीरोक्षता): अभिष्टिः । आभिमुख्येन यष्टवः । अभ्येयवग्रीवो वा ग्रन्थानाम् (comp. for his interpretation of the same passage in the *Rīgv.* अभिष्टि I. 2. 2.). E. इच् (to go) with अभि, kṛit aff. कृट्.

II. Wishing, desiring, wish, desire; e. g. *Sāyana* (on the words of the *Rīgv.*: यदा नरा ग्रंथं राधं चाभिष्टिमन्नासत्वा वक्ष्यन्म): हे नासत्वावन्निनी वां युवयोः संवन्मभिष्टिमदभ्येयवयुक्तमाभिमुख्येन प्राप्तवन्म &c.; or the same (on *Rīgv.*: त्वदावी वाचंभरो विहाया अभिष्टिहृष्यायते सत्त्वमुष्म): विहाया महानभिष्टिहृष्यन्नत् । अभ्येयवहृदा &c. E. इच् (to desire) with अभि, kṛit aff. कृट्.

अभ्येयवीच Tatpur. m. f. n. (-चः-चा-चम्) To be desired, to be aimed at, desirable; e. g. *Sāyana* (on the words of the *Rīgv.*: उत्तीर्युवोरह पिवा अभीवे अभवन्नभिष्टयः): युवोरह युवयोरेवोतीक्ष्मयो रवा अभीवे समीपे ऽभिष्टयः सर्वैः प्राविभिरभ्येयवीचा अभवन्. E. इच् (to desire) with अभि, kṛitya aff. चणीयर्.

[**अभ्येयवीच** m. f. n. (-चः-चा-चम्) ? — See the remark s. v. **अभ्येय**; a formation according to *Pān. V. 1. 4.* See the following. E. (if any) **अभ्येय**, taddh. aff. इञ्.]

[**अभ्येय** m. f. n. (-यः-या-यम्) ? — If a word at all, it would have the same meaning as the preceding; according to *Pān. V. 1. 4.* E. (if any) **अभ्येय**, taddh. aff. यत्.]

अभ्योष Tatpur. m. (-षः) The same as **अभ्युष** q. v. E. उच् with अभि, kṛit aff. चञ्.

अभ्योषीय m. f. n. (-यः-या-यम्) The same as **अभ्युषीय** q. v. and the following. E. **अभ्योष**, taddh. aff. इ.

अभ्योष m. f. n. (-यः-या-यम्) The same as **अभ्युष** and the preceding. E. **अभ्योष**, taddh. aff. यत्.

अध (अध—भादि—उदात्त—उदात्तेत) r. 1st. cl. par. (अधति—; according to *Maitreya*, some admit also the *āt.* अधते; — आनध—अधिता—अधीत. Desid. अधिधिति. — Caus. अधयति—अधिधत्त. — Pass. अध्यते). To go (*Mādhava*, *Maitreya* &c.: नत्वर्थः, *Hemach.-Dhātupar.*: गती) — but probably in the more definite sense —, to go round, to go about, to roam, to wander; e. g. *Mādhava-Dhātuvr.*: मा भवानधीत; or *Bhāṭik.*: तेष्वी दन्मूकारिर्वेज्जानध निर्भयः (*Bharatas.*: आनध भवति सा); or *ibid.*: विवज्जानध-तुर्भूमी मखजानि विचरतुः (*Bharatas.*: = गती). — Compare अध्, मध्, धम् and, for the probable origin of these *dhātus*, the Preface.

अध I. Tatpur. 1. n. (-धम्) ¹ A cloud, more especially a rain-cloud (*Nighaṇṭu*, *Amarak.*, *Halāyudha*, *Hemach.*, *Trikaṇḍ.*, *Medini*, *Śabdaratn.*, *Ajayapāla*, *Ratnākara*, *Bhūripṛ.*: = जेय; *Vishuapr.*: = क्लाहव); e. g. *Rīgv.*: यतन्नि विहः स-नयन्मथा (*Sāyana*: अभाभासन्निः कूर्वा नेचाः); or *ibid.*: यते अधव विवृतो दिवो वर्षन्ति वृष्टयः (*Sāyana*: अधादपां हर्तुर्दिवो ऽस्तरिवादादिवादा वर्षन्ति); or *Rīgv.*,

Sāmar.: अथावृष्टिरिवावनि; or *Rigv.*, *Sāmar.*: प्र नः पितृ
विबुधैव रोदसी (*Sāyana*: अथावीव सा यथा रोदधि । अ-
थावि तद्वत्प्रपितृ ध्रुव रोदसी यावापृषिवी); or *Vājas. S.*:
वाताय स्वाहा धूमाय स्वाहाधाय स्वाहा मेघाय स्वाहा &c.;
or *Atharvav.*: आपो विबुधं वर्षं सं वो ऽवन्तु सुदानव उता
अवनरा उत; or *Satapathabr.*: अपेर्व धूमो जायते धूमाद्-
धमधावृष्टिः; or *Bṛihadār.*: पर्यन्तो वापिगीतम तस्य संवत्सर
एव समिदधावि धूमो विबुधश्निः &c.; or *Chhānd. Upan.*:
अधावि संभवतो स हिंकारो मेघो जायते स प्रसावो वर्षति
स उन्नीचो विद्योतते सनयति स प्रतिहारः &c. (*Śankara*:
अधास्वम्भरणास्तेव उदकसेतुत्वाद्वावर्तम् &c. — whence it
follows that according to this and some of the preceding
instances, a distinction was made in some passages of the
oldest writings between अथ, the water-cloud in its con-
dition previous to raining, and मेघ the cloud in its act of
raining); or *Manu*: तदा विषादनधायमनूतो चाभदर्शने
(*Kullūka*: तदानधायं वर्षासु कुर्यात् सर्वदा तदानूतो प्रादु-
कृताप्रिकाशेषु मेघदर्शनमात्रे सत्यनधायो न वर्षासु); or
Bhāgavata-Pur.: खलुखलुसा वर्षधारा मुञ्चस्वधेष्वभीष्टशः
वक्षीधिः श्लाघमाना भूमीदृशत नतीततम्; or *Kiratārj.*: शर-
दधवसावसेन्द्रियैरसुरा हि वज्रच्छलाः त्रियः; or *Bhāṭik.*:
अश्रनिरयमसी कुतो निरथे (scil. नभसि); or *Nalodaya*: न स
मानसमानसमानसमानममाप समीक्षवसक्तनभः । धमदधमद-
धमदधमरच्छतः खलु कामिजनः. See also the quotation from
Śank. Upask. s. v. अभूत. — The meaning “water- or rain”-cloud
seems to be lost in such instances as the following verse of the
Rāmāy.: सिताधश्चिखरामिषु देवतायतनेषु च । धवाः समु-
च्छिताः &c.; or this verse of the *Mahābh. Vanap.*: तत्र नागा
महाकाया ज्वालितास्त्राः सुदाहवाः । सिताधकूटप्रतिमाः &c.
Comp. also खलुखलु, पिच्छाध, मतङ्गाध, लेखाध, श्याध. —
¹Sky, atmosphere; e. g. *Panchat.*: समुद्रवीचीचपलसभावाः
सन्धाधरेक्षिकमुहूर्तरागाः । स्त्रियः कृतार्थाः पुष्वं निरर्थं नि-
पीडितास्तत्त्ववत्यजनि; or *Naishadhach.*: निवीयते द्वीवि-
धुरः स्वैचं मुला विधुस्तस्य मुखं मुखात्तः । सूरि समुद्रस्य
कदापि पूरे कदाचिदधमदधनर्मे (*Premach.*: कदाचित्प्रावृ-
ट्नामि । अथ चाकाशे भमन्ति यान्त्राणि मेघास्तेषाम् &c.);
or *ibid.*: आदाय दण्डं सकलासु दिषु यो ऽयं परिधाव्यति
मानुभिषु । अथौ निमज्जन्ति तापसो ऽयं सन्धाधकावायम-
धत्त सायम् (*Nārdy.*: सन्धायामधं गगनं तदेव कावा-
कम् &c.); comp. also अथशिरस्. *Amarak.*, *Hemach.*, *Med.*,
Sābdaratnādv.: = गगन; *Viśvapr.*: = गगन्; *Trikānd.*, *Dha-*
ranik.: = व्योमन्; *Ajayap.*: = विहायस्; *Bhūrip.*: = ख.
²Æther; *Bhūrip.*: = चाकाश, (चाकाश is given by *Amara*,
Hemach. &c. as a synonym of ख &c., when the meaning “æther”
would coincide with the preceding, but the *Bhūrip.* must have
intended some distinction between both, since it enumerates
as meanings of अथ, these three: ख, चाकाश and घन).
³Heaven, paradise; *Hemach.*: विदिव; *Viśvapr.*: स्वर्ग. ⁴Gold;
Med.: = काशन्; *Sābdaratn.*: = स्वर्ग. ⁵Camphor; *Nighantū-*
Pr.: = कर्पूर (*Mahr.*: कापूर). ⁶*Cyperus rotundus*; *Rāja-*
nigh.: = मुसक; *Cyperis portenius*; *Nighantū-Pr.*: = भद्रमुसक
(*Mahr.*: भद्रमोषर). ⁷The ratan (*Calamus rotang* or *verus*);
Nigh.-Pr.: = वेतस (*Mahr.*: वेत). ⁸A mineral substance
which by some (for instance by *Wilson* and *Molesworth*) is
rendered *talc*, by others *mica*. *Ainslie* accounts for this
apparent diversity by stating (*Materia Ind.* I. p. 421) that

“the Hindoos and Mahomedans of lower India, like Cron-
stedt and some others, confound *talc* and *mica* together”.
He then speaks of a dark-coloured, a common grey (*glimmer*
of *Werner*), a white, and a yellow kind of *mica*. “By
Brande’s analysis of *talc*”, he concludes, “it consists of
nearly equal parts of silica and magnesia, with not more
than six per cent. of lime. *Mica*, the same distinguished
chemist says, consists principally of alumina and silica,
with a little magnesia and oxide of iron”. The *Nighantū-*
Prakāśa speaks of four varieties, a white, red, yellow, and
dark-coloured *abhra*; and gives, in its second part, a de-
tailed description of the properties of each. — Since the
word is of frequent occurrence in medical works, the fol-
lowing extract from *Wise’s* ‘Comm. on the Hindu system
of medicine’ may show how and for what purposes this
substance was used by the ancient physicians: “*Mica*
(*abhra*) is first to be exposed to a high heat, and then
thrown into the juice of the *Justicia Gandarussa*, rub them
together, and expose the mixture to a high heat. This is
to be repeated ten times; when it is considered ready for
use. It is reduced to powder, and is then said to cure all
diseases. As it increases the secretion of semen, it is used
for curing impotency, lengthens life and strengthens judge-
ment”. Compare अथक्. In this sense the word occurs
e. g. *Naishadhach.* (where however the comm. admits
also of the meaning *cloud*): मर्त्यलोकमदनः सदृशत्वं विध-
दधविशद्वृत्तितारम् । अमरं परिदधे &c. (*Nārdy.*: श-
रमेघवदधकद्रववहा निर्मला कुतियासाम् &c.). Compare
also the etymology of अथपुष्प. ¹⁰(In Arithmetic.) A
cypher (used like other words meaning sky, e. g. ख,
चाकाश, गगन् &c.); e. g. *Siddhāntasūtram.*: खलाधद्व-
सारः. [¹¹Meal. This meaning is hypothetical, and
inferred from the following passage of the *Atharvav.* XI.
3, 5. &.: अथाः कला गावस्तपुसा मशकासुषाः । कम्पसी-
करणाः शरो ऽधम्; it refers to चीदन and is intended to
explain the mystical properties of rice. Some of the
obscurity of this passage may be removed by comparing it
with a legend of the *Āitareya-Brāhmaṇa*. The latter re-
lates that the gods took man for their victim at a sa-
crifice; but the spirit of the sacrifice went out of him
and entered a horse; so they took the horse, but the
spirit of the sacrifice went out of the horse too, and
entered an ox; they then took the ox; but, the spirit of
the ox entering a sheep, they next took the sheep; and so
successively the *gayal* ox (*gavaya*), the goat, the camel
and the (fabulous animal) *śarabha*. But since the flesh of
all these animals is forbidden, they finally took *vr̥thi*, rice,
the properties of which are then compared in the *Brāh-*
maṇa to those of a sacrificial animal. Its beard (*विशार*),
it says, represents the hair of the animal, its husk (*मुष*)
the skin, its waste (*फलीकरणाः* = *Sāy.*: तस्युल्लेखार्थेना-
वचनेन हिया अंशः) the blood; its meal (*पिष्ट*) the flesh;
and the remaining hard substances of it (*वत्किञ्चित् सारं*
= *विशिद्वन्नीहिसंभविक्काटिन्वक्ष्यं सारम्*) represent the
bones of the animal. — In comparing these latter words
with those quoted above, it becomes probable that अथ

अधकसत्त्व or अध्वकसत्त्व Tatpur. n. (-त्त्वम्) Steel. In

medicine one of the औषधिप्रतिनिधि q.v. (*Nighantū-Prak.*).
E. अभक or अभक and सत्त्व.

अभकोट or अभकोट(?) m. (?) (-टः) The winding of clouds.
See the following. E. अभ or अभ and कोट.

अभकोटाय or अभकोटाय denom. atm. (-यते) To produce
the winding of clouds. (This denom. as well as the com-
pound whence it is derived, are of doubtful correctness;
they occur in a MS. of the *Gāṇarāṭnam*. in the *Gāṇa*
शब्दादि — comp. *Pan.* III. I. 17. — where the comm. gives
अभकोटायते without any further explanation; but two
other MSS. of the same work — more correct than the
first — have the formations अभायते and कोटायते with a
comm. on the latter word, and consider therefore अभ-
कोट as two distinct words.) E. अभकोट or अभकोट,
denom. aff. क्कृ.

अभघन or अभघन Tatpur. m. f. n. (-नः-ना-नम्) Full of
clouds, clouded; e. g. *Raghuv.*: तवेरिण जगतां प्रचयादि-
वोर्वी वर्षाख्येन वचमधघनादिवेन्दोः (comm.: अभघनामे-
घनिविडादिन्दोःसङ्घात) &c. E. अभ or अभ and घन.

अभङ्गुष or अभङ्गुष Tatpur. 1. m. f. n. (-षः-षा-षम्) Tou-
ching (liter. hurting) the clouds, very lofty, very high; e. g.
Bhāṭik.: सर्वकवयशःशास्त्रं रामकल्पतर्क कपिः । आद्यायार्थ-
कं प्रायान्तकं फलशालिनम्.

2. m. (-षः) ¹A mountain; *Kāśikā*: अभङ्गुषो गिरिः.
²The wind; *Siddh.-Kauṇ.*: अभङ्गुषो वायुः [It is not cer-
tain, however, whether these two instances are not merely
illustrations referring to 1.] E. अभ or अभ and कष (i. e.
in this compound, according to *Pāṇ.*, कष, kṛit aff. खच्
which causes the insertion, in the former part of the com-
pound, of मुम्, i. e. म्; but more probably an imperfect
compound of अभ in the accus. sing., and कष). Compare
अर्धलिह.

अभच्छाया or अभच्छाया Tatpur. (-या) The shadow of a
cloud; e. g. (as an illustration of transitoriness) *Hitop.*:
अभच्छाया खलप्रीतिर्नवशस्त्रानि योषितः । किंचित्कालोपभो-
ग्यानि यौवनानि धनानि च. E. अभ or अभ and छाया.

अभजा or अभजा Tatpur. m. (-जाः) (ved.) Born or pro-
duced by the clouds; e. g. *Atharvav.*: मुञ्च.... एन.... यो
अभजा वातजा यश्च मुञ्चो वनस्यतीक्ष्णचतां पर्वतांश्च. E. अभ
or अभ and जा (जन्, kṛit aff. विट्).

अभनान or अभनान Karmadh. or Tatpur. m. (-नः) *Abhra-*
nāga, the name of one of the eight elephants, attached to
each quarter, and supposed to support the globe (see दि-
ग्गज); according to the *Hārāvali*. The same as अभमातङ्ग
q. v. E. अभ or अभ and नान. Comp. the etym. of
अभमातङ्ग; मातङ्ग being a synonym of नान.

अभपटल or अभपटल Tatpur. n. (-लम्) ¹The same as अभक
(*Nigh.-Prak.*). [²The covering (over the sky) of clouds;
also overspread state, overcloudedness (*Molesworth*).] E.
अभ or अभ and पटल.

अभपच or अभपच Tatpur. m. (-चः) The same as आकाश,
i. e. æther (*Hemach.*). E. अभ or अभ and पचिन्, samās.
aff. च.

अभपिशाच or अभपिशाच Tatpur. m. (-चः) (Literally; the
fiend in the sky.) Rāhu, the ascending node, who by en-
deavouring to swallow the sun and moon, causes eclipses

(*Trikaṇḍā.*, *Bhūripṛ.*, *Śabdaratn.*). See also the following.
E. अभ or अभ and पिशाच.

अभपिशाचक or अभपिशाचक m. (-कः) The same as the preceding
(*Hārāvali*). E. अभपिशाच or अभपिशाच, taddh. aff. कन् (संज्ञा-
याम्; comp. *Pāṇ.* V. 3. 75.).

अभपुष्प or अभपुष्प I. Tatpur. n. (-पुष्पम्) ¹Water; comp.
मेघपुष्प. ²'A flower in the air', i. e. any thing impossible
or non-existent; comp. काकदन्त, शशविषाण and similar
expressions. Both meanings are admitted by *Prema-*
chandra in this verse of the *Naishadhach.*: अभपुष्पमपि
दित्सति शीतं सार्धिना विमुखता यदभाञ्चि । लोकावस्थं खलु
चक्षुपुटेन ज्ञानिबलसति तद्वनसंचि (*Premach.*: अभपुष्पं जलम्....
अभपुष्पमपि गगनकुसुमतुल्यमसंभवं वस्तुपि भवतु).

II. *Bahuvr.* m. (-पुष्पः) ¹The ratan (*Calamus rotang*);
Amarak., *Rājanigh.*, *Nigh.-Pr.*: = वेतस; *Sureswara*: = वा-
नीर; see also रवाभपुष्प; — or ²a kind of the former, the
ratan growing in water; *Nigh.-Pr.*: = जलवेतस (*Mahr.*:
जलवेत); comp. जम्बुवेतस. E. अभ or अभ and पुष्प "with
flowers resembling talc"; or "flowering at the season of
clouds"; *Bhānūd.*: अभमिवाभसमये वा पुष्पमस्य; *Rā-*
yam.: अभे ऽभसमये पुष्पमस्य.

अभमुष or अभमुष Tatpur. m. (-षः) (ved.) A cloud; e. g.
Rigv.: अभमुषो न वाचा मुषा वसु हविष्मन्तो न यज्ञा वि-
जानुषः (*Sāyana*: अभमुषो नाम मेघनामा निर्गच्छन्त उदक-
विन्दवः । वाचा सुखा प्रीता मरतो वसु धर्मं मुषा खलयेन
वज्रवचनम् &c. This interpretation seems liable to doubt;
अभमुषः is more probably the nom. plur. of अभमुष् in the
sense of rain. E. अभ or अभ and मुष.

अभम I. Tatpur. m. (-मः) Steadiness, composure. E. अभ
neg. and भ्रम.

II. *Bahuvr.* m. f. n. (-मः-मा-मम्) Steady, clear, not
blundering. E. अभ priv. and भ्रम. — (*Wilson*; *Rādhakāntad.*)

अभमांसी or अभमांसी Tatpur. f. (-सी) The name of plant,
small *Jatāmānsi* (*Valeriana Jatāmānsi*); *Rājan.*: = आकाश-
मांसी; *Nigh.-Prak.*: = आकाशजटामांसी. E. अभ or अभ
and मांसी.

अभमतङ्ग or अभमतङ्ग Karmadh. or Tatpur. m. (-जः)
The same as अभमातङ्ग; e. g. *Hemach.*: सदादानो मन्मज्जे
हेरज्जे ऽभमतङ्गे (comp. *Visvapṛ.*: सदादानो ऽभमातङ्गे हे-
रज्जे ऽमन्महस्तिनि). E. अभ or अभ and मतङ्ग. Comp.
the etym. of the following.

अभमातङ्ग or अभमातङ्ग Karmadh. or Tatpur. m. (ङ्गः) The
same as *Airāvata* or *Airāvaṇa*, one of the eight fabulous
elephants, severally placed at each of the eight regions, and
supporting the globe. He stands in the east, belongs to
Indra, and is one of the wonderful beings which arose
from the milk-ocean when it was churned by the gods for
the obtainment of *amṛita* or the drink of immortality. His
wife is *Abhramu*, whence he is called *Abhramupriya* or
Abhramuvallabha (and the like), i. e. 'the beloved of *Abhramu*'.
For his other names see s. v. ऐरावत. (*Amarak.*, *Halā-*
yudha, *Hemach.*, *Śabdaratn.* &c.) — See also दिग्गज, अभनान
and the following. E. अभ or अभ (scil. आत्मन्) and
मातङ्ग "the elephant who has the nature of, or consists
of, clouds", or "the elephant who is like a cloud, i. e.
cloud considered as, or likened to, an elephant"; or अभ

(in the sense of the locat.) and मातङ्ग “the elephant in the cloud”; *Rāyam.*: अभातकी मातङ्गः; *Bhānud.*: अम्भ मेघ-सदातकी मातङ्गः शाकपार्थिवादिः (*Pān.* II. 1. 69. *vārtt.*, mentioned by *Patanjali*, but without अभातङ्ग) । अम्भ आकाशे मेघे वा विद्यमानो मातङ्ग इति वा; *Premach.* on *Naishadhach.* (16. 31., see the following): अम्भवमातङ्गः.

अभमातङ्गता f. (-ता) The nature of the elephant *Abhramātanga* q. v. — which according to *Premachandra* on a verse of the *Naishadhach.* implies either the constant flowing of liquid from his temples, i. e. the continuity of his condition of rut and fierceness, or his being as dark as a rain-cloud; विरोध दुर्वाससमस्त्वहिवः स्रवं त्वज्जलं किमिहसिन्धुरः । अदत्त तस्यै स मदच्छात्सदा यमभमातङ्गतयेव वर्तुकम्; (the comparison made in this verse alludes to a legend of the *Purāṇas*, thus related by *Premachandra*. Indra, when once riding on his elephant, was presented by the saint *Durvasas* with a garland made of flowers of the paradise-tree *Mandāra*. He placed it on the forehead of his elephant; but the animal threw it down with his trunk, whereupon the saint enraged cursed the elephant to fall down from heaven like the garland. *Comp. Vishnup.* p. 70. 71.). E. The preceding, taddh. aff. तल्.

अभमासा or अम्भमासा Tatpur. f. (-सा) A line or succession of clouds; e. g. *Halāy.*: चक्षुषवाधमासा च बुधिः कादम्बिनी कृता (where it is better, however to analyze नव-अभ and मासा, instead of नव and अभमासा). *Comp. मेघमासा.* E. अभ or अम्भ and मासा.

अभमु or अम्भमु Tatpur. f. (-मुः) *Abhramu*, the female elephant of the east, the wife of *Abhramātanga*, the elephant of Indra. See *अभमातङ्ग* and *दिग्गज*. (*Amarak.*, *Śabdār.*; and likewise *Harāvali*: अभमुस्त्वधनागस्य). E. अभ or अम्भ and मु (मा, uñ. aff. कु), ‘measuring the sky or in the sky’; or अ neg. and भमु (भम्, uñ. aff. उ), ‘not roaming about, i. e. going slowly’; *Mathureśa*: अम्भं मेघं माति । अम्भमुः; *Rāyam.*: भमतीति भमुः । उपलब्धः । न भमुरभमुः । मन्वरगामिनीत्वर्थः; *Bhānud.*: अम्भ आकाश एव माति । मा माने । मिषादित्वात् (comp. *Unnādi S.* 1. 38.). न धाम्यति । भृगुचरीत् (comp. *Unnādi S.* 1. 7.) मन्वरगामिनीत्वर्थ इति वा. On account of its affinity with *अभमातङ्ग* the former etym. is more plausible.

अभमुप्रिय or अम्भमुप्रिय Tatpur. m. (-प्रः) ‘The beloved of *Abhramu*’, Indra’s elephant, the male elephant of the east (*Hemach.*). See the preceding, the following, and *अभमातङ्ग*. E. अभमु or अम्भमु and प्रिय.

अभमुवहभ or अम्भमुवहभ Tatpur. m. (-भः) The same as the preceding (*Amarak.*, *Śabdaratn.*). E. अभमु or अम्भमु and वहभ.

अभरोह or अम्भरोह Tatpur. m. (-हः) The lapis lazuli. *Rājanigh.*, *Nigh.-Prak.*: = वैदूर्यमणि. E. अभ or अम्भ and रोह; “rising to the clouds”; probably on account of its being found on very high mountains, as is indicated by its other names *वज्रवायव* and *विदूरमणि* or *वैदूर्य*.

अभक्षिप्त or अम्भक्षिप्त Tatpur. m. f. n. (-प्तः-प्ता and conditionally -प्ती-प्तम्) Tainted with clouds, overspread with clouds. If the compound has, besides, the implied sense of “little”, the femin. is *अभक्षिप्ती* (otherwise *प्ता); e. g. *Siddh. Kaum.* (to *Pān.* IV. 1. 51.): अभक्षिप्ती यीः; the

Kāśikā and *Purushott.-Vṛittī*. read instead of this instance: अभक्षिप्ती यीः. E. अभ or अम्भ and क्षिप्त (when the fem. is *प्ती, with fem. aff. डीय).

अभवर्ष or अम्भवर्ष Tatpur. m. f. n. (-र्षः-र्षा-र्षम्) (ved.) Shed by the clouds, falling down as rain from the clouds; e. g. *Rigv.*: एते सोमा अतिवाराश्रवा दिवा न कोशासो अभवर्षाः (*Sāyana*: दि° = दिविभवाः कोशाः चाप इव । ता विशेष्यन्ते । अभवर्षाः । अर्धैर्वृष्यमाहाः). E. अभ or अम्भ and वर्ष.

अभवाटिका or अम्भवाटिका Tatpur. f. (-का) The name of a plant (*Spondias mangifera*); *Rājanigh.*: = आसातक. E. अभ or अम्भ and वाटिका.

अभविक्षिप्त or अम्भविक्षिप्त Tatpur. m. f. n. (-प्तः-प्ता and conditionally -प्ती-प्तम्). The same as *अभक्षिप्त* q. v., and its femin. formation under the same condition *प्ती; *Kāśikā*, *Purushott.-Vṛittī*. e. g.: अभविक्षिप्ती यीः “the sky with a few clouds”. E. अभ or अम्भ and विक्षिप्त.

अभवृद्ध or अम्भवृद्ध Tatpur. n. (-द्धम्) An aggregation of clouds; e. g. *Raghuv.*: खसी नवाक्षपुषतामिवृष्टा मधुरवेकाभिरिवाधवृद्धम्; or *ibid.*: तरलविशुद्धिवाधवृद्धम्. E. अभ or अम्भ and वृद्ध.

अभशिरस or अम्भशिरस *Karmadh.* n. (-रः) Sky-head, the sky, as it were, a head; e. g. *Śisupādab.*: विरसातपञ्चविरजुष्णवपुः परितो विपाङ्गु दधदधशिरः । अभवन्नतः पतिशतिं शिथिलः परिमन्सूर्यनयनो दिवसः (*Mallin.*: अभमाकाशमेव शिरो दधदुद्धत). E. अभ or अम्भ and शिरस.

अभष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not fallen, fixed, permanent; e. g. *Hemach.*: अच्युतो दादशसर्गे केशवाधष्टयो-रपि. E. अ neg. and भष्ट.

अभसार or अम्भसार Tatpur. m. (-रः) Camphor, or a special kind of it, called *Bhīmasena* or *Bhīmasenī*. See *कर्पूर*; *Nigh.-Prak.*: = कर्पूर (Mahr.: कपूर) or भीमसेनीकर्पूर. E. अभ or अम्भ and सार.

अभानु *Bahuvr.* f. (-ता) (ved.) A girl or a woman who has no brother; e. g. *Rigv.*: अभानेव पुंस एति प्रतीची गर्ता-निव सनये धनानाम् (*Yāska*: = अभानुका &c.; *Sāyana*: = आनुरहिता); or *ibid.*: अभानतरो न यौषको यत्नः पतिरिपो न जनयो कुरेवाः (*Sāyana*: = आवादिबभ्रुरहिता); or *Atharv.*: अभानो यन्ति योषितो हिरा (v. l. in the *Nirukta*: आनयः सर्वा) योहितवाससः । अभानतर इव आनयस्त्रिभु हतवर्षसः (v. l. in the *Nirukta*: योषास्त्रिभु हतवर्षसः; these various readings appear safer than the present text of the *Atharv.*, since they are confirmed by the comm. of *Yāska*, whereas the former rest only on the reading of MSS. more or less modern); *Yāska* (on the latter passage): अभानुका इव योषास्त्रिभु &c. — In the present ed. of the *Nirukta* (3. 5) there is a feminine form *अभानी*, which is the more interesting as it neither conforms itself to the *vaidik*, nor to the classical standard of grammar; viz.: नाभानीमुपयच्छेत् तोकं ह्यस्य तन्मन्त्रीत्यभानुकाया उपयमन-निषेधः प्रत्ययः यितुश्च पुनर्भाक्; but (in the MS. used by me) *Durga* who quotes, and comments on, this passage, reads it, नाभानुकामुपयच्छेत् &c. It may be safer, therefore, not to start for the present this feminine “without a kindred”. — The classical form of this compound is *अभानुक* (comp. *Pān.* V. 4. 153.). *Comp.* also *अभानुमती*. E. अ priv. and आनु.

अभातुक Bahuvr. m. f. n. (-कः-का-कम्) Brotherless; e. g. *Yājñav.* (on a son without brothers after the death of his father): **मृते पितरि कुर्युस्तं धातरस्त्वर्चभागिकम् । अभातुको हरेत्सर्वं दुहितुयां सुताकृते.** *Yāska* quotes a passage according to which a man should avoid marrying a girl who has no brothers, since her son would by right not belong to her husband but revert to her father: **नाभातुकामुपयच्छेत् &c.** (see s. v. **अभातु**). The same rule is laid down by the lawgivers (e. g. *Manu* 3. 11., *Yājñav.* 1. 53.), but it is matter of some interest to observe that *Manu* himself (9. 127) bids a father who is **अपुत्र** or has no sons, to give in marriage his daughter in order to obtain a son through her (likewise *Vasishtha*: **अभातुकां प्रदास्यामि तुभ्यां कन्यामसंक्रताम् । अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति**); and on another occasion (9. 138) he even intimates that not so much as a verbal or distinct agreement with his son-in-law is required to insure to him the male offspring of his daughter, but that his mere intention while giving her away suffices to justify his claim (see **पुत्रिका** and comp. the quotations s. v. **अपुत्रिका**). Now, since it is not likely that the lawgivers would have induced a man, by injunction or advice, to allure another man into the committal of an act which they themselves declared to be blamable or imprudent, it may be inferred, that the warning they give to a young man not to marry a brotherless girl, embodies, by way of respect, the law of a period previous to theirs, whereas their own detailed regulations concerning the *putrikā* represent the real law as it prevailed at their time. — The learned Pandit who added a copious commentary to *Colebrooke's Digest of Hindu law*, did not notice the apparent discrepancy alluded to, but felt another difficulty in regard to *Manu* 9. 127., since “*Manu* himself”, he says, “appointed his daughter to raise up issue for him, although he had sons”. The Pandit therefore concludes that “**अपुत्र** ‘who has no son’, is not mentioned (by *Manu* 9. 127.) as a requisite condition, but is merely descriptive”, and “though the father of a son has no *such cogent* reason for appointing his daughter to raise up issue for him; *still however he may so appoint his daughter*”, and for the same reason he then declares also the expression **अभातुकाम्** “‘who has no brother’, in the text of *Vasishtha*, to be merely descriptive; for it is not requisite to her filiation”. Yet since the legend referred to by *Jagannātha Tarkapanchānana* rests on the sole authority of the *Bhāgavata-Purāṇa* (see s. v. **अपुत्रिका**), those who admit that this *Purāṇa* is more recent than *Manu*’s law book, will merely see reason to conclude that its story represents a further progress of the law on the **अपुत्रिका**, in as much as a man at the date of the composition of this work, seems to have been allowed to filiate a daughter, although he was not an **अपुत्र** nor she an **अभातुका**. But even supposing that the Pandits did not admit that *Manu*’s law book was later than the *Bhāgavata P.*, or that they looked upon the legend referred to as an historical fact out of this same *Manu*’s life, we should still deny that it can have any bearing on the plain injunction given by him (9. 127.), for *Baudhāyana* says:

अनुष्ठितं तु यदेवैर्मुनिभिर्व्यदनुष्ठितम् । नानुष्ठितं मनुष्यैस्तदुक्तं कर्म समाचरेत् i. e. “the practise of the gods and the practise of the Munis is not to be followed by men; let a man do as he is enjoined to do”. Compare **अभातु** and **अभातुमती**. E. **अ** priv. and **भातु**, *samās*. aff. **कप्**.

अभातुग्री Tatpur. f. (-ग्री) A woman who does not kill her brother; e. g. *Atharv.*: **अभातुग्रीं वदद्यापमुग्रीं वृहसते । इन्द्रापतिग्रीं पुत्रिणीमास्रभ्यं सवितर्वह.** E. **अ** neg. and **भातुग्री** (fem. of **भातुग्न**).

अभातुमती Tatpur. f. (-ती) A girl or woman who has no brother; e. g. *Nirukta*: **अभातुमती वाद् इत्यपरम् (Durga: अभातुमती वाद् इत्यपरमाचार्यमतमिति वाक्यशेषः । देवा-भातुका भवति कन्या सेव पितृयं धनमर्हति नेतरा सभातुका । पुत्रेषु हि पितुः पिच्छदानुषु तिष्ठत्सु न स्त्री धनमर्हति । सा हि परकीयं वंशं वर्धयति न स्वम्).** See **अभातु** and **अभातुक**. E. **अ** neg. and **भातुमती** (fem. of **भातुमत**).

अभातुव Bahuvr. 1. m. (-वः) Without enemies; e. g. *Ṛigv.* or *Sāmav.*: **अभातुवो अना त्वमनापिरिद्धं अनुषा सनादसि (Sāy. on the Ṛigv.: = भातुवादिर्वर्जितः; on the Sāmav.: = अशत्रुः);** or *Satapathabr.*: **असपत्नं सुवधमितीमं देवा अभातुवं सुवधम्.**

2. n. (-वम्) The ritual name of the *Sāmav.* verse 1. 399. (= I. 5. 1. 2. 1. or 2. 739. = II. 6. 2. 4. 1.); according to the *Ṛishi-brāhm.* to the *Āraṇya-gāna*, in Benfey’s valuable Index to the *Sāmaveda*. E. **अ** priv. and **भातुव**.

अभाम or **अब्धाम** Bahuvr. m. f. n. (-भः-भा-भम्) Having the appearance of clouds, like clouds; e. g. in the piece of alliteration quoted s. v. **अभीष्ट**. E. **अभ** and **आभा**.

अभाय or **अब्धाय** denom. ātm. (-यति) To produce clouds (in the *Gāṇa* *शब्दादि* to *Pāṇ.*, and likewise in the *Gāṇa-ratnam*). Comp. **अभकोटाय**. E. **अभ** or **अब्ध**, denom. aff. **कङ्**.

अभावकाश or **अब्धभावकाश** Tatpur. m. (-शः) Clouds for a refuge; see **अब्धवकाश**, of which it occurs as a various reading in the *Gāṇaratnam*; comp. **आभावकाशिक** and the following. E. **अभ** or **अब्ध** and **अवकाश**.

[**अभावकाशिक** and **अब्धभावकाशिक** are two ungrammatical readings instead of **आभावकाशिक**; the former occurs, for instance, in *Schlegel’s Rāmāy.* I. 63. 24. (where the Calc. and Bombay editions of the same recension read **वर्षास्वाकाश-संश्रयः**), and a good MS. of the E. I. O. with an interspersed comm. of *Maheśvaratīrtha*, reads **वर्षास्वाकाशमाश्रयः**, which latter two words are rendered by the comm. **आकाशसंश्रयः**). The other form occurs in the same ed. of the *Rāmāy.* I. 43. 14., but the two native editions and the MS. in question do not contain the half *Śloka* where it stands; in *Gorresio’s* ed. I. 44. 11. and 65. 30.; and also in the two Calc., the Benares, the London and Paris editions and some MSS., of *Manu* 6. 23. The *Gāṇaratnam* distinctly gives the formation **आभा***, by basing it on *Pāṇ.* IV. 4. 73.]

अभावकाशिन or **अब्धा*** m. (-शी) Having the clouds for shelter, an ascetic who in the rainy season lives in the open air, a fierce sort of an ascetic; e. g. *Rāmāy.*: **अभावकाशिनश्चान्ने केचित्कश्चित्सशायिनः.** Comp. **आभावकाशिक** and **अब्ध**. E. **अभावकाश**, *taddh.* aff. **रुनि**.

अभावयव or **अब्धभावयव** Tatpur. m. (-वः) A portion of a

cloud, a scattered cloud; e. g. *Hemach.*: सखाधमभावये. E. अभ or अभ् and अवयव.

अभि or अभि f. (-भिः or अभिः) ¹(In the ritual literature, esp. that connected with the Yajurveda) A kind of small spade, generally of wood; e. g. *Śatapathabr.*: अभ्या देवा-
स्त्रयीं विषां निरखनं कदेव लोको ऽभुतो ये समुद्रान्निरख-
नदेवास्त्रीरखामिरभिभिः &c.; or *Kātyāy. Śr. S.*: अभ्या
अभं चतुरस्रं खनयदितिद्वेति; or *ibid.*: अभ्यादि करोखवट-
वदा परिखेखनात्; *Karka* (on these words): आहरखनया
मुदमिखभिः खनिचम; *Mahidh.* (on *Vāj. S.*: खमधिरभिः)
उखां निर्मातुं मुखननहेतुभूतकाष्ठविशेषो ऽसि; one of those
fourteen sacrificial implements which are not used for the act
itself of offering libations to the gods, and which therefore
should not be made of the *Vikankata* (*Celastrus verticillata*)
wood, like the ladle *dhruvā*, the ladle *agnihotrahavanī* and
other sacrificial vessels (see वज्रपात्र), but, according to
Kātyāyana, of the *Varāṇa* (*Capparis trifoliata*)-wood (*Kā-
tyāy. Śr. S.*: वारखान्महोमसंयुक्तानि; for the other thir-
teen implements of this class, as enumerated in *Yājñika-
deva's* comm. on these words, see उज्ज्वल, मुसल, कूर्च,
इडापात्री, पिष्टपात्री, पुरोडाशपात्री, शम्भा, मुतावहन,
उपवेश, अन्नार्धानकट — in the Appendix —, प्राशिवहरण,
षडवत and आसन). But this general rule must have been
liable to exceptions; for of the spade used at the ceremonies
relating to the arrangement of the sacrificial fire-place, the
Śatapathabr. and *Kātyāy.* say, amongst others, that it is
made of bambu (*Śatap.*: सा वैखवी खात्); and of the
spade used at the ceremonies referred to in the 37th book
of the *Vājas. Saṁhitā*, both say that it is either made of
the wood of the *Udumbara* (*ficus glomerata*) or of that of
the *Vikankata* (*Śatap.*: चौदुम्बरी भवति । ययो वैखङ्कती).
Yājñikadeva, in the comm. alluded to above, further states
that this spade is an *aratni* long (*aratni* being rendered by
Mahidhara on *Kātyāy. Śr. S.* XXVI. 1. 3., not cubit but
हस्त or hand); but the spade employed at the arrangement
of the sacrificial fire-place is mentioned as being either an
aratni or a *prādeśa* (span) long (*Śatap.*: प्रादेशपात्री खात्
.... अरत्निमात्री खेव भवति; *Kāty. Śr. S.*: प्रादेशमात्र-
रत्निमात्री वा). Another general statement of *Yājñikad.* is
to the effect, that it is sharp-pointed (तीक्ष्णमुख). The
spade used at the fire-ceremonies alluded to, is described
by the *Śatapathabr.* as sharp either on one side or on both
sides (अभ्यतः रज्जुखात् । यदेवोभयतः रज्जुत); by *Kātyāy.*,
as sharp on both sides (उभयतस्तीक्ष्णा); moreover this spade
made of bambu is perforated and is possibly — but not
necessarily — of a variegated colour (*Śatap.*: सा कल्पात्री
खात् । सा ह्यापेत्री यदि कल्पात्री न विन्देदयकल्पात्री खा-
त्सुविरा तु खात्; *Kāty. Śr. S.*: उत्तरत आहवनीयस्सारत्नि-
मात्र्युभयतस्तीक्ष्णा वैखवी सुविराभिः कल्पात्रभावे ऽकल्पात्री
प्रादेशमात्र्यरत्निमात्री वा); instead of bambu however,
some allow it to be made of gold (*Kāty.*: हिरण्यमयीमेवे).
All this and other detail is intended symbolically to imply
the mysterious properties possessed by such a spade which,
when handled, is invoked with various hymns of the
Yajurveda. Thus, at the ceremony before mentioned, it is
considered as the wife of the *Āhavanīya*-fire and therefore

placed northward of it; it is made of bambu, because
Agni once entered a bambu; it is perforated because it is
the *yonī* or birth-place of Agni and so on. — In a glos-
sary, called *Śrīrutiśabdārthamahantīyasamuchchayanighaṇṭu*,
which professes to give “the explanation of words the
sense of which was either given (by others before) or not
given or badly given” — and which, indeed, contains the
most extraordinary explanations of Sanskrit words to be
met with anywhere, अभि is defined thus: अभिः संततवे
खारे पूर्वे योनी रसासये जम्बूत्वविप्रमाये खात्सवे वज्रोप-
चारके. ²A sharp pointed stick; *Manu*: अभिं कार्णाय-
त्रीं द्वात्सर्पं हत्वा द्विजोत्तमम् (*Kullūka*: सर्पं हत्वा ब्राह्मणाय
तीक्ष्णाय सोहदखं द्वात्; which explanation agrees with
Yājñav. 3. 273.: उरजेष्वावसो दखः). ³A kind of wooden
shovel for baling dirt out of a boat &c. or for cleansing it
(*Bhānu.* on the *Amarak.*: — अभिः (स्त्री) काष्ठकुहासः —,
दे पोतादेर्महापनयनार्थं काष्ठादिरचितकुहासख; *Rāyamuk.*:
दे वहिवादेर्महापनयनार्थं काष्ठघटितख कुहासख; *Nārāyaṇa*:
दे नौमार्जनार्थं निर्मितकुहासाकारकाष्ठे, and similarly *Bha-
ratam.*, *Mathureśa* &c. ⁴A kind of wooden calking-stick
for driving oakum into the leaks of a boat &c. (*Hemach.*
on his words: — अभिः काष्ठकुहासः —, काष्ठमयः कुहासो
येन निखन्व भपं पोतादि कुचेन पूर्यते; *Vallabhagani* on the
same words: काष्ठः कुहासः काष्ठमयो वा । येन निखन्वते
भपं पोतादिकं कुचेन पूर्यते). The reading अभि (q. v.)
which is admitted by some comm. of the *Amarak.* and by
the *Dvirūpak.* is less correct. Also अभी, or less correctly
अभ्यी. E. अभ, kṛit aff. इन् (*Mādh. Dhātuvr.*, *Bhānu.* —
Rāyam.: अभति नौकायां नखतीति सर्वधातुभ इमितीन्);
but *Karka* in the passage quoted above, seems to have had
in his mind an E. भू with आ, kṛit aff. इन्, with the shorten-
ing of the first syllable.

अभिखात Tatpur. m. f. n. (-तः-ता-तम्) Dug with the spade;
e. g. *Atharvav.*: तिष्ठा वृष इव खान्म्वभिखाते न खरपः; or
ibid.: प्रकीरसि खमोषधे ऽभिखाते न खरपः. E. अभि and खात.
अभिच्छिन्न Tatpur. m. (-न्नः) The proper name of “a
wretched penitent” in the *Rājataranginī*: अभिच्छिन्नाभि-
धानख कुटी बुद्धतपस्विनः; (the Calc. ed. reads अभृच्छि^०).
E. अभि and छिन्न.

अभित or अभित m. f. n. (-तः-ता-तम्) Clouded; e. g.
Raghuv.: प्रिचां ददर्श काले दिवमभितामिव (*Gaṇa-
ratnam.* and *Gaṇa* तारकादि to *Pāṇ.*). E. अभ or अभ्,
taddh. aff. इतच्.

अभिय (ved.) 1. m. f. n. (-यः-या-यम्) Being in the clouds,
arising or produced in the clouds; e. g. *Ṛigv.*: प्रति षोभन्ति
सिन्धवः पविभ्यो यदधिचां वाचमुदीरयन्ति (*Sāyana*: अभि-
यामधमयाम्).

2. f. (-या) Lightning; e. g. *Ṛigv.*: बावो न सुभिसि-
तयन्त खादिनो अभिया न कुतचन्त वृष्टवः (*Sāyana*: अभिया
न । अभेषु भवा विवृत इव &c.).

3. n. (-यम्) ¹Water in the clouds; e. g. *Ṛigv.*: वास-
त्वाभ्यां वर्हिरेव प्र वृञ्जे खोमो^१ इचर्म्यधिषेव वातः (*Sāyana*:
यवाधियाखेषु मेवेख्ववखितामुदकानि वातो वायुर्वेषार्थं
वज्रश्चः प्रेरयति &c.). ²Thunder; e. g. *Ṛigv.* or *Atharvav.*:
उदमुतो न ययो रचमावा वावदतो अभियखेव घोवाः (ac-
cording to *Sāyana*, the word would here mean “a collection

of clouds", but as this rendering would not follow so clearly from the etym. given by *Pāṇini* IV. 4. 118., the meaning above seems preferable; *Sāyaṇa*: उद्भूतः। उद्भवो-
द्भवितारः। ययः पवित्रः। पञ्चासत्सत्। रचमाणाः कृषीव-
ज्ञान्। उपमार्गे यथा शब्दायने यथा च वाचदत्तः पुनः शब्दा-
यमानस्य। अभियस्याधसमूहस्य घोषाः शब्दा यथा भवन्ति।
E. अभ्य or अभ्य, taddh. aff. च. (Though *Pāṇ.* restricts the
use of this word to the vaidic language, the *Amarak.* and
Śabdaratn. give it amongst their words of common life.)

अभिवत् ind. Like the spade, or like the proceedings with
the spade (see अभि); e. g. *Kātyāy. Śr. S.*: शिखादिमुखा-
भिवन्निधावासिष्ठति पयो मध्ये तूष्णीम्. E. अभि, taddh.
aff. वति.

अभी or अभ्यी f. (-भी or -भ्यी) The same as अभि. This
reading is admitted by the *Dvirūpak.* (see s. v. अभ्यी)
and *Bharatamalla, Ramānātha, Nārāyaṇa* on the *Amarak.*
E. अभि with a prolongation of the final vowel.

अभीय m. f. n. (यः-वा-यम्) (Perhaps) Relating to अभ्य in
its meaning I. 9. (In *Weber's Catal.* of the Berlin MSS.:

अभाभीयं व्याचक्षहे, as the beginning of a chapter in the
medical work *Rasendrachintāmaṇi.*) E. अभ्य, taddh. aff. छ.

अधेय Tatpur. m. (-यः) The not deviating from, conformity,
propriety (*Amarak., Hemach.*); e. g. *Pāṇini*: परिजोर्नीयो-
र्भूताधेययोः; or *Kumārila* (on the *Mānava Kalpa S.*:
आवप्राप्ते जहवचनं मन्त्राधेयः) मन्त्राधेये प्रायश्चित्तमुक्तम्।
जहाधेये त्वनावातम्. E. च neg. and धेय.

अधोत्य or अभ्योत्य Tatpur. n. (-त्यम्) Indra's thunderbolt
(*Trikaṇḍ., Śabdaratn.*). Comp. अभ्युज्ज. E. अभ्य or अभ्य
and उत्त "sprung from the clouds".

अभ्य or अभ्य m. (-भ्यः or -भ्यः) An ascetic "who has
the clouds, as it were, for his clothing", a fierce sort of
an ascetic; *Gaṇaratnam.* (on the word in the *Gaṇa*: शा-
खादि): अभमिव य आच्छादकः सो ऽभ्यः. Comp. अभ्याव-
काशिन and आधावकाशिक. E. अभ्य or अभ्य, taddh. aff. य
(in this derivative with the additional sense of like).

अभ्य (ved.) Tatpur. I. 1. m. [f.?] n. (-भ्यः[-भ्या?]-भ्यम्) (Li-
terally; being, in an emphatic sense; hence) Great, mighty,
imposing (*Nigh.*: = महत्); e. g. *Ṛigv.*: यद् ते विश्वा
निरयसिद्ध्वा भिया दृष्टासः किरवा नैवन् (where अभ्या is
not अभ्यः, but the vaidic nom. plur. in the neuter; *Sāy.*:
= अभ्यान्वपि महानि घानि सन्ति &c.); or *ibid.*: प्रतर्षी
रश्मदस्मा (scil. of the dawn) अदर्शि वि तिष्ठते बाधते कृष्ण-
मभ्यम् (*Sāy.*: अतिशयेन विपुलं कृष्णं कृष्णवर्णमन्धकारं बा-
धते); or: (उपस:) गृह्णीरभ्यमसितं रश्मिः मुक्ताक्षगुभिः
मुचयो वचानाः (*Sāy.*: अतिमहदसितं कृष्णं रूपं गृह्णीर्गो-
पवत्तः &c.).

2. m. (-भ्यः) A mighty man; e. g., in the sense of
enemy, *Ṛigv.*: युष्मेवितो महतो मर्त्येवित आ यो नो अभ्य
ईषते (*Sāy.*: यो यः कश्चिदभ्यः प्रयुष्मेवितः &c.).

3. n. (-भ्यम्) ¹Greatness; e. g. *Ṛigv.*: आ यसे अभ्यं
वन्दः पनत् (*Sāy.*: यत्। यस्माभ्यं महत्त्वं.... समन्तात्सु-
वन्ति &c.); or *ibid.*: आपो न यस्य पनयन्मभ्यम् (*Sāy.*: यस्मा-
धेरभ्यं महत्त्वं पनयन्ति सुवन्ति). ²Might, power, wealthi-
ness; e. g. *Ṛigv.*: इ ये वसुभ्य ईवदा वसो दुर्वे मिषे वदसे
सुतवाचः। अवेत्सभ्यम् &c. (*Sāy.*: अभ्यं = महत्त्वं तेजो वा).
³Impetuosity; e. g. *Ṛigv.*: नेमा आपो अनिनिर्ग चरन्तीर्

ये वातस्य प्र मिनन्मभ्यम् (*Sāy.* = वेगम्). 'The (wide)
world; e. g. *Ṛigv.*: अहेमिदं दधसे विश्वमभ्यम् (*Sāy.*: तदाह-
मेवेदं विश्वं सर्वमभ्यम्। महत्तामितत्। अतिविकृतं जगदयसे
रचसि). 'The (all pervading) form of the creative principle
or Brahman (n.); *Satap.* XI. 2. 3. 4.: ते (scil. नामरूपे) हेते
ब्रह्मणो महती अभ्ये। स यो हेते ब्रह्मणो महती अभ्ये वेद मह-
त्त्वमभ्यं भवति (*Sāy.*: जगत्कारणस्य ब्रह्मणो एते नामरूपे —
MS. E. I. O. 1071 adds नामच probably through careless-
ness —। महती अभ्ये समधित्सकतरस्वरूपे (probably समधि-
कः)। अभ्यमित्वे (MS. ते) तद्रूपनाम। महदेवमभ्यं भवतीति।
अभ्यगुणस्य वेदिता स्वयमपि तादृक् ब्रह्मसंबन्धि महदभ्यं (MS.
महदाभ्यं) व्यापकरूपं भवति; this important gloss of *Sā-
yaṇa* has made itself scarce from the "extracts" in the
present ed. of the *Satap.*). 'Great calamity, evil; e. g.
Ṛigv.: आवा रचतं पुषिषी नो अभ्यात् (*Sāy.*: अभ्यात्। महतो
मयहेतोः पापात्); or *Atharv.*: दीष्वज्ज्वं दीर्जीवित्वं रचो
अभ्यमराजः। दुर्गाभीः सर्वा दुर्वाचसा असन्नाशयामसि.

II. n. (-भ्यम्) Offspring; e. g. *Satap.*: इन्दो ह वा ईषां-
चक्रे। महदा इतो ऽभ्यं जनियते (*Sāy.*: इतो ऽस्मान्निपुनाद-
भ्यमपत्वं यज्ञवाचोर्मिपुनायज्जनियते &c.). E. It has been
proposed to derive this word from अभ्य and भ्य which would
seem to be a plausible analysis of अभ्य, so that the meaning
"great, imposing" and its lineage would follow from that
of "non-existent, non-entity"; perhaps with the implied
sense "not having existed before, i. e. extraordinary". But
there is no analogy in Sanskrit to show that the Hindu
mind was likely to supply such an ellipsis, for in syno-
nymous words such as अभूत, अवात &c. it did not connect
any thing like the meanings of अभ्य with the idea of "non-
entity". At the same time such an etym. entailed on its
framers the necessity of suppressing the meaning "off-
spring", which apparently is the reverse of "non-entity"
and of reforming accordingly *Sāyaṇa's* commentary. *Sā-
yaṇa*, no doubt bearing in mind these difficulties, looked
upon अभ्य as an abbreviated form of आभ्य, from भू
with आ, un. aff. कृन् (आ समन्ताद्भवन्ति सन्नावं प्राप्नुवन्ती-
त्यभ्या महान्तः। आरूपूर्वाद्भवतेरीषादिको कृन्प्रत्ययः। उप-
सर्गस्य ह्रस्वत्वं च); and as regards the shortening of an
initial आ, his view was perhaps strengthened by several
instances where the same change occurs; e. g. in आगार
and अगार, आमण्डु and अमण्डु, आरगध and अरगध,
आमिषा or आमीषा and अमीषा, आलानु and अलानु,
आलि, आली and अलि, अली. On the other hand, it
seems that the usual meaning of भू with आ, would more
satisfactorily account for the sense "offspring", than for
the meanings of I.; it is probable therefore that in the latter
acceptations, अभ्य is kindred in origin with अभ्युत which
conveys, originally, the same idea as the former word,
when the curtailment of its first syllable, in these meanings,
would not arise from आ, but from अत् i. e. (probably) अति.

III. n. (-भ्यम्) ¹A rain-cloud (in the *Nigh.* a various
reading of अभ्य amongst the vaidic words meaning मेघ);
e. g. *Ṛigv.*: ते (scil. महतः) सप्तरासो ऽजगयन्मभ्यम् (*Sāy.*:
अभ्यं मेघम्). ²Water (*Nigh.*: = उदक); e. g. *Ṛigv.*: अन्वक्ता
त इह अष्टिरको सनेत्यभ्यं महतो युजन्ति (*Sāy.*: अभ्यमुदकम्).
E. The modern Etymologists, who derive अभ्य I. from अभ्य and

भव, teach that these meanings assigned by *Sāyaṇa* on the authority of *Yāska*, to अम in the two passages quoted, are wrong, and recommend, instead, an interpretation 'ghastliness, sultriness'. But while this proposal has no other value than that of fiction, the meanings of *Yāska* and *Sāyaṇa* are perfectly justified by the circumstance that अम may have changed — perhaps locally only — to अभ, in the same manner as भ्रज् changed to भज्, वृज् to लृज्, अज् to लृज्, सेज् to लेज् &c.; in short, that अभ III., has no etymological connection whatever with अभ I. and II.

I. अभ I. (अम—भ्वादि—उदात्त—उदात्तत् — excepted from the घटादयो मितः; comp. *Pāṇ.* VI. 4. 92-94.) r. 1st. cl. par. — but in combination with some prefixes also *ātm.* — (अमति, also अमिति and अमीति — see at the end —, •अमते; आम—आमतुः; •आमिरे; — अमिता; desid. अमिमिति; caus. आमयति).

1. To go (*Mādhava*, *Mahidhara*, *Siddh.* &c.: गती; but this meaning does not occur in *Hemach.*'s *Dhātuparāyaṇa*; e. g. *Govind.*: अमति कामः कामिनीम्). With

अभि — 'To approach, esp. with hostile intent, to attack; e. g. *Rigv.*: अपे त्वमस्युयोधमीवा अनपिवा अभमन्त छष्टी: (*Sāy.*: छष्टी: प्रजा अभमन्त । अभिमिमते ऽस्मान् or अभमन्त । त्वयाभमितुमभितो रोगैः प्रापयितुमर्हन्ति; see II.). ²To injure, to hurt; e. g. *Vāj. S.*: यो अर्वन्त विघांसति तमभमीति वरुणः (*Mahidh.*: = हिनस्ति । अम हिंसायाम्; this meaning 'to hurt' seems to be restricted to the combination of अम with अभि, or to refer to II.).

³To be angry with, to be enraged; e. g. *Rigv.* or *Atharv.*: किं मूरपति नस्त्वमभमीषि वृषाकपिम् (*Sāy.*: अभमीषि । अभिमुष्यसि). ⁴To overcome, to overpower; e. g. *Rigv.*: नि दुर्गे इन्द्र अधिष्ठामिचानभि ये नो मर्तासो अमन्ति (*Sāy.*: अमन्ति । अभिभवन्ति). Comp. अभमन, अभमित, अभमिन्. वि — See वेमाण.

सम् — 'To come together, to associate with; e. g. *Rigv.*: स्वामिदेव तममे समस्युर्गवुरये मयीनाम् (there is no commentary of *Sāyaṇa* on these words); or *Atharv.*: न किल्विषमच नाधारो अस्ति न यन्मिषैः समममान एति. ²To make an agreement with; e. g.. एतद् देवाः भूयः समामिर इत्थं नः सो ऽमुयासयो न एतदतिक्रामादिति तयो एवेत एतत्सममन्त &c. (*Sāy.*: एतद्वत्समाणं भूयः समामिरे । पूर्वोक्तसंगतमन्तरेण पुनः संगता अभवन्).

2. To sound (*Hemach.*, *Mādh.*, *Siddh.*: = शब्द). See II. अभ 1. 6.

3. To serve, to be attached to (*Hemach.*: = भक्ति; *Mādh.* &c.: = संभक्ति; *Mahidh.*, *Durg.*: = भजन). See II. अभ 1. 7.; अभम II. and अभिमन्. [Whether these latter meanings, as given by the commentators on the *Dhātupāṭha*, merely refer to the nominal derivatives of this *dhātu*, or are applicable also to the inflected verb, I have no means of deciding. — *Pāṇini* (VII. 2. 34.) states that अमिति is a form occurring only in the *vaidic* literature; and in another rule (VII. 3. 95.) he teaches formations like •अमति or •अमीति, which according to the tenor of his *Sūtra*, are not subject to a similar restriction. The *Kāśikā* on the latter rule, it is true, observes that the *Āpiśālas* assert this restriction in reading: तुवसुशम्यमः सार्वधातुके इन्द्रसि (viz. आपिशसासुवसु** इन्द्रसीति पठन्ति;

thus the MS. 2441 of the E. I. O.; the MS. 831 and the Calc. ed. of *Pāṇini* give it आपिशसाः सुवसु**), but there is no evidence to this effect in the *Mahābhāṣya*; nor is such a reading in *Pāṇini's Sūtra* even plausible, since he singled out the form अमिति for the purpose of conveying its exclusively *vaidic* nature. The *Kāśikā* itself asserts in its gloss on VII. 2. 34., that अभमति (as a synonym of अभमिति) is not *vaidic*, but a form of the profane literature or of common speech; but as it takes अमिति in this rule for a mere specimen, which may also imply अमीति, and as the correctness of such an inference is very improbable from the fact of the latter form being the subject of the special rule VII. 3. 95., the difficulty is not solved but rather increased by this commentary on *Pāṇini* (*Kāś.* on VII. 2. 34.: अमिति । अभमिति वरुणः । अभमतीति भाषायाम् । इतिवरुणः प्रदर्शनार्थः । तेन कश्चिदीकारो ऽपि भवति । रविमभमीति वरुण इत्यपि वेदे पठ्यते). On the other hand it should be observed that the *Kāśikā* in quoting the words of the *Āpiśālas* does not say that these words are meant as a various reading of the *Sūtra* of *Pāṇini*; for the word सुवसु which is inserted by the Calc. ed. (and, of course, by its reprint), does not occur in the *Kāśikā*, according to the MSS. of this work in the library of the E. I. Office. It is not improbable therefore that the words quoted by the *Kāśikā*, merely refer to the grammar of the *Āpiśālas*, not to that of *Pāṇini*; and since the *Āpiśālas* are the pupils of *Āpiśāli* who preceded *Pāṇini*, it will seem that *Pāṇini's* rule removed a restriction which is likely to have been correct at the time of his predecessor, but had ceased to be so at his own time; for whereas in some cases forms become obsolete and remain restricted to the ancient literature, in others, those which were obsolete at one period, become revived at another, and enter again into the vocabulary of common speech; a word अग्न्य, for instance, which was obsolete or *vaidic* at *Pāṇini's* time (comp. IV. 4. 116.), became a very usual form in the later classical literature. That अभमिति continued to be obsolete is confirmed by *Jayamangala*, who rejects this reading in the verse 18. 14. of the *Bhāṭik.* on the ground that it is a *vaidic* form: अभमितीति पाठान्तरम् । तदयुक्तम् । इन्द्रसत्वात् । यतः । अमो वरुण इन्द्रसि इत्यादावनन्तरे सार्वधातुके तुवसुशम्यमः सार्वधातुके इतीद — *Pāṇ.* VII. 3. 95.]

II. (अम—पुरादि—परस्मैपदिन्) r. 10th cl. par. (आमयति) ¹To be ill, to be hurt (*Mādh.*, *Hemach.* &c.: = रोग); e. g. *Rigv.*, *Atharv.*: भद्रं भव त्वस्मा अभुयस्मा उदरमामयत् (*Sāy.*: यस्मा उ० = गर्भेक्षीः विंशतिभिः पुत्रैः पुष्टमासीत्; i. e. lit., it was ill with them); *Rigv.*, *Vāj. S.*: (to be wounded) सीराः पतचिषी स्त्रेण यदामयति निष्कृच (*Sāy.*: यस्यामयति आधितो भवति तं निष्कृच संकुचय; *Mahidh.* takes in this passage आमयति for the loc. of the partic. pres. आमयत्, viz.: यत् । यस्मात् । आमयति । अम रोगे पुरादिः शब्दः । इत्यति । आमयाविनि जरे क्षितं रोगं निष्कृच नाशयति; or he proposes to render it = नाशते "kills": यद्वा । यदामयति । यत्पुधादिकं रोगवद्वाधते तत्पुं निष्कृच). ²To make ill, to injure; e. g. *Vāj. S.*: आसां प्रजानामेषां पमूनां मा भेमा रोगो च नः किं चनाममत् (*Mahidh.*: मा आमयत् ।

इयं मा कार्णीत । यद्वा (in the sense 1.) इयं मासु; आममत being an irreg. imperfect); or *Atharv.*: इ च नो मयश्च नो मा च नः किं चनाममत. — Comp. अमिन and आमा.

With अमि —; comp. अभ्यमन, अभ्यमित, अभ्यामा.

II. अम (निपात—चादि *Pán.*) A particle implying the sense of 'quickness, little'; according to *Vyādi*, in *Rādhāk.*'s *Śabdakalp.* [It should be noticed, that अम which occurs in the *Gāṇa* खरादि to *Pán.* I. 1. 37., has nothing to do with the particle अम, but is the ending अम्; it applies to such words in अम as कित्तरम्, प्रतरम् which in consequence of this ending become निपात and अख्य. Compare, for instance, the remark of the *Kāśikā* to *Pán.* V. 4. 12. on अमु and आमु —: खरादिषु अम । आम । इति पठ्यते । तस्मात्तदन्तस्त्वावयवम्.]

III. अम. A prefix which occurs in अंहति, अंहस्, अंहिति, अंहि &c. See the Preface.

I. अम 1. m. (-मः) (ved.) 'This; e. g. *Chhând. Up.*: इयमेव साधिरमस्तसाम; अमात् (ablat.) 'from this world'; e. g. *Rigv.*: आ यात मरुतो दिव आन्तरिक्षादमादुत (*Sáy.*: अमा-दस्माद्वोकात्). 'Life, self; (this meaning arose from applying the general sense of the pronoun 'this' to some mystical passages of the theosophical literature; in as much as, according to *Śankara* and *Dwivedaganga* — who uses nearly the same words as the former —, the feminine pronoun 'she', in its generality, implies वाक् or speech, and the masculine pronoun 'this', in its generality, implies प्राण or life); e. g. *Satap.* or *Bṛihad-Ar.*: एष उ एव साम वामि सामैष सा चामवेति तत्सावः सामत्वम् (*Śankara*: एष उ एव साम । वामित्याह । वामि सा । यत्किंचित्स्त्रीशब्दाभिधेयं सा वाक् । सर्वस्त्रीशब्दाभिधेयवस्तुविषयो हि सर्वनामसाशब्दः । त-चामः । एष प्राणः । सर्वपुंशब्दाभिधेयवस्तुविषयो ऽमशब्दः; *Dwivedag.* nearly with the same words; *Anandagiri* on *Śank.*: साशब्दो हि सर्वनाम । तथा च यः स्त्रीलिङ्गः सर्वः शब्दस्तेनाभिधेयं वस्तु वागित्वर्थः । अमः प्राण इत्युक्तमुपपादयति । सर्वपुंशब्देति । पुंलिङ्गेन सर्वेण शब्देनाभिधेयं वस्तु प्राण इत्यर्थः); or *ibid.*: अमो ऽहमस्मि सा त्वं सा त्वमस्ममो ऽहं सामाहमस्मि । अमत् बीरहं पुषिवी त्वं तावेहि संरभावहि सह रेतो दधावहि पुषे पुषाय वित्तये — which words occur with some variations, and are enlarged upon, in the marriage ceremonies described in *Āśval.*'s *Gṛihya S.*, viz.: अमो हमस्मि सा त्वं सा त्वमस्ममो हं बीरहं पुषिवी त्वं सामाहमत्कं तावेहि विवहावहि प्रजां प्रजनयावहि सं प्रियी रोचिषू सुमनस्सामागौ जीवेव श-रदः शतम् (comp. Colebr. Ess. I. p. 220); or *Chhând. Up.*: अय प्रतिसृष्टाज्जलौ मन्वमाधाय अपत्वमो नामास्त्वमा हि ते &c. (*Śank.*: अम इति प्राणस्त्व नाम). Comp. also अमवत् 4.

2. f. (-मा) 'Soul, self. 'Form, shape(?). Comp. अमति I. 2. 1., III. 3. 1., and अमामय. E. probably connected with that of अमी and अमु.

II. अम 1. m. (-मः) (ved.) Fear, terror; e. g. *Rigv.*: सेनेव सुष्टामं दधात्वस्तुर्न दिशुस्त्वैवप्रतीका (*Yāska*: सेनेव सुष्टा भयं वा वशं वा दधाति &c.); or *ibid.*: त्वं महा इह यो ह मु-क्षीर्षावा अज्ज्ञानः पुषिवी अमे धाः (*Sáy.*: यो ह यः खलु त्व-ममे ऽसुरकृते भये सति बावापुषिवी धाः । अधारयः). 'Strength, power; e. g. *Rigv.*: अमादिदस् तिल्वि समोषसः (*Sáy.*: अमति वजति शुभ्रनेनेत्वमो वजम् । वज्रादेव तिल्वि । सर्वं वजहीयते); or *ibid.*: दधानो वशं बाह्नीयशं

वामनेन रेवयत्त भूम (*Sáy.*: स इह बाह्नीयशयोवशं वाम-यमानं वशं दधानो धारयत् । अमेन वसेन वां कुक्षीकं भूम भूक्षीकं च प्ररेवयत् । प्रकम्पयति अ). Comp. also *Yāska* on the first instance and अमवत् 2. 'Disease, sickness; e. g. *Rigv.* or *Sāmav.*: अमेरमिचमर्दय (*Sáy.*: अमिः । रोगिर्न-क्षीर्षा); comp. also अमवत् 3. and अमिन; or *Bhāṭṭik.* (ac- cording to one reading of *Bharatas.*): पुष्यो ऽमहा ब्रह्म-समूहबुष्टः &c. (scil. दशरथः; *Bharatas.*: अमो रोगसं हन्ती-त्वमहा । तस्मिन्नावनि सति लोकानां आधिभयं नासीदित्यर्थः; for another explanation of this passage see s. v. अमहस्). Also आम; *Viśvap.*-*Śabdabheda*: अम आमश्च कीर्तितः; *Bharatas.*-*Dwīrīpak.*: अम आमः; *Vopad.*: अमः । आमः.

'Going. 'Conflagration. 'A sound of grief, or the crackling noise of fire. — These last meanings (4-6) are proposed, besides the meaning "sickness", by *Bharatasena*, as the optional sense of अम in (अमहत् of) the following *Yamakāvali* of the *Bhāṭṭik.*: न नवा नगवा दधितादधिता वि गतं विगतं वसितं वसितम् । प्रमदाप्रमदामहता महताम-रखं मरखं समयात्समयात् (*Bharatas.*: प्रमदा नारी । अममदा प्रमदरहिता हर्षमुन्वेत्यर्थः । प्रगतमदा वा । आमहता — (or अमहता) — रोगपीडितेव । इवशब्दाच्चो ऽच मय्यते । अमक् रोगे चक् (as explanation of आम) । यद्वा । अमेन न-मनेन हता पीडिता । यद्वा । अमेन दाहेन हाहाकारशब्देन व-ह्निशब्देन वा हता आकुला । अम गती शब्दे). ' (ved.) A servant, a companion, a minister; acc. to a commentary on the word अमवत्; e. g. (*Rigv.*, *Vāj. S.*: याहि राजिवाम-वा इमेन) *Mahidh.*: अमवान्स्त्रायवानिमेन गवेन याहि शुभ्र-ति गच्छ । अम गती भवने शब्दे । अमन्ति भवन्ति स्वामिन इत्वमाः सेवकास्ते ऽस्व सन्तीत्यमवान्; comp. also *Sāyāna* on अमवत् 2.

2. m. f. n. (-मः-मा-मम्) Unripe (as fruit &c.); also आम; *Śabdaratn.*: अम आमस्त्वपक्वे स्मात्. E. अम I. and II., kṛit aff. अच् (*Kāśikā*, *Nṛisinha's Swaramanjari*; *Mahidh.*); the first three meanings come from अम II. (for the second comp. *Sāyāna*: 'because by power enemies are in- jured'); the sixth is perhaps merely an application to the special instance of the first meaning "terror". To अम II. probably also belongs अम "unripe". The remaining come from अम I. — The word belongs to the *Gāṇa* वृषादि (*Pán.* VI. 1. 203.) and is therefore *udātta* on the first syl- lable, though, according to its formation with अच्, it ought to be *udātta* on the last syllable.

III. अम Tatpur. 1. m. (-मः) Illimitedness, exemption from restraint (a very doubtful meaning given by *Mahidh.* to the word in) *Vāj. S.*: क्षीयं च म आधिपत्वं च मे मनुष्य मे भा-मश्च मे ऽमश्च यज्ञेन कल्पताम् (*Mahidh.*: न मीयत इ-त्वमः । अपरिमेयत्वमवैरियत्तया परिच्छेदमशक्यत्वम्); it seems however that अम in this passage could mean "strength, power"; see II. अम 1. 2. E. अ neg. and म.

2. f. (-मा) The same as अममाश्च q. v.; compare also अमिति; e. g. *Jaimintyanydy.*: आचानेनेत्वमा मा वा कुतिरिच न मा भवेत् (where मा is the same as प्रमा). E. अ neg. and मा.

IV. अम Bahuvr. m. f. n. (-मः-मा-मम्) Unlucky, unglorious; *Nalodaya*: अरिसंहतिरस्व वनेषु शुचां पदमापदमापदमापदमा (*Tikā*: अमा निःश्रीका). E. अ priv. and मा.

V. अम. See अमा.

अमक m. (-कः) A servant (?). This meaning is doubtful; for

in the *Dhātupar.* of *Hemach.*, whence this word is taken —, s. v. अम् 'to sound' and 'to serve' (इन्द्रभक्त्योः) —, no meaning is appended to it. E. अम्, kṛit aff. खुक्.

अमङ्गल Tatpur. 1. m. f. n. (-अः-आ-अम्) Inauspicious, unpropitious, unlucky, dismal (comp. अमुम्); e. g. *Bhāgav. Pur.* (Brahmā speaks to Śiva): त्वं कर्मणां मङ्गल मङ्गलानां कर्तुः का सीकं तनुषि स्वः परं वा । अमङ्गलानां च तमिस्रमुत्सवं विपर्ययः केन तदेव कल्पयित (Sridharasw.: अमङ्गलानाममु-भानां कर्मणाम् &c.); or *Vidwanmodat.* (a Vaiṣṇava desecrating on the ugly and dismal appearance of Śiva "who is besmeared with funeral ashes" &c, says:) अमङ्गलं रूप-मिदं दधत्तं भवज्जनानां विदधातु मङ्गलम्.

2. n. (-अम्) Inauspiciousness, ill luck, unlucky occurrence; e. g. a *Vārtt.* of *Kātyāy.* to *Pān.* (V. 4. 42.): बह्व-स्पाधीकङ्कशामङ्गलवचनम् (*Patanj.*: बह्वशो देहि । अ-निष्टेषु आश्लादिषु मा भूत् । इष्टेषु प्राश्लादिषु यथा स्नात् । अत्यशो देहि । इष्टेषु प्राश्लादिषु मा भूत् । अनिष्टेषु आश्ला-दिषु यथा स्नात्); or *Bharatas.* in his comm. on the *Bhāṭik.*: अमङ्गलमवशदिदेही राक्षसादिभिर्भेदितां आशङ्कमानः &c.; or *ibid.* (on the words: मिमेह रत्नं हस्तवर्चं राक्षसा-मितिष्ठिषु): तत् ईदृशमङ्गलमितिज्ञानकारम् &c.

3. m. (-अः) The castor-oil plant (*Palma christi* or *Ricinus communis*); (= एरण्ड, *Śabdachandr.*). E. अ neg. and मङ्गल.

अमङ्गल Tatpur. m. f. n. (-अः-आ-अम्) Unpropitious, inauspicious, productive of evil; e. g. *Pushpadanta* (according to *Rādhāk.*): अमङ्गलं शीघ्रं तव भवतु नमिषमखिलम्. E. अ neg. and मङ्गल (or perhaps अमङ्गल, taddh. aff. चत्, when the word would not be a compound).

अमणिक Tatpur. m. f. n. (-अः-आ?) (Perhaps) No-jewel; *Atharv.*: यवा नोप तिष्ठति कुचिम् । अकुच्यन्तः कुपायवः । अमणिका म-खिच्छद्; (but instead of the latter words अमणिको मण्यच्छद् is given either as the real reading or as a v. l. in a note of the present ed. of the *Atharv.* XX. 130. 9). E. (if अम-णिका is a correct form, probably) अ neg. and मणिक.

अमण्ड Tatpur. m. (-अः) The castor-oil plant (*Ricinus communis*); see मण्ड and आमण्ड; *Hārāv.*, *Bharatas.* *Dvīrāpak.*: अमण्डो मण्ड आमण्डः; *Tārapāla* (according to *Rāyam.* &c.): मन्वर्वहस्यो ऽमण्ड आमण्डो व्याघ्रपुच्छकः; comp. also *Bhānud.*, *Rāyam.*, *Mathur.*, *Ramānanda*, &c. on मण्ड in the *Amarak.* E. Probably a curtailed form of आमण्ड, which itself is a synon. of मण्ड.

अमत्त I. m. (-तः) ¹ Disease (*Unnādi-S.*, *Unnādik.*). ² Death (*Unnādik.*). ³ Time (*Unnādik.*: अमत्तो मृत्युवज्जालि). E. अम्, uñ. aff. अतच्.

II. Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not thought of, not comprehended, incomprehensible; e. g. *Śatap.* or *Bṛihadār.*: तदा एतद्वचनं मार्यदृष्टं द्रष्टुं त्र्यम्बकं त्र्यम्बकं मनु &c. (*Sank.*: अमत्तं मग्नो ऽविषयत्वात् । स्वयं मनु मतिस्वरूपत्वात्); or *ibid.*: ... एष त आत्मानं योऽन्वयते ऽदृष्टो द्रष्टुं त्र्यम्बकः त्र्य-तामतो मता (comp. *Sankara* s. v. अभिज्ञाप). ² Contrary to what is understood, at variance with the subject-matter (of a poem &c.). See the following. E. अ neg. and मत्.

अमत्तपराध Bahuvr. m. f. n. (-धः-धा-धम्) Having another sense (viz. one) which is at variance with (that of) the subject-matter (as a sentence), inconsistent, incompatible;

Kāvyaṇprak.: अमत्तपराधः .. वाक्यम्; *ibid.*: अमत्तः प्रकृतवि-रुद्धः परार्थो यच्च ॥ यथा ॥ राममन्वरश्चर ताहिता दुःखेन हृदये निष्ठाचरी । मन्ववदुधिरचक्षुःशोचिता कीर्तितेश्वसति वचाम सा; the erotic character of which sentence, as the *Kāvyaṇ.* observes, is at variance with the character of the poem where it occurs. See the following. E. अमत्त and परार्थ (= अपरो ऽर्थः).

अमत्तपराधता f. (-ता) The having another purport (viz. one) which is at variance with (that of) the subject-matter, inconsistency, incompatibility; one of the twenty-one defects of a sentence to be avoided in composition (see वाक्यदोष). (*Sāhityadarpaṇa.*) Compare the preceding. E. अमत्तपराध, taddh. aff. तच्.

अमति I. 1. m. (-तिः) ¹ Time (*Un.-S.*, *Hemach.*, *Viśvapr.*, *Med.*, *Śabdār.*). ² A division of time (*Unnādik.*: अमतिः काक्षभेदे ना). ³ The moon (*Med.*: अमतिः पुंसि हिमदीधि-तिकाक्षयोः — in the *Calc.* and *Amerp.* edd. misprinted अक्षतिः &c.; *Viśvapr.*: अमतिः काक्षचक्षयोः; the printed ed. of *Hem. nān.* and two MSS. of the same work at the library of the E. I. O. read अमतिः काक्षि दंष्ट्रे च, another MS. •चक्षे च; but the correct reading is doubtless •चक्षे च —; *Śabdār.*: अमतिः पुंसि काक्षे च दंष्ट्रे हिमकरी ऽपि च). Also आमति, but perhaps only in the first meaning; *Viśvapr.* *Śabdabh.*: अमतिवामतिः काक्षि (the *Praudham.* quotes these words in its comm. on the *Un.* S. 4. 59.).

2. f. (-तिः) (ved.) ¹ Shape, form, essential nature (*Nigh.*: = रूप); e. g. *Rigv.*: पुरप्रशखी अमतिर्न सत्यः (scil. अपि); (*Sāy.*: रूपमिव सत्यो बाधरहितः । रूपत इति रूपं स्वरूपम् । यथा पृथिव्यादेः स्वरूपमागमापायिषु विशेषेषु सत्यपि स्वयमे-कस्त्वेष निर्वर्ण्य भवति &c., i. e. he is true — or unalterable — like the essential nature of earth &c.). Comp. अम् I. 2. 3. ² A beautiful shape, beauty, splendour, lustre; e. g. *Rigv.*: आ वसुरेभ्यमतिर्न दर्शता विबुध तक्षी मरतो रवेषु वा (*Sāy.*: अमतिर्न । अमतिरिति रूपनाम । यथा निर्मलं रूपं सर्वैर्दृश्यते &c.); or *ibid.*: तद्विस्वस्य सवितुर्न किमि हिरण्यमीममतिं आम-शित्रेत् (*Sāy.*: अमतिं दीप्तिम्); or *ibid.*: अणु श्रुताममतिं वर्धदुर्वीम् (*Sāy.*: अमतिम् । रूपनामेतत् । शरीरदीप्तिमि-त्यर्थः). E. अम्, uñ. aff. अति. [The meaning "time" seems to be connected with अम् 'to go'; "moon" with अम् 'to be diseased', on account of her changes; the meaning "form" refers probably also to अम् 'to go' — the notion of going, in *dhātus*, being frequently synonymous with that of activity in general; comp. अमस् &c. "form", from अप्. In the *Unnādi* comm. the word is given as a *masc.*; but in the *Veda* it is a *fem.*]

II. 1. Tatpur. f. (-तिः) (ved.) No intellect, feeble intel-lect, dullness of mind; e. g. *Vāj. S.*: पक्ष दिशो देवीर्य-अमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः (*Mahidh.*: अमति-मक्षदीयप्रज्ञामान्धं दुर्मतिं दुष्टां मतिं पापविषयां बुद्धिमपवा-धमानाः &c.); or *ibid.*: पयसा मुक्कमनुतं अणिचं कुरवा सू-चाञ्जनवन्त रेतः । अपामतिं दुर्मतिं बाधमानाः &c. (scil. अ-धिनी सरस्वती च; where — XIX. 84 — according to the present ed. and some indifferent MSS., *Mahidhara* is made to say: अमतिं वक्षभावं — with a v. l. बुधभावं — दुर्मतिं दुर्बुद्धिं च बाधमानाः &c.; it is obvious, however, that the word वक्षभावं should be corrected into बुद्धभावं). ² (ved.)

A wicked mind, an evil disposition, wickedness, evil-mindedness; e.g. *Rigv.*: अप हत रचसो भङ्गुरावत स्तभायत निर्वृतिं वेधतामतिम् (*Sáy.*: वेधत निवेधत। अमतिं हिंसा-मतिं रचःप्रभृतेः); comp. also अमतीवन्. ³ (ved.) A low condition of mind, despondency, (caused by poverty, want &c.); e.g. *Rigv.*: नि बाधते अमतिर्नपता वसुः (*Sáy.*: अम-तिर्दारिद्र्यादागता दुर्मतिः सर्वार्थविषयारसा निबाधते मां पीडयति &c.); or *ibid.*: नोभिष्टरेमामतिं दुरेवा यवेन बुधं पुष्टत विद्याम् (*Sáy.*: तव प्रसादादुरेवा दुष्टाममनां दारि-द्र्यादागताममतिं &c.); or *ibid.*: विषुवदिन्द्रो अमतेरुत बुधः (*Sáy.*: अमतेरक्षाकं दुर्बुधेः प्रज्ञापहारिणाः पिपासायाः &c. — which interpretation would allow the word also to be taken in the next sense). ⁴ Poverty, destitution, want; e.g. *Rigv.*: मा नो अपे ऽवीरते परा दा दुर्वाससे ऽमतये मा नो चक्षी (*Sáy.*: हे अपे नो मा देहि अमतये। अभि-हन्ति); or *ibid.*: एभिर्बुभिः सुमना एभिरिन्द्रुभिर्निषस्वागो अमतिं नोभिरश्निना (*Sáy.*: अमतिं दारिद्र्यम्); or *ibid.*: मा नो अपे ऽमतये मावीरताये रीरधः (*Sáy.*: नो ऽस्मान्। अमतये प्रबुभूताय दारिद्र्याय मा रीरधः। संसिद्धान्विषयभू-ताया कुक्). ⁵ Want of fore-thought, want of intention; e.g. (अमत्या, unconsciously, unintentionally) *Manu*: मुक्ता-तो ऽन्यतमस्मान्नमत्वा अपणं त्र्यहम्। मत्वा मुक्ता चरेत्कुच्छं रेतोविषमूषमेव च; or *Mitáksh.* (on *Yājñav.*: यत्तु वीधाय-नीचं वैमासिकम् (scil. प्रायश्चित्तम्)। अमत्या सुरापाने कक्षा-व्पादं चरित्वा पुनरपणयनमिति; or *ibid.*: अत एव गीतमे-वाप मन्त्रशब्दः प्रयुक्तः। अमत्या मन्त्रपाने पयो घृतमुदकं वा त्र्यहं तप्ताणि पिबेत्। स तप्तकृच्छः &c. — Comp. also अमति-पूर्व. E. अ neg. and मति fem. (*Sáyana* on the meaning “po-verty”: मन्त्रमिति चर्यम्। न मतिरमतिः).

[2. Tatpur. m. (-तिः) One who does not praise the deity with hymns. (A doubtful meaning; it is proposed — besides the meaning “poverty” — by *Sáyana* on) *Rigv.*: चकं न वृत्तं पुष्टत वेपते मनो भिया मे अमतेरिद्विषः; *Sáy.*: हे पुष्टत वज्रभिराहत। हे अद्विषो वज्रवन्निष् मे मनो ऽमतेरिद्वारिद्र्यादसोतुर्वा सक्ताशान्निया भीत्या वेपते. E. अ neg. and मति m.] The *Rik-Prātiś.* points out that अम-तये, in the *Sanhitá* of the *Rigv.*, loses its initial अ, after an ए (or ओ); comp. the instances quoted above (II. 1. 4).

III. Bahuvr. 1. m. f. n. (-तिः-तिः-तिः) (ved.) ¹ Disrespected, unworthy of belief; e.g. *Rigv.*: अनापिरक्षा असवात्तामतिः (*Sáy.*: अमतिः। अत्रयेया). ² Wicked, depraved (*Śabdar.*: = दुष्ट; see the quotation under I. 1. 3.). E. अ priv. and मति.

[2. m. f. n. (-तिः-तिः-तिः) (ved.) Unmeasured, unlimited (?). E. (?) अ and मति, from मा to measure; comp. *Yaska* s. v. अमच and see the following.]

3. 1. m. f. n. (-तिः-तिः-तिः) (ved.) Of self-made lustre, radiant through its own nature (as the light of the sun); according to *Yaska*, *Sáyana* and *Mahidhara* on the fol- lowing verse of the *Samav.* or *Yajurv.* (which is not pre- served in the present text of the *Rigveda*; *Mahidhara* pro- posing, besides, the meaning “illimited”): अमि त्वं देवं सवितारमोक्षोः कविक्रतुमर्चामि सख्यवर्षं रत्नधामभि प्रियं मतिम्। ऊर्ध्वा यस्मान्मतिर्भा अदिद्युतत् (*Yaska*: अमतिरमा- मयी मतिरात्मययी; *Sáyana*: अमेति अम्य रूपं वा। आत्म- मयी मतिः। आत्म रूपं वा (?); *Mahidh.*: (२.) वस्य सवितुर्भा दीप्तिः।

अमतिः। केनापि मातुमश्रया सती अदिद्युतत्; (b.) यद्वा- चमर्थः। यस्मान्मतिरात्मययी भा। ऊर्ध्वा गगने सर्वमदिद्युतत्। अमाशब्द आत्मवचनः। आत्मययी ततिर्मतिर्वा। अमतिः। तस्य इति ततिः। दीप्तिः। मतिरपि प्रकाशरूपत्वादीप्तिः। अमाततिशब्दस्य वा अमतिभावः).

2. m. (-तिः) The sun; according to *Durga* (on the fore- going words of *Yaska*): आत्मययी वस्य मतिः। असावमति- रिद्युच्यते। कदासी। आदित्यः। तस्य ह्यात्मप्रकाशमयी मतिः. E. According to the comm. quoted, an abbreviation of अ- मामति (from अमा and मति) or अमातति (from अमा and तति). Both E. are very improbable; but they show that as early as at the time of *Yaska*, अमति, in the passage alleged, had the meaning given (3.1.), and that the com- mentators, far from constructing such a meaning out of an arbitrary etym., endeavoured, on the contrary, to reconcile the traditional meaning with an E. of some kind, however unpalatable. *Mahidhara*'s proposed optional sense “illimited” as being more recent is therefore of less value, when com- pared with *Yaska*'s gloss. The accent of this Bahuvr. — viz. the *udatta* on the second syllable — is irregular, but not without analogy in other vaidik compounds of this kind (as *Benfey* justly observes in his Glossary to the *Sāmav.* s. v. अमति).

अमतिपूर्व Tatpur. m. f. n. (-र्चः-र्चा-र्वम्) Not preceded by re- flection (as an act), unconscious, unintentional; e.g. *Vi- jñān.*'s *Mitáksh.* (on *Manu*: अमतितानि वज्रध्वा कृच्छं सान्नापनं चरेत्) says that this injunction is given अमतिपूर्वाभासे; and introduces a passage from *Śankha* to the same effect, thus: अमतिपूर्वाभासे तु शङ्खोक्तम्. Comp. अमुदिपूर्व. E. अ neg. and मति-पूर्व.

अमतीवन् m. (-वा) (ved.) One who is evil-minded, ill-dis- posed; e.g. *Rigv.*: न मे सोतामतीवा न दुर्हितः स्वादपे न पापया (*Sáy.*: मे मदीयः सोता चानभिमतवचनेन त्वां — scil. अपे — नाक्रोशयतु। अत एवामतीवा। अमतिरशोभना बुद्धिः। तद्वान्। अपि च दुर्हितः शत्रुर्हे अपे ऽस्माकं न स्वात् &c.). E. अमति, with the final vowel prolonged —, taddh. aff. वनिप्.

अमच I. 1. m. (f.?) n. (-चः-चा?-चम्) (ved.) Attacking (scil. victoriously), conquering, overpowering, mighty; e.g. *Rigv.*: महौ अमचो वृजने विरप्सी (*Yaska*: अमचो ऽमाचो महाभ- वत्वभमितो वा — see *Durga* s. v. अभमित —; *Sáy.*: वृजने वसोपसृष्टिं युजे ऽमचः शत्रून्नामभिभवित्वा); or *Rigv.*, *Atharv.*: स्वराकिञ्चो दम चा विचमूर्तः स्वरिरमचो ववचे र- चाय (*Sáy.*: अमचः। युद्धादिषु गमनकुशलः। माचयेवत्तया र- हितो वा with a reference to the foregoing words of *Yaska*); or (neuter) *Rigv.*: किमादमचं सख्यं सखिभ्यः कदा नु ते भाषं प्र ब्रवाम (*Sáy.*: हे इन्द्र वयं यजमानासे त्वदीयममचं शत्रू- न्नामभिभावुकं सख्यं प्र ब्रवाम। प्रकथेयं वदेम). Comp. अभमिन्.

2. n. (-चम्) (ved.) Power, strength. See अमचिन्. E. अम् II. 2., un. aff. अचन् (*Sáyana*; compare E. of II.). *Yaska* — as mentioned — believes that the word may perhaps be a Bahuvr. of अ priv. and माचा, i. e. “unlimited”, but this etym. is doubtful.

II. n. (-चम्) ¹ A vessel, a pot; *Un.-S.*, *Uniddik.* &c. = भाजन; *Halādyudha* gives अमच as a synonym of खाज;

but, according to *Hemach.*, स्नात is a large description of the former); e. g. *Rigv.* or *Sāmav.*: एमेनं प्रवेतन सोमेभिः सोमपातमम् । अमचेभिर्हवीषिणमिह सुतेभिरिन्दुभिः (*Sáy.*: अमचेभिरमचैः सोमपाचैः); or *Rigv.*: अमचैर्वो भरतेऽय सोममामचेभिः सिद्धता मयमन्धः (*Yáska*: अमचं पाचम् । अमा अक्षिप्तदन्ति; *Sáy.*: अमा सहादन्वच होचादयः इत्यमचाणि चमसाः); or *Pán.* (who in one Sūtra gives अमच as an explanation of कुण्डी): तदुद्धृतममचेभ्यः; or the *Kāśikā* (in giving an instance of an Avyayibh. which begins with यावत्): यावदमचं ब्राह्मणानामन्वयस्व । यावन्ममचाणि संभवन्ति पक्ष वा वक्ष्यातावदामन्वयस्व. E. *Yáska* and *Sáyana* derive the word — as indicated by the previous quotations — in its first meaning from अद् with अमा (krit aff. च), i. e. (a vessel), “because they — the priests — eat together out of it”; when it would be a Tatpur. The *Un.-S.* and the comm. on the *Amarak.*, however, derive it from अम्, un. aff. अचन्; and if अम् (q. v. I. 3.) did really occur in the sense भोजन, this latter etym. is more plausible than the first, since भाजन, the synon. of अमच, implies a similar idea, probably that of “containing”. The vaidik comm. seem therefore to have restricted the un. derivation to अमच I., whereas the comm. on the *Un.-S.* restrict it to अमच II.

अमचिन् m. [f. n.] (-ची[-चिणी-चि]) (ved.) Powerful, strong; e. g. *Rigv.*: गभीरेण न उद्वलामचिन्नेवो यन्धि सुतपावन्वाजान् (*Sáy.*: हे अमचिन् । अमचं बलम् । तद्वन्). E. अमच, taddh. aff. इनि.

अमत्सर Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Unenvious, charitable; e. g. *Manu*: यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः. ² Free from anger or passion; e. g. *Bhāṭik.*: तच्च जेतुं गमिष्यामि चिदश्रेष्ठं सहामरम् । ततः परेण भूयो ऽपि लङ्कामिष्याम्यमत्सरः (*Jayam.*: अमत्सरो विगतक्रोधः सन्); comp. also the quot. from the *Bhāgav. Pur.* s. v. अमानिन्. E. अ priv. and मत्सर.

अमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g. *Bhāṭik.*: अथ क्लमेन निःक्राणा नरा चीणपणा इव । अमदाः सेदुः &c. (*Jayam.*: अमदाः । गतहर्षाः; *Bharatam.*: = हर्षरहिताः). E. अ priv. and मद.

अमद्यप Tatpur. m. f. n. (-पः-पा-पम्) Not drinking intoxicating liquors; e. g. *Susruta*: अमद्यपानामुदकं फलान्नं वा प्रशस्तते. E. अ neg. and मद्यप.

अमधव्य Tatpur. m. [f. n.] (-व्यः-व्या-व्यम्) (ved.) Not deserving the sweet (Soma); e. g. *Aitar. Br.*: यो ऽमधव्यो यशो-तोर्वुभूषेत् (*Sáy.*: यः पुमान्पूर्वममधव्यः । मधुरसं सोमं नाहेति स यदि यशो-तोः सोमयागनिमित्तां कीर्तिं प्राप्तुं समर्था भवितुमिच्छेत्). E. अ neg. and मधव्य.

अमधुपर्क Tatpur. m. f. n. (-र्कः-र्का-र्कम्) Not deserving the dish मधुपर्क q. v. (which is offered to a respectable guest on his arrival). [A formation after the Gaṇa to *Pán.* V. 1. 66., which — according to VI. 2. 155. — would have the udātta on the last syllable.] E. अ neg. and मधुपर्क.

अमध्यम Tatpur. m. f. n. (-मः-मा-मम्) Not of a middle rate, not indifferent, equal to any quality; e. g. *Rigv.*: ते अज्येष्ठा अकनिष्ठास उन्निदो ऽमध्यमासो महसा वि वावृधुः (*Sáy.*: उन्निद उन्नेदयितारः शत्रूणाम् । अमध्यमासो ऽमध्यमाः सर्वप्रकारैः समा महसा तेजसा विववृधुः). The reverse of मध्यम, probably also in its other meanings. E. अ neg. and मध्यम.

अमध्यस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Not indifferent &c.; see मध्यस्व. According to *Śākatāyana* (as quoted by the *Gaṇaratnam.*), an abstract noun derived from it would be अमाध्यस्व or आमाध्यस्व. Comp. *Pān.* VII. 3. 30. E. अ neg. and मध्यस्व.

अमध्यस्वधर्म Karmadh. m. (-र्मः) The quality of not being indifferent. See the following. E. अमध्यस्व and धर्म.

अमध्यस्वधर्मिन् m. f. n. (-र्मिन्-र्मिणी-र्मि) Having the property of not being indifferent, or of not being a by-stander (as, for instance, *Prakṛiti* or Matter, in the *Sāṅkhya* system, *Puruṣa* or Soul having the reverse quality); e. g. *Susruta* (who in accordance with some views of the *Sāṅkhya*, says in the short abstract of his philosophical principles): एका तु प्रकृतिरचेतना चिनुषा वीजधर्मिणी प्रसवधर्मिण्यमध्यस्वधर्मिणी चेति । बहुवक्षु पुत्रवाचेतनावक्तो ऽगुषा अवीजधर्मिणी ऽप्रसवधर्मिणी मध्यस्वधर्मिणी चेति. E. अमध्यस्वधर्म, taddh. aff. इनि.

अमनस् I. Tatpur. n. (-नः) That which is not the organ of desire (and volition), see मनस्; e. g. *Śatap.* or *Bṛihadār.*: तज्जावालो ऽब्रवीन्नो वै ब्रह्मेतमनसो हि किं स्नात् “for what can appertain to that which is not the organ of desire?”. — E. अ neg. and मनस् (with the udātta on the first syllable).

II. Bahuvr. m. f. n. (-नाः-ना-नः) ¹ Without an organ of desire (and volition); e. g. *Śatap.* or *Bṛihadār.*: तदचरं नार्नि ब्राह्मणा अभिवदन्स्वस्वमनस्स्वस्वमदीर्घमलोहितमस्नेहमच्छायमतमो ऽवाच्यं नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो ऽतेजस्कमप्राणममुखममाचमननारमवाह्यं न तदन्नाति किंचन न तदन्नाति कश्चन; or (figuratively, to indicate the routine dullness of some ritual work) *Āpastamba* (as quoted in Müller's *Anc. Lit.*): उपांशु यजुर्वेदेन । करणवदशब्दममनः प्रयोगमुपांशु; or *Śāṅkara* (in his comm. on the *Vedānta S.*): अप्राणो ह्यमनाः मुधः । असङ्गो ह्ययं पुत्रश्च इत्यादिश्रुतिभ्यः (comp. s. v. असङ्ग). ² Not possessing the organ of desire (and volition) in its full development (like children); e. g. *Chhānd. Upan.*: मनो होचक्राम तत्संवत्सरं प्रोष्य पर्येतोवाच । कथमशक्तते मज्जीवितुमिति यथा बाला अमनसः प्राणनाः प्राणेन वदन्तो वाचा पञ्चमस्येषु श्रुतनाः श्रोत्रेणैवमिति प्रविवेश ह मनः (*Śāṅkara*: अमनसः । अप्रवृद्धमनस इत्यर्थः; *Anandag.*: बालानामपि बहिरन्तरिन्द्रियत्वाविशेषात्कथममनस इति विशेषयमत आह । अप्रवृद्धेति); and see अमनस्क; or *Ved. Sāra*: अमना अकर्ता चेतन्वं सत् &c. E. अ priv. and मनस् (with the udātta on the last syllable).

अमनस्क Bahuvr. m. f. n. (-स्कः-का-कम्) ¹ The same as अमनस् II. ² Not having bridled the organ of desire (and volition); e. g. in the passage of the *Katha-Upan.* where the soul is likened to a rider, the body to his car, the organ of comprehension to his charioteer, the organ of desire to the reins, the organs of sense to the horses, and the objects of sense to the road: यस्त्वविज्ञानवाग्भवत्त्वमनस्कः सदाशुचिः (*Śāṅk.*: अमनस्को ऽप्रगृहीतमनस्कः, in allusion to the words of the text, बुद्धिं तु सारचिं विद्धि मनः प्रग्रहेव च). E. अ priv. and मनस्, samās. aff. कप्.

अमनस्वित् n. (-स्वम्) Inattentiveness, neglectfulness; e. g. *Bharatam.* (on the *Bhāṭik.*): स्त्रीभिर्दृष्टे ऽपि दोषे नोचस्वित्-

नादी पत्यनुयेन स्वस्वामनस्त्रिदादोषे चातेऽपि वा पत्यो
ऽनुनीताः. E. अमनस्त्रिन्, taddh. aff. त्व.

अमनस्त्रिन् Tatpur. m. f. n. (-स्त्री-स्त्रिणी-स्त्रि) Not showing
attention. See the preceding. E. अ neg. and मनस्त्रिन्.

अमनात् Tatpur. ind. Not a little, much; e. g. *Nalod.*: अमनि
पुमानमनामाश्रित्य स सत्यमुपदानमानमनामाः (comm.:
अमनात् । अमन्यम्). E. अ neg. and मनात्.

अमनि f. (-निः) A road (*Unñādik.*: अमनिरधनि; *Bhāṭṭojid.*
and *Ujjwalad.*: गतिः). E. I. अम् I. 1., un. aff. अनि.

अमनुष्य I. Tatpur. m. (-यः) ¹A being other than a man;
e. g. *Kātyāy. Śr. S.*: सहस्रसंवत्सरमनुष्यायामसंभवात्
(*Yājñikad.*: अमनुष्याणां मनुष्यवतिरित्थानाम्); or *Pān.*:
अमनुष्यकर्तुं च (where, for instance, animals or inanimate
beings are meant, since *Patanjali* rejects the correction of
Kātyāy.: अप्राप्तिकर्तुं). ²A being which is neither man
nor god, an evil spirit, a demon, (such as a *Rākshasa*,
Pisācha and the like); e. g. *Pāṇini*: समा राक्षामनुष्यपूर्वा
(*Kāśikā*: अमनुष्यशब्दो ह्यङ्गिरस्य रक्षःपिशाचादिव्येव वर्तते).
Comp. अमानुष. E. अ neg. and मनुष्य.

II. Bahuvr. m. f. n. (-यः-या-यम्) Without men, not in-
habited by men; e. g. (*neuter*; a place where no man lives)
Rāmāy.: ते समालोक्य धूमायमुभेरतमानताः । नामनुष्ये भ-
वत्यपिर्वक्तव्येव राक्षसी. E. अ priv. and मनुष्य.

अमनोमत Tatpur. m. f. n. (-तः-ता-तम्) Unthought of, un-
known. E. अ neg. and मनोमत (*Wilson*).

अमनोद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Disagreeable, dis-
liked. E. अ neg. and मनोद्य (*Wilson*).

अमनोनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹Disapproved.
²Reprobate. E. अ neg. and मनोनीत (*Wilson*).

अमनोयोग Tatpur. m. (-नः) Inattention. E. अ neg. and
मनोयोग (*Wilson*).

अमनोयोगिन् Tatpur. m. f. n. (-नी-गिनी-नि) Inattentive.
E. अ neg. and मनोयोगिन् (*Wilson*).

अमनोरम Tatpur. m. f. n. (-मः-मा-मम्) Unpleasing, dis-
agreeable. Comp. the following. E. अ neg. and मनोरम.

अमनोरमता f. (-ता) Unpleasingness, absence of charm or
attractiveness; e. g. *Śiṣupālāb.*: अमनोरमतां यती वनस्य
चमालोक्षपद्मसदां च । वरधे पिहिता हिमवतिर्षीर्वि-
श्विखरिणरिता च्युता धरिणी. E. अमनोरम, taddh. aff. तत्.

अमनोरम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Disagreeable,
displeasing, unattractive. E. अ neg. and मनोरम्य (*Wilson*).

अमनोहर Tatpur. m. f. n. (-रः-रा-रम्) The same as the
preceding. E. अ neg. and मनोहर (*Wilson*).

अमनोहारिन् Tatpur. m. f. n. (-री-रिणी-रि) The same as
the preceding. E. अ neg. and मनोहारिन् (*Wilson*).

अमनु Tatpur. m. (-नुः) (*ved.*) ¹One who has no under-
standing, ignorant; e. g. *Ṛigv.* or *Atharv.*: अमनावो मां त
उप विवन्ति (*Sāy.*: अमनावः । अमन्वमानाः । अजानवाः).
²Despising, humiliating; e. g. *Ṛigv.*: अकर्म दक्षुरभि नो
अमनुरव्यव्रतो अमानुषः (*Sāy.*: अमनुः । अज्ञाता । अज्ञा
(with elision of व) अवमनुः । अवमन्ता । अभिभविता.
E. 1. अ and मनु. 2. मन् with अव, un. aff. तु, with elision
of व. The word having the udātta on the last syllable
would be a Bahuvr. according to the general rule, but
since there are many exceptions to it in the vaidic language,
the view implied by the gloss of *Sāyaṇa* need not be rejected.

अमन्त्र I. Tatpur. m. (-न्त्रः) No-mantra, a passage which is
not a vaidic verse or formula (see मन्त्र); compare *Śābara*
s. v. अमन्त्रत्वं 1. E. अ neg. and मन्त्र.

H. Bahuvr. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) ¹Unaccompanied
by a mantra or vaidic verse or formula; e. g. *Manu*: सायं
त्यस्य सिद्धस्य पत्यमन्त्रं वणिं हरेत्; or *Bhāgav. Pur.*: (the
duty of a *Sūdra* is (amongst others) to make his sacri-
fice without a mantra) नृदस्य संगतिः शीघ्रं सेवा स्वा-
मित्रमायया । अमन्त्रयन्तो ह्यस्यैव सत्तं नोविप्ररचयन्. Com-
pare उपांशु and तूष्णीम्. ²Not reading the vaidic hymns,
unacquainted with the vaidic texts, incapable of using them
properly; e. g. *Manu*: अत्रतानाममन्त्राणां परिचयं न
विद्यते (*Kull.*: मन्त्रवेदाध्वनरहितानाम्); or *ibid.*: नास्ति
स्त्रीणां क्रिया मन्त्रैरिति धर्मो व्यवस्थितः । निरिन्द्रिया ह्य-
मन्त्राश्च स्त्रियोऽनुत्तमिति स्थितिः (where the word does
not mean "excluded from the reading of the mantras",
since such exclusion, as regards women, is stated in the
first half-verse, to be the consequence of their being "igno-
rant of the law — निरिन्द्रियाः — and incapable of pro-
perly using the vaidic texts — अमन्त्राः" — as mentioned
in the second half-verse). E. अ priv. and मन्त्र. Comp. अमन्त्रक.

अमन्त्रक Bahuvr. m. f. n. (-न्त्रकः-न्त्रिका-न्त्रकम्) Unaccom-
panied by a mantra or vaidic verse or formula; comp.
अमन्त्र II., उपांशु and तूष्णीम्; e. g. *Manu*: अमन्त्रिका तु
कार्येण स्त्रीणामावुद्देशतः । संस्कारार्थं शरीरस्य यथाकारं
यथाक्रमम् (*Kull.*: इयमावुत् । अयं जातकर्मोदिक्रियाकलापः
.... स्त्रीणाममन्त्रकः कार्यः); or *Nārāyaṇa* (on the words in
Āśval., *Gr. S.*: चावृत्तैव कुमार्यैः; see अमन्त्राश्रयः) कुमार्या-
स्त्वमन्त्रकमन्त्राश्रयं कार्यमिच्छते; or *Jaim.nyāyayam.*: तथा
सत्यस्य मन्त्रलोकाप्रदानशेषमन्त्रस्य एव समर्पत्वात्तत्प्रायश्चित्तं मन्त्रो
विनिगुह्यते । न तु मेवावृत्तादिशेषमन्त्रस्य । तस्मादमन्त्रकमेव
तद्वचनम् &c. Comp. also *Śābara* s. v. अमन्त्रत्वं 2. E. अ
priv. and मन्त्र, samās. aff. कप्.

अमन्त्रत्वं n. (-त्वम्) ¹The not being a mantra or vaidic verse
or formula, the not having the nature of a mantra; e. g.
Jaimini-Sūtra: अनावातेष्वमन्त्रत्वमावातेषु हि विभानः स्वात्
(*Śābara*: येऽभियुक्तिर्मन्त्रा इति नोच्यन्ते । न ते मन्त्राः ।
.... तस्मादमन्त्राः प्रबोध्यन्ते); a string of words, for in-
stance, like असी देवदत्तोऽमुष्य पुत्रोऽमुष्य पीत्रोऽमुष्य
नप्तामुष्याः पुत्रोऽमुष्याः पीत्रोऽमुष्या नप्ता, though used —
with the substitution of the proper names, for अमुष्य &c. —
at certain ceremonies, are neither mantras, nor to be treated
as such. ²The not being accompanied by a mantra (as
some ritual acts); e. g. *Jaimini-Sūtra*: सिद्धविशेषनिर्देशात्स-
मानविधानेष्वमन्त्राणाममन्त्रत्वम् (*Śābara*: ऐन्द्रोवापि-
मन्त्राणाममन्त्रत्वं भवत्यमिति । किं तावत्प्राप्तमन्त्राणाममन्त्रत्वं
भवत्यमिति). (Probably) also अमन्त्रता. E. अमन्त्र I. and
II., taddh. aff. त्व.

अमन्त्रविद् Tatpur. m. (-त्) ¹One who does not know the
vaidic mantras or verses; e. g. *Manu*: यावतो यस्यते या-
सान्धव्यव्येधमन्त्रवित् । तावतो यस्यते त्रेत्य दीप्तमूष्यर्च्योनु-
दान् (*Kull.*: ... अवेदवित्). ²A proper name; according
to the *Matsya Pur.*, a son of Suparvan or Sumantra and
(in the prediction of that Purāṇa, a future) descendant
of Ikshvāku. (See *Wilson's Vishnu*.) E. अ neg. and
मन्त्रविद्.

अमन्त्रोपहत Tatpur. m. f. n. (-तः-ता-तम्) Not impaired by (the recital over it, of) incantatory formulae; e. g. poison, if it is used in trials by ordeal, according to *Nārada* who says that such poison should be शार्ङ्गं हेमवतं शस्त्रं गन्धवर्णं रसान्वितम् । अक्षयिभूमसंमूढमन्त्रोपहतं च (v. l. तु) यत्. E. अ neg. and मन्त्र-उपहत.

अमन्द Tatpur. 1. m. f. n. (-न्दः-न्दा-न्दम्) The reverse of मन्द q. v.; e. g. ¹ Not foolish. ² Not little, much; e. g. *Rigv.*: अमन्दांस्तोमान् भरि मनीषा (where *Yaska* proposes either meaning 1. or 2.: अमन्दांस्तोमानवाशिज्ञानगत्यान्वा; *Sāyana*: = अनन्यान्). ³ Very important, very great; e. g. *Bhāgav. Pur.* (epilogue): पृष्ठे (*Rādhāk.*: पृष्ठ) भाव्यदमन्दमन्दरगिरियावायकखड्गयनाग्निद्राक्षोः कमठाकृतैर्भगवतः आसा-निष्ठाः पानु वः (*Sridharasv.*: अमन्दो मन्दरगिरिः । गरिष्ठो मन्दराक्षसस्तस्य यावाणः &c.). ⁴ Firm, strong; e. g. (अमन्दम् adverbially): *Bhāṭik.*: वचः क्षणाभ्यां मुखमाननेन गा-चाणि गावैर्वटयन्नमन्दम् (*Jayam.*, *Bharatas.*: अमन्दं दृढम्). ⁵ Violent; see अमन्दकर्षिन्.

2. m. (-न्दः) A tree (*Śabdachandr.*; अमण्ड?). E. अ neg. and मन्द; but whether this E. applies to 2., is doubtful. **अमन्दकर्षिन्** Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) One who is in the habit of pulling (e. g. the bow) with great violence (i. e. as far as the ear); e. g. *Bhāṭik.*: ताँक्ष्वणः संनतवामजङ्घो जघान मुष्टेधुरमन्दकर्षी (*Jayam.*: अमन्दमखनं क्रष्टुं शीलमस्त्रा-सावमन्दकर्षी । कर्षोन्नाकृष्टचाप इत्यर्थः). E. अमन्द and कर्षिन्.

अमन्वमान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Not understanding, not knowing; e. g. *Rigv.*: अमन्वमानां अभि मन्वमानिर्निर्गन्ध-भिरधमो दक्षुमिन्द्र (*Sāy.*: अमन्वमानाश्चन्वार्धमनुधातुमश-क्तानपि केवलपाठकाव्यममाना i. e. sacrificers who merely jabber the words of the Veda, but are unable to comprehend their sense). ² Not paying respect, not honouring; e. g. *Rigv.*: यः श्रयतो मध्येनो दधानानमन्वमानाश्चर्वा जघान । स ... इन्द्रः (*Sāy.*: अमन्वमानानात्मानमजानत इन्द्रमपू-जयतो वा जघान, i. e. either in the sense 1. — with the ellipsis “soul” —, or in the sense 2.). Comp. अमनु. E. 1. अ neg. and मन्वमान; 2. the same or अवमन्वमान with the elision of व.

अमम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Devoid of all selfish or worldly attachment or desire; e. g. *Manu*: (let a Vānaprastha be) अमयत्नः सुखार्थेषु ब्रह्मचारी धराशयः । शरणे-ध्वममश्चैव वृक्षमूलनिकेतनः. Comp. निर्मम.

2. m. (-मः) One of the twenty-four Arhats of a future Utsarpiṇi, according to the mythology of the Jainas. (*Hemach.*) E. अ priv. and मम.

अममता f. (-ता) Freedom from all worldly attachment or desire, indifference. See the following. (*Wilson.*) E. अमम, taddh. aff. तत्.

अममत्व n. (-त्वम्) The same as अममता. E. अमम, taddh. aff. त्व. **अमघि** Tatpur. m. ... (-घिः ...) (ved.) Probably; not dying; *Atharv.*: अमघिर्भवामृतो ऽतिथीवो मा ते हासिपुरसवः, शरी-रम् (where the difference between अमघि and अमृत seems to be that which originally existed between अमर and अमृत, i. e. between present and past time, according to the nature of the affixes घि and ण, by which the uncompoundeds मघि and मृत are derived). Compare the words of *Śaṅkara* in the following article. E. अ neg. and मघि.

अमर Bahuvr. (but see E.) 1. m. f. n. (-रः-रा or -री-रम्) Without destruction, not dying, not perishing (see the preceding); e. g. *Śatap.* or *Bṛihadār.*: स वा एव महानव आत्माजरो ऽमरो ऽमृतः &c. (*Śaṅk.*: स वा एव महानव आ-त्माजरो न जीर्यत इति न विपरिणमत इत्यर्थः । अमरो य-क्षाक्षावरत्नादमरो न क्षियत इत्यमरो यो हि जायते जीर्यते च स विनश्यति क्षियते वा । अयं त्वज्ज्वादवरत्नाद्याविनाशी यतो ऽत एवामृतः); or *Manu*: आचार्यस्त्वस्य यां जातिं विधि-वधेदपारगः । उत्पादयति सावित्र्या सा सत्त्वाजराभरा; or *Rāmāy.*: अहं वः कामये सर्वा भार्या मम भविष्य च अचयं यौवनं प्राप्ता अमर्यश्च भविष्य च; comp. also the quota- tion s. vv. अमरमेयानुभाव and अमावास्या.

2. m. (-रः) ¹ A god, a deity, in general; see देव; (*Amarak.*, *Halādy.*, *Viśwapr.*, *Hemach.*, *Med.*, *Dharaṇik.*, *Bhūrip.*, *Ajayap.*, *Śabdar.*, *Unnādik.* &c.); (thirty-three such gods are enumerated in later mythology); e. g. *Nalopākhy.*: आचमर्मुर्देवराजस्य समीपममरोत्तमाः; or *Naishadhach.*: प्रिय-रूपकविशेषनिवेशः संवदन्निरमराः श्रुतपूर्वैः । एष एव स नलः किमितीदं मन्दमन्दमितरेतरमृषुः; or *Bhāṭik.*: अतुष्यन्नमराः सर्वे &c.; or *ibid.*: विधत्स्वस्त्राणि सामर्षी रत्नकाव्यन्ति चामराः. ² The proper name of one of the twenty-four Maruts, born by Marutwati; according to the *Harivaṇśa*. ³ (In arithmetic it is used sometimes to denote) 33 (on account of the num-ber of gods); e. g. *Jyotirvidābhar.*: त्रिसुर्वनेषां अमरविद्वत्ताः. ⁴ The letter उ, in a mystical composition of the *Rāma-pūrvatāpaniya-Upan.* (as given by Prof. Weber). ⁵ The same as (viz. an abbreviation of) the proper name अमर-सिंह q. v. ⁶ Quicksilver; (*Rājanigh.*, *Nigh. Pr.*: = पारद). ⁷ Gold; (*Nigh. Prak.*: = सोर्णि; comp. अमृत 4.). ⁸ A species of pine, *Pinus Devadāru*; (*Sureśvara*: = देवदारुद्रुम). ⁹ An esculent and medicinal plant, called पुन्नाट; (*Sureśvara*). ¹⁰ One of the trees of which the wood is used at sacrifices; (*Nigh. Pr.*: = नदीवड which term, according to *Molesworth's* *Mahr. Dict.*, comprises the अश्वत्थ, पलाश, उदुम्बर, अर्क, शमी, खदिर and अपामार्ग). ¹¹ A species of turnsol, *Heliotropium indicum*; (*Hemach.*, *Viśwapr.*, *Dharaṇik.*, *Sureśv.*, *Med.*: = अस्त्रिसंहार). [The *Calc.* and *Amerp.* editions of the *Medini* read अमरस्त्रिदशे ऽष्वस्त्री संहारे कुलिशद्रुमे; but the correct text is अमरस्त्रिदशे ऽष्वस्त्रिसंहारे &c., whence it follows that the neuter gender disappears in this and the following meaning.] ¹² Another plant; *Euphorbia*, or *Euphorbia tirucalli*; (*Hemach.*: सुहीवृष; *Viśwapr.*, *Med.*, *Unnādik.*: कुलिशद्रुम; *Śabdar.*: वक्त्रद्रुम; *Sureśv.*: वक्त्रकण्टक).

3. f. (-रा) ¹ The residence of Indra; (*Hemach.*, *Viśwapr.*, *Med.*, *Unnādik.*: अमरावती; *Śabdar.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). ² The womb; (*Med.*, *Śabdar.*, *Unnādik.*: अरावु). ³ The umbilical cord; (*Trikāṇḍ.*, *Bhūrip.*: नाभिनासा); comp. अमसा. ⁴ The post or pillar of a house; (*Med.*, *Ajayap.*, *Śabdar.*, *Unnādik.*: स्तूपा). ⁵ A species of moon- seed, *Menispermum Glabrum* or *Cocculus cordifolius*; (*Hemach.*, *Viśwapr.*, *Trikāṇḍ.*, *Med.*, *Bhūrip.*, *Śabdar.*, *Dhara-ṇik.*, *Ajayap.*, *Unnādik.*: गुडूची; *Nigh. Prak.*: गुळवेळ). ⁶ Bent grass, *Agrostis linearis*, or a dark variety of it; (*Hem.*, *Viśwapr.*, *Med.*, *Śabdar.*, *Dharaṇik.*, *Unnādik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. ⁷ Bitter gourd-plant (*Cucumis colocynthis*) or a small variety of it; (*Rājanigh.*:

इक्ष्वाक्यी; *Nigh. Pr.*: लघुकावडक). ⁸ The large Indian fig-tree, *Ficus Indica*; (*Rājan.*: वटी). ⁹ A large variety of the Indigo plant, *Indigofera tinctoria*; (*Rājan.*: महानीली; *Nigh. Pr.*: चोरनीली). ¹⁰ The aloe-tree, *Aloe perfoliata*; (*Rājan.*: गृहक्या — घृतकुमारी। इति ख्याता *Rādhāk.* —; *Nigh. Pr.*: कोरफड). ¹¹ मोरवेण (*Nigh. Pr.*; which is rendered by *Molesw.*: ^a a scandent shrub bearing an esculent fruit; called also गोमेटी; ^b a flowering climber, Indian traveller's joy, *Clematis Gnoriana*. *Grah.*). Also चमरी. ¹² A large variety of a milky and thorny plant, with a fruit like a ram's horn, *Asclepias geminata*(?); (*Nigh. Pr.*: चोरमेडशिनी; comp. मेडमुक्ती). For some of these meanings comp. चमुता.

4. f. (-री) ¹ A black variety of the shrub *Vitex negundo* or *trifolia* (*Nigh. Pr.*: काळी निर्गुडी). ² The same as चमरा ⁶. (*Nigh. Pr.*: नीलदूर्वा). ³ The same as चमरा ¹¹. (*Nigh. Pr.*: मोरवेण). E. *Pāṇini* looks upon this word as a *Bahuvr.* of च priv. and मर (the act of dying), and as its accent is the udātta on the first syllable, it becomes in his grammar the subject of an exceptional rule. The same etym. is given by *Rāyamukūta*: मरं मरः। स एषा नास्तीत्यमराः. *Śankara*, however, as results from the quotation under 1., takes the word for a *Tatpur.* (च neg. and मर, i. e. “one who does not die”), and the same view is entertained by *Bhānujīd.*: न म्रियते। मृद् प्रायस्त्वाने। पचायच (*Pāṇ.* III. 1. 134.) (compare also *Gangādhara* s. v. चमरप्रभु). The latter etym. apparently being more obvious and better suited for the accent of word, than the former, it would follow — not that *Pāṇini* overlooked it but —, that मर meant, at his time, “the act of dying”, not “one who dies”. — The *Unādik.* gives a very improbable E., viz. चम्, un. aff. चर; but as this *Kosha* does not adopt itself to the school of *Pāṇ.*, its E. is less surprising than the fact that the *Gaṇaratnam.* also which is entirely based on the *Sūtras* of *Pāṇini*, the *Vārtikas* of *Kātyāyana* &c. (comp. *Pāṇini*, his position in *Sanskrit Liter.* p. 177 ff., note 219), appends to चमरी a similar vagary: चमति नक्षत्रगुणैश्चर्यमित्यमरी. Yet since even such an etym. cannot be ascribed to ignorance, especially in a work like the *Gaṇaratn.* which affords evidence of much grammatical skill, the latter etym., it seems, must have arisen from the circumstance that मर had lost, at a late period, as well the one as the other meaning mentioned above. — The fem. चमरी — which would be an anomalous derivative of a *Bahuvr.* चमर — is not taught by *Pāṇ.*; but the *Gaṇaratn.* includes it in the words गौरादि (*Pāṇ.* IV. 1. 41.), which form their fem. in स्त्री.

[चमर° For compounds beginning with चमर, which do not occur amongst the following articles, a synonymous value may be found under those beginning especially with देव° or सुर°.]

चमरकण्टक *Tatpur. n.* (-कम्) “The peak of the gods”, a proper name of the eastern table land of the Vindhya mountain (*Lassen*: 22°, 50' n. lat. and 99°, 47' e. lat.), whence rise the Sonā and the Narmadā rivers; a celebrated place of pilgrimage; e. g. *Agni-Pur.*: भुवुतीर्ष प्रभासं च तथा चमरकण्टकम्। चमूमार्गं च विमलः अभिविद्यु

पानु चः। (comp. s. v. अभिवेक page 284 a, line 13). With regard to its position it is of some interest to compare a passage of the *Rāmāy.* in both recensions, describing the journey of Bharata; ed. *Gorr.* II. 73. 2. 3.: ह्यादिनीं दूरपारां च तिर्यक्प्रोतसमापनाम्। शतद्रुमतरङ्गीमाश्रमेऽप्येत्ताकुनन्दनः। वीजधानीं नदीं तीर्त्वा प्राप्य चामरकण्टकम्। सशिलां कर्वटीं तीर्त्वा चापेयं शङ्खकीर्तनम्; edd. *Schlegel*, *Calc.* and *Bombay*, II. 71. 2. 3.: ह्यादिनीं (one MS. v. l. क्लादिनीं) दूरपारां च प्रत्यक्प्रोतसरङ्गिणीम्। शतद्रुमतरङ्गीमाश्रमीमिच्छाकुनन्दनः। ऐशधाने नदीं तीर्त्वा प्राप्य चापरपर्यटान्। शिलामाकुर्वतीं तीर्त्वा चापेयं (MS. ह्यापेयं) शङ्खकीर्तनम्. For a description of the place, of the temple erected on it, and the legends connected with, see *Malcolm*, *Hamilton* and other authors quoted in *Ritter's Erdkunde* vol. VI. p. 570 ff. Comp. also *Lassen's Instit. Ling. Prakr.* Excurs. I. p. 3, and *Ind. Alterth.* vol. I. pp. 82. 85. 93. 119. 145. 150. 182. 188. 209. 240. 361. 372. 374.; vol. II. p. 667. E. चमर and कण्टक.

चमरकण्ड *Tatpur. m.* (-ण्डः) ¹ The root of the plant चमुतवल्ली, the eating of which is supposed to remove or avert all diseases and preclude decrepitude and decay. Comp. चमुतकण्ड. ² Applied to a bulbous root common at Mahābaleshwar (after *Molesworth*). E. चमर and कण्ड.

चमरकोट *Tatpur. m.* (-टः) “The fastness of the gods”, a proper name of the capital of one of the Rajput-states; towards the banks of the Indus. See *Ritter's Erdkunde* vol. VI, p. 1030 and the works quoted there; *Lassen's Ind. Alterth.* vol. I. pp. 109. 111. E. चमर and कोट.

चमरकोष *Tatpur. m.* (-षः) “The vocabulary of Amara or Amarasinha”; the oldest hitherto known, and one of the most celebrated, native vocabularies of the classical Sanskrit. It consists of eighteen chapters; the first fifteen contain synonymous nouns collected in one or more verses; the sixteenth enumerates nouns, but only to a small extent, with their respective meanings. The seventeenth chapter contains a list of particles &c. considered by the native grammarians as indeclinable nouns, and the last chapter treats on the gender of nouns. The principal commentaries on the *Amarakosha* are the following: the *Amarakoshodghātana* by *Kshītraswāmin*, the *Padachandrikā* by *Rāyamukūta* or *Vrihaspati*, surnamed *Rāyamukūtamāni*; the *Vyākhyāśuddhi* by *Bhadra-Rāmasrama* or *Bhānudikshita* (the son of the celebrated grammarian *Bhaṭṭojidikshita*), the *Vyākhyāpradīpa* (pirated from *Mukūta's* work) by *Achyuta-Upadhyāya*, the *Mugdhabodhini* by *Bharatamalla* or *Baharatasena* (the author of a *Dwīrūpa-Kosha*), the *Sārasundarī* by *Mathureśa* (the author of the *Śabdaratnāvalī*), the *Padārthakaumudī* by *Nārāyaṇa-Chakravartin*, the *Trikaṇḍaviveka* by *Ramānātha-vidyā-vāchaspati*, the *Subodhinī* by *Nīlakaṇṭha*, the *Tikā* by *Rāmatarkavāgīśa*, the *Śabdārthasandīpikā* by *Śrīnārāyaṇa-vidyāvinoda*, the *Padamanjarī* by *Lokanātha*, the *Vaishamya-kaumudī* by *Mahāmaha*, the *Pradīpamanjarī* by *Rameswaraśarma*, the *Vāsavadattā-tippaṇī* by *Sarvachandra*, the *Amarakosha-kaumudī* by *Śrīnayanānanda*. Compare also *Colebrooke's* preface to his edition of the *Amarak.* and *Wilson's* preface to the first ed. of his *Sanskrit Dictionary*. E. चमर and कोष.

- अमरचन्द्र** Tatpur. m. (-चः) "The moon of the gods", the proper name of the author of the *Bālabhārata*; he was a pupil of Jinadattasūri. (*Weber's Catalogue of the Berlin MSS.*) E. अमर and चन्द्र.
- अमरचारण** Tatpur. m. (-चः) A bard of the gods, a Gandharva; e. g. *Bhālik.*: चाणुहाविवरसमं सुरपुरसमममर-चारणसुसंरावम् (scil. सुवेसम्; *Jayam., Bharatam.*: अमरचारणां मन्वर्षाणां नावतां शोभनः संरावो च &c.) E. अमर and चारण.
- अमरज** Tatpur. 1. m. f. n. (-जः-जा-जम्) Born by the gods.
2. m. (जः) The proper name of a plant; see कुसुदिर or कुण्डलिर, a variety of the खदिर (*Rājānigh.*). E. अमर and ज.
- अमरतटिनी** Tatpur. f. (-नी) "The river of the gods", i. e. the Ganges; e. g. *Bhartih.*: कदा वाराणस्याममरतटिनी-रोधसि वसन् &c. (comm.: अमरतटिनी भागीरथी). Comp. अमरसरित्, अमरापगा, सुरनिखना, सुरसरित्, सुरापगा, and similar compounds. E. अमर and तटिनी.
- अमरता** f. (-ता) Immortality; e. g. *Sāhityad.*: मूरा अमरतां याप्ति पशुमृता रक्षाधरे. See also the following. E. अमर, taddh. तत्.
- अमरत्व** n. (-त्वम्) Immortality; e. g. *Mahābh., Adip. (Sundop.)*: अमरत्वं युवयोः सर्वमुक्तं भविष्यति; or *Suśr.*: वेनामृतमपां मध्यादुतं पूर्ववचनम्। यतो अमरत्वं संप्राप्तास्त्रिदशस्त्रिदिवेचरात्. See also the preceding. E. अमर, taddh. aff. त्व.
- अमरदत्त** Tatpur. m. (-त्तः) The proper name of an author of a *Kosha* or glossary. (*Med.; Colebr.'s Essays.*) E. अमर and दत्त.
- अमरदाह** Tatpur. m. (-हः) "The tree of the gods", a proper name of a tree; the same as देवदाह (*Rājānigh.*), *Pinus Devadāru*, or a glossy variety of it (*तेजा देवदाह, Nigh. Pr.*). Comp. अमर 2. १., अमरद्रुम and अमरभूह. E. अमर and दाह "the pine of the gods".
- अमरदेव** Karmadh. m. (-वः) A proper name, the same as *Amarasinha* (q. v.). See the Preface to the first ed. of *Wilson's Dict.* p. V., also *Lassen, Ind. Alterth.* II. p. 1154. E. अमर and देव; "the latter term is a Brahmanical surname, yet it may be merely an epithet to his (*Amarasinha's*) superior or divine merit" (*Wilson's Pref.*).
- अमरद्रुम** Tatpur. m. (-मः) The same as देवदाह; comp. अमरदाह. (*Suśr.-Chik.*) E. अमर and द्रुम "the tree of the gods".
- अमरद्विज** Tatpur. m. (-जः) A Brahman of an inferior order, one who lives upon the offerings made to the images which he attends, and who conducts the ceremonies of all sorts of people for hire. (*Trikāṇḍ.*) See देवज्ञ. E. अमर and द्विज.
- अमरपति** Tatpur. m. (-तिः) "Lord of the gods", a name of Indra; e. g. *Prabodhach.*: धूयनां सौधमर्धस्वमरपतिधनुर्धामधिपाः पताकाः. Comp. अमरराज. [The declension of this word is regular; comp. s. v. पति.] E. अमर and पति.
- अमरपर्वत** Tatpur. m. (-तः) "The mountain of the gods", the proper name of a mountain in the north of India; *Mah. Subhāp.*: कर्त्तुं पञ्चगङ्गं चैव तथैवामरपर्वतम्। उत्तराख्येतिषं चैव तथा दिक्कटं पुरम्। द्वारपाशं च तरसा यशे चक्रे महा-बुतिः. Comp. देवगिरि. E. अमर and पर्वत.
- अमरपुर** Tatpur. 1. n. (-रम्) ¹The residence of the gods, the paradise, comp. अमरावती; e. g. *Bhālik.*: अमरपुरमतिं सुराङ्गनागं दधतम् (scil. महेन्द्रं रामलक्ष्मीं कपयच समीयुः;

Jayam., Bharatas.: = स्वर्गवृत्तिं जनवचनम्). ²The name of several towns (*Amerapoor, Amerpoor &c.*), amongst which *Amarapura* in Burma is of special interest on account of the renowned Buddhist sect which derives its name from this capital. "The object of the *Amarapura* priests", says *Spence Hardy (Eastern Monach.)*, "is to bring back the doctrines of Buddhism to its pristine purity, by disentangling them from caste, polytheism and other corruptions to which it has been subject for ages They publicly preach against the doctrines of Hinduism; they give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests, such as practising physic and astrology They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; nor do they acknowledge the Buddhist hierarchy They do not follow the observances of the *Pasé-Buddhas*, unless sanctioned by *Gotama*, and do not recite, therefore, a benediction at the receiving of food or any other offering They do not use two seats, nor employ two priests when *bana* is read, nor quaver the voice, as not being authorized by Buddha. They expound and preach the *Vinaya* to the laity They perform a ceremony equivalent to confirmation a number of years after ordination &c. &c." In all these and other points they differ from the Siamese and other Buddhist sects. (Comp. also *Crawford* and others quoted in *Ritter's Erdkunde*, V. p. 235 ff.; the town is mentioned in *Lassen's Ind. Alt.* I. p. 333. 335.)

2. f. (-री) The same as अमरपुर 1.; e. g. *Panchat.*: तदागच्छ वेनाखानि समुद्रादादाय टिट्ठिभं संभावचामः। अमरपुरीं च मच्छामः. E. अमर and पुर or पुरी.
- अमरपुष्प** Bahuvr. m. (-ञ्चः) "Constantly flowering", a proper name of several plants, viz. of 'a kind of grass, *Saccharum spontaneum* (*Hemach.*: काश). Comp. the following. ²A fragrant grass, *Pandanus odoratissimus* (*Hemach.*: केतक). ³The mango, *Mangifera Indica* (*Hemach.*: चूत). E. अमर and पुष्प.
- अमरपुष्पक** Bahuvr. m. (-ञ्चः) "Constantly flowering", a proper name of the grass *Saccharum spontaneum* (*Ratnam.*: काश). Comp. the preceding. E. अमर and पुष्प, samās. aff. कप्.
- अमरपुष्पिका** Bahuvr. f. (-का) "Constantly flowering"; the proper name of a kind of anise, *Pimpinella anisum* or *Anethum sowa* (*Ratnam.*: अथःपुष्पी; *Nigh. Pr.*: शोपा). E. अमर and पुष्प, samās. aff. कप् and fem. aff. टाप्.
- अमरप्रभ** Bahuvr. m. f. n. (-भः-मा-भम्) Having the radiance of a god, beautiful like a god; e. g. *Mahābh., Nalop.*: असहाया नरेभ्यश्च नीदिवस्वमरप्रभे (vocat.). E. अमर and प्रभा.
- अमरप्रभु** Tatpur. m. (-भुः) "Lord of the gods", one of the thousand names of Vishṇu; the 49th, according to the *Anuśāsanap.* of the *Mahābh.*: अमरमेवो हृषीकेशः पञ्चनाभो अमरप्रभुः (*Śankara*: अमराणां प्रभुः; *Gangādhara*: न शिवो अमरा देवाः। स च तेषां प्रभुरीश्वरः). E. अमर and प्रभु.
- अमरमर्तु** Tatpur. m. (-र्तः) "The supporter of the gods", a name of Indra (*Wilson*). Comp. अमरराज. E. अमर and मर्तु.
- अमरभूह** Tatpur. m. (-रः) The same as अमरदाह or देव-

दाह qq. vv. (*Ainslie*, *Mater. Ind.*, and *Piddington*, plants of India, write this word *Amara-buruhi* and render it, *Erythrothroxylon Areolatum*; *सुरभूह*, however, which corresponds with *अमरभूह*, is rendered by the *Nigh. Pr.* *तेजादेवदार*).
E. *अमर* and *भूह*.

अमरमाळा Tatpur. f. (-ला) "The wreath (of words) by Amara", the name of a vocabulary ascribed to *Amarasinha*, the author of the vocabulary commonly called *Amara-kosha*. E. *अमर* 2. 5. and *माळा*.

अमररत्न Tatpur. n. (-त्नम्) *Crystal* (*Rājan.*: स्फटिक). E. Probably another form of *अमररत्न* q. v. with *र* instead of *ज*.

अमरराज Tatpur. m. (-जः) "King of the gods", an epithet or name of *Indra*. Comp. *अमरपति*, *अमरभर्तृ*, *अमराधिप*, *अमरेश*, *अमरेश्वर*, *देवराज*, *सुराधिप*, *सुरराज*, *सुरेश्वर* and similar compounds. E. *अमर* and *राज*, *samās. aff.* टच्.

अमरराजशत्रु Tatpur. m. (-शुः) "The enemy of *Indra*", an epithet or name of *Rāvaṇa* (the king of *Ceylon* who was slain by *Rāma*); e. g. *Rāmāy.*: रवं समाचरोहामरराजशत्रुः. E. *अमरराज* and *शत्रु*.

अमरलोक Tatpur. m. (-लः) The world of the gods, paradise; compare *स्वर्ग*. See the following. E. *अमर* and *लोक*.

अमरलोकता f. (-ता) The condition or nature of the world of the gods, the happiness of paradise; e. g. *Manu* (II. 5.): तेषु सन्त्यवर्तमानो गच्छत्यमरलोकताम् । यथा संकल्पितांश्चैह सवाम्कामान्समनुते । "he who continues to fulfil these (duties taught by *Manu*) in the spirit of the scriptures, attains the happiness of paradise and in this life enjoys all gratifications his imagination may suggest". [This is doubtless the meaning of the passage quoted, which therefore not only distinguishes between the happiness to be attained in this and in a future life, but clearly represents the latter as that life which is enjoyed by the gods (*अमरलोक*). Since such a condition, however, does not answer the views entertained by the Vedantists of the highest object of man — which is final emancipation of the soul from transmigration and its consequent immersion into the (neuter) *Brahman* or Universal Spirit — *Kullika* who always endeavours to square the words of *Manu* with the tenets of the *Vedānta* and therefore on several occasions leads the reader to an erroneous conception of the real relation of *Manu* to the philosophical systems, renders *अमरलोकता* 'final emancipation': *अमरलोकताम्* । *अमरधर्मकं ब्रह्मभावं गच्छति मोक्षं प्राप्नोतीत्यर्थः*. *Medhātithi* less biassed than his successor, was probably puzzled by the circumstance that the affix *ता* is added to *अमरलोक* instead of to *अमर* — for he seems to argue that a man cannot "assume the nature of a world". He proposed therefore a variety of explanations, but none of them seem very plausible: "अमरा देवाः । तेषां लोकः स्वर्गः । तन्निवासादमरेषु लोकशब्दः । ज्ञानज्ञानिनीरभेदात् । मक्षाः क्रोशन्तीतिवत् (one MS. को०) । तेनार्थं समासः । अमराश्च ते लोकाश्च । अमरलोकाः । तज्ज्ञावः । अमरलोकता । देवदृशा संपद्यते । देवजनस्य प्राप्नोति (one MS. omits *देवदृशा संपद्यते* and continues *देवजनस्य प्राप्नोति*) । य एवाहो देवजनस्य (one MS. *देवस्य*) प्राप्नोति । वृत्तानुरोधदेवमुक्तम् (i. e. *अमरलोक* in the sense

of a *Karmadh.* means "gods who are worlds" —, and since both, gods and worlds, here imply the same —, god-worlds mean god-people (i. e. gods, collectively), hence *अमरलोकता* would mean "the condition of gods"; or ^b *अथवा* । *अमरलोको* कथयति पञ्चत्वमरलोकः । *कर्मसूत्र* (*Pāṇ.* III. 2. 1.) । तदन्ताम्नायप्रत्ययः । *देवदर्शी* (one MS. *दृशा*) संपद्यते । अनेनापि प्रकारेण स्वर्गप्राप्तिरेवोक्ता भवति (i. e. *अमरलोकः* "one who sees the gods", hence *लोकता*, "the condition of a god-seer"); or ^c *अथवा* । *अमर इव लोकास्ते लोके* । अर्थवादश्चायम् । नाथ स्वर्गः फलत्वेन (one MS. *स्वर्ग*) विधीयते । निखानां फलाभावात् । काम्यानां च नानाफलवशात् । तेन स्वर्गप्राप्त्या शास्त्रानुष्ठानसंपत्तिरेवोच्यते लक्षणाया । यदर्थं (one MS. *यदर्थ*) कर्मक्षामनुष्ठानं (one MS. *कर्मसूत्रानुष्ठानं*) तत्संपद्यत इत्यर्थः । तच्च निखानां प्रत्यवायानुत्पत्तिः । विध्यर्थसंपत्तिर्वा प्रयोजनम् । काम्येषु तु &c. (i. e. *अमरलोक* "looking like a god, viz. in this world", hence *लोकता*, the "condition of one who is looked upon as a god or respected like a god"). — It seems to be more natural, however, to take the word in the sense proposed of "happiness of paradise", as contrasted with the "happiness of this world".] E. *अमरलोक*, *taddh. aff.* तल्.

अमरवल्ली Tatpur. f. (-री) A parasitic plant, *Cassyta filiformis*, *Lin.*, or *Curcuta reflexa*, *Grah.* (*Vaidyaka* in *Rādhak's Śābdak.*: आकाशवल्ली; *Nigh. Pr.*: *अमरवेल*). E. *अमर* and *वल्ली*. Compare the following.

अमरवल्ली Tatpur. f. (-ल्ली) The same as the preceding. (The popular form of this word is *अमरवेल* as given in the *Nigh. Pr.*: = *आकाशवेल*, i. e. *आकाशवल्ली*). Comp. *Todd's Annals* vol. II. p. 718 ("the giant of the parasitic tribe; its main stem being as thick near the root as my body. I counted sixty joints, each apparently denoting a year's growth, yet not half way up the tree on which it climbed"). E. *अमर* and *वल्ली*.

अमरशक्ति Bahuvr. m. (-क्तिः) "Having the power of a god", the proper name of a King of *Mahilāropya* (which place *Benfey* in his excellent work on the *Panchatantra*, vol. II. p. 365. 366, considers to be *St. Thomas* near *Madras*); mentioned in the introd. to the *Panchatantra*. E. *अमर* and *शक्ति*.

अमरसरित् Tatpur. f. (-त्) "The river of the gods", i. e. the *Ganges*; e. g. *Prabodhach.*: *अमरसरितो नातिदूरतो* (v. 1. *दूरे*) विभात्वाग्रमपदम् (*Rāmāy.*: अ० = *देवना नङ्गायाः*). Comp. *अमरतटिनी* and the synon. mentioned there. E. *अमर* and *सरित्*.

अमरसर्वप Tatpur. m. (-पः) The name of a plant; see *कुक्कुटपादी* (*Nigh. Pr.*). E. *अमर* and *सर्वप*.

अमरसिंह *Karmadh.* m. (-हः) "The god-lion", the proper name of the celebrated lexicographer, author of the *Amara-kosha* and *Amaramāla*. "The author by his appellation *Sinha*", says *Professor Wilson* in his preface page V, to the first ed. of his Dictionary (1819), "would seem to have belonged to the *Cshetriya* or military tribe, but it may merely designate his eminence, in which sense it is often conjoined to words: in like manner, though in *Amera Deva*, another appellation by which he is known, the latter term is a *Brahmanical* surname; yet it may be merely an epithet alluding to his superior or divine merit. He is generally,

and apparently with reason, considered to have been a follower of Buddha, although this is denied by one of his late commentators, *Rāmāśrama*, and all tradition concurs in enumerating him amongst the learned men who in the metaphorical phraseology of the Hindus, are denominated the “*nine gems*” of the court of *Vicramāditya*.” On the date of Amarasinha, the same distinguished scholar observes (*ibid.* p. XIII): “Tradition, uniform and consistent, and as we see by the inscription, and as we know from other testimonies, of unvarying tenor for seven or eight centuries, places him in the court of *Vicramāditya*, in the origin of the *Samvat* era, or 56 year before Christ: an antiquity far from unreasonable or improbable, although deemed by modern scepticism too remote: the only grounds on which this unbelief could ever have rested, the authority of the *Bhoja-Prabandha*, I have shown to be untenable (p. VII ff.), and I cannot therefore conceive the argument by which it can further be supported: the dispute, to use the words of ‘Harris’ on a similar topic, appears to arise from ‘the disputants running into the opposite vice of incredulity, in order to avoid being thought credulous’, for even in his day there was occasion to notice a defect, which is outrageously conspicuous in the writers of the present, when ancient India is their theme, ‘and whose opposition to the many claims of the Hindus is not so much founded in greater learning or superior talents, as in strong prejudices in favour of their own countries, and in high conceits of their own abilities’.” At page XXI Wilson winds up his interesting research in the following words: “as the sum of the investigation, I have only satisfied myself with the choice of one of two alternatives; either, assent to the tradition which places *Amara-Sinha* in the time of the primitive *Vicramāditya*, 56 years before the Christian era, or to the inference deduced from the contiguous position, of a number of persons and things, connected more or less directly with our author’s supposed history, which designate the early part of the fifth century, as the time at which *Amara* flourished”. It is clear, however, from his words at p. XIII and the doubt implied by his expression “our author’s supposed history”, that Wilson was more in favour of the first alternative; an inference borne out by page VI of his preface to the translation of the *Vishnupurāṇa*, where he speaks of Amarasinha as having lived “in the century prior to Christianity”. — These views of Professor Wilson were in 1852 brought before the public in his “*Akademische Vorlesungen*” by Professor Weber, the originator of the so called “*Extracts from Sāyaṇa, Karka*” &c. (see e. g. *अमरः ख्या, अमुदयेष्टि, अमृतेष्टका* &c.), who without quoting a single word of the important research of Wilson, says (p. 208): “whereas Wilson in the preface to the first edition of his Sanskrit Dictionary (1819) leans more towards the opinion that *Amara Sinha* lived in the fifth century after Christ, and whereas in the second edition of his work (1832), s. v. *Vararuchi*, he, in a direct manner, places the *nine gems* at the court of *Bhoja* (therefore 1050 after Christ), he, in perfect contradiction with himself, says in his preface to his translation

of the *Vishnupurāṇa* (1840) p. VI, that Amarasinha lived ‘in the century prior to Christianity’ “!” — It suffices to add to this conscientious and creditable report the words of Wilson under the article *वररुचि*, referred to: “a poet and philosopher”, he says, in explaining the word *Vararuchi*, “one of the ornaments of the court of *Bhoja*, or one of the nine gems usually ascribed to *Vikramāditya*’s court”. In this article therefore Wilson does not place the nine gems at the court of *Bhoja*, but as a writer caring for truth, merely states that one man called *Vararuchi* is named (viz. in the *Bhoja-Prabandha*) as having lived at the court of *Bhoja* (see the original passage in his preface p. IX), and another man called *Vararuchi* is mentioned as one of the *nine gems* of the court of *Vikramāditya* (see the original passage in his preface p. VI). Though the question, as to whether both these *Vararuchis* are one and the same person or not, is left open by Wilson in this article, it is fair to state that he plainly intimated his view on this matter in the same preface (1819), where (p. IX) he wrote: “That the name of *Vararuchi*, has in like manner (viz. to that of *Kālidāsa*) been applied to different individuals, might fairly be inferred from the practise thus described, but we have in this case a remarkable confirmation of our conjectures, and find, from the varying statements of several writers, that two, if not three, persons of this denomination, are celebrated in the literary history of the Hindus”. — A recent Dictionary, s. v. *अमरसिंह*, passes over in total silence the very existence of Wilson’s learned and comprehensive investigation, but gratifies its readers with a reference to — Professor Weber. The best research on the age of *Amara*, subsequent to that of Wilson, is that in the *Indische Alterth.* (II. p. 1155) of Professor Lassen, who places *Amara* about the middle of the third century of the Christian era. E. *अमर* and *सिंह*.

अमरस्त्री Tatpur. f. (-स्त्री) An Apsaras, or nymph of Indra’s heaven. (*Wilson*.) E. *अमर* and *स्त्री*.

अमराङ्गना Tatpur. f. (-ना) The same as the preceding. (*Wilson*.) E. *अमर* and *अङ्गना*.

अमराचार्य Tatpur. m. (-र्यः) The teacher of the gods, *Vāchaspati* or *Vīhaspati*; e. g. *Bhāgav. Pur.*: *अमराचार्यमगाधविषयं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णी तच्चरणं सुशृणु*. Comp. *अनिमिषाचार्य*, *देवाचार्य*, *अमरेज्य* and similar compounds. E. *अमर* and *आचार्य*.

अमराद्रि Tatpur. m. (-द्रिः) The sacred mountain *Meru*, the residence of the gods. (*Jaiādharma*.) E. *अमर* and *अद्रि*.

अमराधिप Tatpur. m. (-पः) “Lord of the gods”, an epithet or name of *Indra*; e. g. *Rāmāy.*: (*Surabhi* speaks to *Indra*) *शान्तं पापं न वः किंचित्सुतश्चिदमराधिप*. Comp. *अमरराज* and similar compounds. E. *अमर* and *अधिप*.

अमरापना Tatpur. f. (-ना) “The river of the gods”, a name of the *Ganges*. Comp. *अमरतटिनी*. (*Wilson*.) E. *अमर* and *अपना* or *आपना*.

[*अमराक्ष* Tatpur. (?) m. f. n. (-क्षः -क्षी -क्षम्?) Meaning and word are doubtful. The latter occurs in a MS. of the *Kāśikā*, in the *Gaṇa* *बहुहि* to *Pāṇ.* IV. 1. 45., instead of *अराक्ष*, the reading of other *Gaṇas*. Another MS. of the *Kāśikā* reads *अराक्ष*, instead of *अराक्ष* or *अमराक्ष*.]

अमरावती f. (-ती) *Amarāvati*; 'A name of the capital of Indra (*Amarak.*, *Haldy.*, *Hem.*, *Trik.*, *Śabdār.* &c. &c.); e. g. *Mahābh. Vanap. (Indralokāg.)*: ततो ददर्श शक्रस्य पुरीं ताममरावतीम् । स ददर्श पुरीं रम्यां सिद्धचारुसेविताम् । सर्वतुङ्गसुमे: (ed. Bopp v. l. सर्वतुङ्ग सुमे:) पुष्पि: पादपिप-शोभिताम् । तत्र सौमन्धिकानां च पुष्पाणां पुष्पमन्दिनाम् । उ-दीप्यमानो मिश्रेण वायुना पुष्पमन्दिना । नन्दनं च वनं दिव-मप्सरोगणसेवितम् (ed. Bopp v. l. पुष्पमप्सरो°) । ददर्श &c.; or *Hariv.*: (Krishna speaks) अमरावतीं पुरीं यास्ते सो ऽहं धर्मभृतां वर: or *ibid.*: अमरावतीं पुरीं त्रैलोक्यं तद्वत्प्रदक्षि-णम् (scil. Vishnu). *Amarāvati* is mentioned in several Pu-
rāṇas, e. g. in the *Gaṇeśakh.* of the *Brahmavaiv.*, in the *Svargakh.* and *Uttarakh.* of the *Padmap.*, in the *Vishnup.*, the *Lingap.* &c. In the latter Purāṇa the town is described as being situated to the east of mount Meru: स्मृत उवाच । ज्यो-तिर्नक्षत्रप्रचारं व: संक्षिप्यते (?) ब्रवीम्यहम् । देवदेवाणि चा-सौक्यं सहचारप्रसिद्धये । मानसोपरि महिम्नी प्राच्यां मेरी: पुरीं स्थिता । दक्षिणे भानुपुच्छं वरुणस्य च वायुस्य सौम्ये सो-मस्य विपुला: तासु दिग्देवता: स्थिता: । अमरावती संयमनी (v. l. संयमिनी) सुखा वैवाभिभा क्रमात्. — Indra's capital occurs frequently as a term of comparison, to express the exquisite beauty and prosperity of a town; e. g. in the *Rāmāy.*, *Ayodhyā* is likened to it: यासिता (scil. दशरथेन) सा पुरी त्रैलोक्ये हस्तेष्वमरावती; or in the *Mahābh. Anuśās.*, *Kuśika*, seeing a magical site, exclaims: अहो सह शरीरेषु प्राप्नो ऽस्मि परमां व्रतिम् । उत्तरान्वा कुरुपुष्पानववायमरा-वतीम् (comp. *Muir*, *Sansk. T. I.* p. 187 note); or in the *Hariv.*, *Mathurā* is compared to it: तस्मिन्नुद्धते नगरी मधुरा न बभूव सा । स्वर्गलोकं परित्यज्यावतीर्णैवामरावती; or *ibid.* *Dvārakā*, नाम्ना द्वारवती नाम त्रिषु लोकेषु विद्युता । भवि-ष्यति पुरी रम्या शक्रसेवामरावती; or in the *Bhāṭik.*, *Lankā* (where the text uses the words "place or town of Indra"): बभूव याधिशैलेन्द्रं मृदित्वेवैन्द्रगोचरम् (*Jayam.*, *Bharatas.* = अमरावत्याख्यम्); or *ibid.*: अल्पितोत्कृष्टसंगीतप्रवृत्तस्तित-वस्तिति: । घोषस्त्रान्वदिष्टेव लङ्का पूतक्रतो: पुर: (*Jayam.*, *Bharatas.* = अमरावत्या:). ² The name of a great com-
mercial town in Berar (now called Amráwātī), renowned for being the entrepôt for the cotton of Berar, and of an-
tiquarian interest on account of the remarkable Buddhist
sculptures which existed there. Relics of them were first
noticed by Colonel Mackenzie; some of them are preserved
in the Museum of the Royal As. Soc. of Calcutta, others,
of very elaborate execution, in the Museum of the India
Office, London. E. अमर, taddh. aff. मनुष्य and fem. aff.
जीए, the final of the base being lengthened (*Pāṇ.* VI. 3.
119.); lit. "possessing the gods".

अमरी see under अमर.

अमर Bāhuvr. (?) m. (-रः) *Amaru*; the name of a king, who is better known, however, as the poet of the hundred stanzas, called *Amaru-sataka*. These stanzas admit of a double in-
terpretation, one of an erotic, and another of a religious
or mystical character; but from a comparison of both, it
appears that the poet himself merely intended a description
of amorous sentiments and amorous conditions, and that
the hidden mystical sense imparted to his poetry is a super-
fétation of later divines who ascribed these verses to the

celebrated philosopher Śankara, and probably felt shocked
at the idea that a man of his character could have written
any thing not essentially conducive to *moksha*. The legend
which brings home the *Amaru-sataka* to Śankara, and thus
identifies Amaru and Śankara, is alluded to by *Jñānānanda-*
kalādhara, in his gloss on the hundred stanzas, in the following
manner: भगवाञ्छङ्कराचार्यो दिग्विजयच्छलेन कारमीरम-
मत् । तत्र शृङ्गाररसवर्णनायै सम्यग्भर्त्तितः । शृङ्गारी चैकविः
काव्यजातः (a MS. काव्ये जातः) रसमयं जनदिति वचनादित्य-
मवनाको राज्ञो मृतस्य परवपुःप्रवेशविषया शरीरे प्रवेशं कृ-
त्वा स्त्रीशतेन सह केलिं विधाय प्रातस्तथा कारयामास । पि-
मुने: कापटिको ऽयमावकः ब्रह्मचारीत्युपहसितः शान्तिरसमच-
व्याचष्ट इति किंवदन्ती; "When the holy Śankara (on his
missionary tour) came to Kashmir to convert the country,
the people assembled asked him to describe the sentiment
which in poetry is called the Erotic, for they alluded to the
saying that, "if a wise man (or a poet) possesses the Erotic,
the world becomes inspired by poetry and poetical senti-
ment." He, in consequence, by means of the science he
possessed of entering into another's body, entered into that
of the dead king Amaru, amused himself with a hundred
women and then on the next morning caused (Amaru to
comply with their wishes). But as some low-minded per-
sons taunted him by saying "this (Śankara) is a fine rogue:
he was chaste (we suppose), just up to (and not longer than
at) the moment when he was born", Śankara explained
(the real character of his verses) "that of quiet and re-
ligious meditation which prevails in them", and, the com-
mentator adds, "hence (scholiasts) explain the character of
quiet meditation in these stanzas, because final liberation
is accomplished by the condition of quiet meditation":
इत्यतः शान्तिरसमच व्याचष्टे (printed ed. °चष्टे) शान्तस्य
मोक्षसाधनत्वात्. The legend referred to by the comm.,
is taken from the *Śankara-Digvijaya*, an account of
which work may be found in the curious and interesting
"Biographical Sketches" of the Pandit Cavelly Venkata
Ramaswami. As the latter book, however, is very rare,
we may quote from it, (restoring the correct spelling
of the proper names) the following passage, so far as
it relates to Amaru: "A short time after, *Śankarāchārya*
returned to the house of *Maṇḍana Miśra*, situated at Gada
on the bank of the Narmada river He was soon
engaged in controversy with the master of the house,
on some abstruse point in philosophy, and completely
vanquished him in every argument that was contested.
The wife of *Maṇḍana Miśra* perceiving that her hus-
band was baffled and overcome, immediately stepped for-
ward and challenged Ś. to dispute on the mysterious science
of sexual intercourse. It should be observed that the art
of love among Hindus is cultivated by the learned as a
science the most intricate and sublime that can engage the
mind of men, and many Śāstras have been written on this
subject, by sages of antiquity whose texts have been ex-
plained by numerous commentators. Ś. had no knowledge
of this science, as he was a bachelor and had never been
engaged in love affairs with any female since his birth.

He therefore declined the contest for the present with the wife of M., agreeing to come in the course of six months and contend with her on any point she wished to propose. Ś. after this made a journey to a city whose king of the name of Amaru was just dead, and the body placed on a pile of Sandal wood in order to be burnt. Ś., it is said, being in possession of an art by which he could transmute his soul into other bodies, was determined to avail himself of the opportunity that now offered. Giving special directions to his own disciples who were collected round him, and whom he entrusted secretly to take special care of his own corpse, he by pronouncing some cabalistic and mysterious syllables caused his own soul to animate the dead body of the king; he then sprang up and quitting this pile proceeded to the palace, where all the courtiers and attendants of the late king were in admiration of the supposed resuscitation of their master. Ś. enjoyed all the rights of a husband with the Queen, widow of the late king. After a time, however, she began to suspect that this was not her real husband, but that some adept in the art had animated her husband's corpse; she consequently gave directions that every dead body in her dominion should be immediately burnt, and her ministers and guards forthwith proceeded to put her order into execution." [This danger Ś. successfully escapes, by reanimating his own body which had already been placed on the funeral pile and was on the point of being reached by the flames.] "He then quitted the place with all possible expedition and went, accompanied by his disciples, to the house of Mañdana Miśra whose wife immediately entered into controversy with him on the subject which he had previously declined or rather procrastinated; experience however had by this time well qualified Śankara to give a ready answer to all her questions." E. doubtful, perhaps अ priv. and मर.

अमरशतक Tatpur. n. (-कम्) "The hundred stanzas of Amaru". See the preceding. E. अमर and शतक.

अमरेश्वर Tatpur. m. (-श्वः) "The teacher of the gods", a name of Vrihaspati, or in astronomy, of Jupiter; e. g. *Sūryasiddh.*: मन्मथमरेश्वरभूषणसूर्यमुक्तेन्दुवेन्दुवः परिधमस्त-धो-धःस्त्राः सिद्धविद्याधरा घनाः (*Ranganātha*: तुल्योर्ध्वा-मरेश्वरो नक्षत्रेश्वरः शनिवृहस्पतिभौमार्कमुक्तमुधवक्त्रा अध-स्तात्परिधमस्त &c.). Comp. अमराचार्य, इष्य, गुण, देवा-चार्य and Burgess' Transl. of the *Sūryas*. Add. note 3, p. 279. E. अमर and इष्य.

अमरेश Tatpur. m. (-शः) "King of the gods", an epithet or name of Śiva; e. g. *Rāmāy.*: वभी (scil. रावणः) वृतो रावणयोधमुखीभूतिवृतो बह्व इवामरेशः. ¹ Indra. See the following; and compare अमरेश्वर, अमरराज and similar compounds. E. अमर and ईश.

अमरेशदिग् Tatpur. f. (-दिग्) The region ruled over by Indra, the east quarter (see इन्द्र); e. g. *Sāhityad.*: करमुदयमही-धरखण्डे गलिततमःपटलांगुले निवेशः । विकसितकुमुदेष्यं विपुलत्वयममरेशदिशो मुखं सुधांगुः. E. अमरेश and दिग्.

अमरेश्वर Tatpur. m. (-रः) "King of the gods", an epithet or name of Śiva; e. g. *Rāmāy.*: अतीव रामः मुमुभे मुदावितो विभुः श्रिया विष्णुरिवामरेश्वरः. ¹ Śiva; especially

as the name of a *Linga* and of a *Tirtha*, held sacred by the worshippers of Śiva (*Śiva-Pur.*; comp *Aufrecht's Catal. of the Bodl. MSS.*, pp. 64. 65). ² Indra; e. g. *Śākunt.*: वि-मिव वामाद्युष्मानमरेश्वराहति. E. अमर and ईश्वर.

अमरीपम Bahuvr. m. f. n. (-मः-मा-मम्) God-like; e. g. *Mahābh. Adip. (Hidimb.)*: तेनाहं प्रेषिता आभा दुष्टभावेन रचसा । विभवविषता मांसं युष्माकममरीपमाः. E. अमर and उपमा. अमरक Tatpur. (?) m. (-कः) *Amarka*, the proper name of a priest of the demons; in vaidic mythology according to *Sāyana*: शृङ्गामर्कवसुरपुरोहितौ. [There may be a doubt whether the word is अमरक or आमर्क or even मर्क (q. v.)— for, in the absence of other evidence either of these forms may result from the analysis of शृङ्गामर्क, — the latter arising, if the compound is formed like इन्द्रावस्य and other similar compounds expressive of a strong union of their component parts.] E. अ neg. and मर्क (?).

अमर्त Tatpur. m. (f. n.?) (-र्तः[-ता-तम्?]) (ved.) Immortal; e. g. *Rigv.*: पपुषेचमिन्द्र ले ह्योवो नृन्मृजानि च नृतमानो अमर्तः (*Sāyana*: अमर्तोऽमरधर्मा). E. अ neg. and मर्त.

अमर्त्य Tatpur. 1. m. f. n. (-र्त्यः-त्वा-तम्यं) ¹ Not subject to death, immortal; e. g. *Rigv.*, *Sāmav.*: इन्द्रम....अमर्त्यं जरमाणं दिवेदिवे (*Sāy.*: अ० मरणाधर्मरहितम्); or *Vāj. S.*: होता यजत्सुवर्हिषं पूषस्त्वन्ममर्त्यं.... वयोधसम् (*Mahābh.*: वयोधसमिन्द्रम् । अ० अमरधर्मायम्); or *Rigv.*, *Sāmav.*: विज्ञानि यो अमर्त्यो ह्यवा मर्तेषु रक्षति (scil. अपिः; *Sāy.*: अ० अमरधर्मा); or *Vāj. S.*: उषे यज्ञी सुपेयसा विवे देवा अमर्त्याः; or *Rigv.*: कस उषः कधप्रिये भुवे मर्तो अमर्त्ये (*Sāy.*: अ० मरणाधर्मरहिते.... उषःकात्माभिमानिनि देवते).

² Not causing death; e. g. (the Soma) *Rigv.*, *Sāmav.*: इम-मिन्द्रं सुतं पिब ज्येष्ठममर्त्यं मदम् (*Sāy.*: सुतं.... सोमम् । अमर्त्यम् । अमारकम् । सोमपानज्यो मदो मदानारवकारको न भवतीत्यर्थः; or (a drinking cup) *Rigv.*: तुरीयं पापममृत्त-ममर्त्यं द्रविषोदाः पिबतु द्रविषोदसः (*Sāy.*: अमृत्तं दशा-पविषेवामृष्टममर्त्यममरणासाधनम्).

2. m. (-र्त्यः) ¹ A god (*Amarak.*, *Hemach.*, *Śabdaratn.* &c.); e. g. *Mahābh. Āswamedhikap.*: बृहस्पतिरवाच (to Ma-rutta) । न कामये याजयितुं त्वामहं पृथिवीपते । वृतो ऽस्मि देवराजेन प्रतिज्ञातं च तस्मै मे । अमर्त्यं याजयित्वाहं याजयिष्ये कथं नरम्. ² (In mathematics it is sometimes used to denote) the numeral 33 (there being thirty-three gods); comp. अमर 2. 3. (according to a native compilation). E. अ neg. and मर्त्य.

अमर्त्यत्व n. (-त्वम्) The condition of a god, immortality; e. g. *Mahābh. Śāntip.*: द्विविधो चाप्यभावेती धर्माधर्मी विज्ञानताम् । अप्रवृत्तिः प्रवृत्तिश्च देविध्वं लोकवेदयोः । अप्रवृत्तेरमर्त्यत्वं मर्त्यत्वं कर्मणः फलम्; or *Kumārila* on a *Mānavakalpa S.*: प्रजापतिरेव भूत्वा भगसेत्वादि । तच्च मवीति । आत्मनि । चेष्टये । अर्पिं परमात्मानम् । अमर्त्यत्वात्. E. अमर्त्य, taddh. aff. त्व.

अमर्त्यभाव Tatpur. m. (-वः) The condition of a god; e. g. *Raghuv.*: परस्यरेण चतयोः प्रहर्षोत्पन्नामवाच्योः समवाच-मेव । अमर्त्यभावे ऽपि कयोश्चिदासीदेवाप्सरःप्रार्थितयोर्विवादः (comm.: अ० देवस्य भावे ऽपि). E. अमर्त्य and भाव.

अमर्त्यभुवन Tatpur. n. (-नम्) ¹ The world of the gods, paradise (*Haldy.*: स्वः स्वर्गः सुरस्य पिदशावासस्त्रिविष्टपं चिदिवम् । यौगीरमर्त्यभुवनम् &c.). ² (In mathematics it is sometimes used to denote) the numeral 21 (there being

twenty-one heavens in later mythology). Comp. स्वर्ग; (according to a native compilation). E. अमर्ष and भुवन.

अमर्षत् Tatpur. m. f. n. (-न्-न्ती-त्) (ved.) Not doing injury, not hurting; e. g. *Rigv.*: अमर्ष इक्ष्वा दामुषो दुरोषे सुतावतो यजमिहोप चातम् । अमर्षता सोमपेवाय देवा (*Sáy.*: अ० अनाममनेन यजमिहोपचातम्); or *ibid.*: आ धेनवः पयसा तूर्णैर्वा अमर्षन्तीह्य नो यन्तु यधा (*Sáy.*: अ० अहिंसन्तः); or *ibid.*: प्र मे पन्था देवयाना अमर्षमर्षतो वसुभिरिच्छतासः (*Sáy.*: अ० अहिंसन्तः); or *ibid.*: ते देवानां न भिनन्ति व्रताममर्षतः (*Sáy.*: अ० अहिंसन्तः). E. अ neg. and मर्षत्.

अमर्षजात Tatpur. m. f. n. (-तः-ता-तम्) Not originated in a vital part of the body (as a disease); e. g. (a knotting of vessels) *Susr.*: अमर्षजातं शममप्रयातमपक्वमेवापहरेद्द्वि-
दार्थः. E. अ neg. and मर्षजात.

अमर्षेण I. Tatpur. n. (-र्मे) Any part of the body which is not a vital part; e. g. *Susr.* (on a case of bite by a poisonous insect): अमर्षेण विधानज्ञो वर्धितस्तु खरादिभिः । दंष्ट्रोत्कर्तनं कुर्यादस्य यजुषस्तु च. E. अ neg. and मर्षेण.

II. Bahuvr. m. (-र्मा) ¹(ved.) Without a vital part or organ the injury of which would cause death, not subject to deadly injury (as Vritra the demon who fancied himself to be above danger, since others could not kill him, but nevertheless was slain by Indra who knew his vital parts); e. g. *Rigv.*: चेभिर्बुधस्तेष्वितो विवेदामर्षो मन्वमानस्तु मर्मे (*Sáy.*: इक्ष्वा ऽमर्षः परैरविदितमर्षमात्रज्ञात एव मन्वमानस्तु न को ऽपि मम हनोत्वभिमन्वमानस्तु वृषसासुरस्तु मर्मे यस्मिन्नाग्ने प्रहृती सत्तां स मरिष्यति तादृशं ज्ञानं विवेद). ²Fancying oneself to be without such a vital part, fancying oneself not to be subject to fatal injuries; e. g. (*Vritra*) *Rigv.*: त्वं विदस्तु क्रतुभिर्निषत्तममर्षो विददिदस्तु मर्मे (*Sáy.*: अ० मर्मेहीनमात्रज्ञानं मन्वमानस्तु । मर्मे प्राज्ञज्ञानम् । यच्च ज्ञाने विज्ञो म्रियते तन्मर्मेत्युच्यते); or (the demon *Sambara*) *ibid.*: त्वं शिरो अमर्षः पराहन् (*Sáy.*: अ० मर्मेहीनमात्रज्ञानं मन्वमानस्तु शम्बरस्तु शिरः शीर्षं पराहन् । अच-
धीः; scil. इक्ष्वा). E. अ priv. and मर्मेण.

अमर्षवेधिता f. (-ता) The disposition of not inflicting severe injury on others, mildness, want of acrimony; according to *Hemachandra*, one of the thirty-five qualities which distinguish the speech of a Jaina Arhat (*Hem.*, in his comm.: अमर्षवेधिता परमर्मानुष्ठानस्वरूपत्वम्). A reading अमर्ष-
वेधिता is wrong, as results from this comm. E. अमर्ष-
वेधिन्, taddh. aff. तत्.

अमर्षवेधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Not hurting vital parts, not inflicting severe injury, mild; figuratively, as of speech; see the preceding. E. अ neg. and मर्षवेधिन्.

अमर्षाद् I. Tatpur. f. (-दा) ¹Impropriety of conduct. ²Dis-
respect (*Wilson*). E. अ neg. and मर्षाद्.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Without proper bounds, transgressing due bounds, licentious, inordinate; e. g. *Rámdy.*: तादृशं त्वममर्षाद् कर्म कर्तुं चिकीर्षसि. E. अ
priv. and मर्षाद्.

अमर्ष I. Tatpur. m. (-वः) ¹The not enduring (pain, injury &c.), inability to suffer (pain, injury &c.), impatience; e. g. *Pán.*: अमर्षमर्षयोर्यद्विदुषे ऽपि (*Kás.*: अमर्षः । अचमा; com-
pare under the second meaning the inst. from the *Bhāṭik.*

l. 19 ff.); or *Bhagavadg.*: यस्मान्नोद्विजते सोको सोकान्नोद्विजते च यः । हर्षामर्षमयोद्विर्मुक्तो यः स च मे प्रियः (*Arjunam.*: हर्षः स्वस्तेष्टार्थकाम उत्साहः । अमर्षः परस्व कामे ऽसहनम्; *San-
kara*: हर्षः प्रियकामे ऽनःकरस्वस्तेष्टार्थो रोमाञ्चनामुपाता-
दिविहः । अमर्षो ऽसहिष्णुता; *Sadán.* (in his metrical gloss): प्रियकामे मनोवृत्तिः सुखाभिव्यञ्जिकादि या । रोमाञ्चनामुपा-
तादिहेतुः सा हर्षशब्दिता । इदृशाते ऽसहिष्णुत्वममर्षश्च); or *Bhāṭik.*: संयुचितं मरुत्तवत्तद्वतिरमर्षतोऽर्थं चित्तिपा-
क्षतेः (*Jayam.*: अमर्षतीत्यम् । असहिष्णुतयासह्यम्; *Bha-
ratam.*: अमर्षेण पराभवासहिष्णुतया तीक्ष्णमसह्यम्). ²Pas-
sion, anger, wrath, indignation (*Amarak.*, *Haldy.*: = कोप
or क्रोध); e. g. *Rámdy.* (ed. Gorr.): संगताश्चर्ययः सर्वे संव-
ज्युरधो मिषः । कश्चित्पितृवधामर्षात्पुनर्नोत्सादयिष्यति (com-
pare also अमर्षिण); or *Hitopad.*: तच्छ्रुत्वा वानरीर्जातामर्ष-
रासोचितम्; or *Mitáksh.* (on *Yājñ.*: क्रोधोऽमर्षविवर्जितः):
क्रोधो ऽमर्षः; or *Kás.* (on *Pán.*: क्रुधद्द्रुहेर्षा): अमर्षः क्रोधः;
or *Bhāṭik.*: अमर्षो मे परः सीतां राघवः कामयिष्यते (*Ja-
yam.*: अमर्षः क्रोधः; *Bharatam.*: अमर्षः कोपः); or *ibid.*:
मुषामर्षमवाप्सस्त्वं राम सीतानिवन्धनम् (*Jayam.*, *Bharatam.*:
अमर्षं क्रोधम्, the former quoting the Sūtra of Pán. mentioned
above col. a, l. 55; where अमर्ष is rendered by the *Kásika*
अचमा; both meanings of the word being applicable to this
Sūtra); or *Naishadhach.*: अमर्षादात्मनो दोषात्तयोक्षेपस्ति-
तामुवात् । स्मरुं दृष्टाव्यनीयसौ तस्मादप्यचमत्कलिः (*Nárdy.*:
अमर्षात् । भीमिणश्चमोतिनर्मासहनशीलस्वरूपाद्रोषात्); or
Kirdtārj.: जनस्तु दृष्टप्रत्यक्षं चेतसः किमप्यमर्षो ऽगुण्ये भुञ्जा-
यते (*Mallin.*: चेतसो ऽमर्षो मगसः प्रकोपः); or *Kathás.* (*Upa-
kosak.*): अशिवं पापमात्रोक्तं खेदामर्षकदर्शिता. ³Deter-
mination of purpose, determined resolution; *Hemach.*: अमर्षः
क्रोधसंभवः । गुणो जिगीषोत्साहवान् (*Vallabhag.*: क्रोधसंभवः
क्रोधजातो जेतुमिच्छा जिगीषा । उत्साह उचमसौ विवेति ऽस्तु
स जिगीषोत्साहवान् । जेतुमिच्छोऽमर्षा गुणो गुणस्तु ना-
मिकम् । अमर्षः) i. e. “अमर्ष is that condition (of the mind)
which arises from passion and is joined with a desire of
overcoming (impediments), and the (necessary) energy”;
Sāhityad.: निन्दापेपापमानादेरमर्षो ऽभिनिविष्टता । नेचरा-
गशिरःकम्पधूम्रभ्रूतर्जनादिभ्यः “inability to suffer censure,
abuse, disrespect and the like, means (in rhetoric) deter-
mination of purpose (i. e. determination to overcome the
cause of censure &c.); its manifestation (in dramatic and
kindred action) is redness of the eyes, shaking of the head,
frowning, abusing and so on”. An instance of this mean-
ing is afforded, I believe, by a passage in the *Sántip.* of
the *Mahābh.* where Jājali is told by a voice from heaven
that Tulādhāra at Benares is a better man than himself:
अवात्तरीषे वागासीतां च मुञ्चाव जावसिः । धर्मेण न
समस्तं वै तुलाधारस्तु जावसे । वाराणस्यां महाप्राज्ञमुला-
धारः प्रतिष्ठितः । सो ऽप्येवं नास्ति वक्तुं यथा त्वं भावसे दिव ।
सो ऽमर्षवशमापन्नमुलाधारदिदृष्टया । पुषिबीमचरद्वावच
सायंमृदो मुनिः । कालेन महतामन्त्रस्तु वाराणसीं पुरीम्
&c. — In *Rhetoric* such a condition of mind is considered
as one of the thirty-three accessory conditions or those
which are connected with the permanent conditions of
a leading character in a work of fiction (see अमिषा-
रिन्); it is an accessory, for instance, of the sentiment of
the Choleric (see रौद्र), the permanent condition of which

is क्रोध or passion, anger. — According to *Suśruta* who divides qualities or mental conditions, moral and physical, into सात्त्विक, राजस, तामस, आत्मीय, वायव्य &c. (see गुण), the mental condition called अमर्ष is one of those which partake of the nature of fire (तेजसासु रूपं अमर्षस्यैव शीर्षं च). See also अमर्षः. अमर्ष is also sounded and written आमर्ष (*Rāyam*, on the *Amarak.*: अमर्षः । इत्यादिः । अन्वेषामपीति — *Pān.* VI. 3. 137. — दीर्घसे दीर्घादिरपीति चम्; *Bharatam.*, *Mathureśa*, *Ramān.*, *Nārāy.*, &c.: अमर्षः । आमर्षो ऽपि; *Bhar. Dvirūp.*: आमर्षो ऽमर्ष उच्यते; *Viśvap.* *Śabdabh.*: भवेदमर्ष आमर्षः). E. अ neg. and मर्ष.

II. *Bahuvr. m.* (-र्षः) The proper name of the son of *Susandhi*, a descendant of *Kuśa*, who was a son of *Rāma*; according to the *Vishnu-Purāṇa*. Comp. अमर्षण 2. E. अ priv. and मर्ष.

अमर्षज *Tatpur. m. f. n.* (-जः-जा-जम्) Produced by impatience, passion &c. (see अमर्ष); e. g. *Mahābh. Vanap.*: अमर्षजं क्रोधविषं वमन्ती इहा चिरं तापमुपैष्यसे ऽधम. E. अमर्ष and ज. अमर्षज *Tatpur. 1. m. f. n.* (-जः-जा-जम्) ¹ Unable to endure (pain, injury &c.), impatient; e. g. *Mahābh. Vanap. (Draupadihar.)*: स एष शूरो निखममर्षणाय धीमान्नामः सहदेवः पतिर्मे; or *ibid. (Nalop.)*: गजेन्द्रविक्रमो धीमाद्दीर्घबाहुरमर्षणः । विक्रान्तः सत्वामीरो भर्ता मम महायशः; or *Raghuv.*: अमर्षणः शोणितकाङ्क्षया किं पदा सुश्रुतं दशति द्विजिह्वः (*Govindar.*: अमर्षणो ऽसहनः). ² Passionate, angry, vehement, impetuous (*Amarak.*, *Hemach.*, *Halāy.* = क्रोधन); e. g. *Mahābh. Ādip. (Hidimb.)*: तस्य तद्वचनं श्रुत्वा भीमसेनो ऽत्वमर्षणः । निष्पिष्टेन वलाङ्गुली पशुमारममारयत् (a better reading than पशुभा°); or *ibid. Sabhāp.*: इत्युक्त्वा राजशर्द्धं तस्यो गर्वममर्षणः; or *Raghuv.*: रघोरवष्टम्भमयेन पचिष्या इदिचतो गोचमिदममर्षणः &c. (*Govindar.*: अमर्षणः कृद्); ³ Determined, resolved; comp. अमर्ष I. 3.; (in this sense probably) e. g. *Daśakumār.*: तेष्वेव दिवसेषु चञ्चलवर्मा पुरमवापयत् । अमर्षणश्चाङ्गराजो (i. e. the king of *Anga* who could not endure this attack and was determined to resist it) यावदरिः पारयामिन् विधिमाचिकीर्षति तावत्सचमेव सात्वं निर्भिष्य &c. — *Suśruta* who divides bodies, according to their nature, into सात्त्विक, राजस and तामस, — the first with seven subdivisions (bodies having the nature of *Brahman*, *Mahendra*, *Varuṇa* &c.), the second with six, (bodies having the nature of *Asuras*, serpents, birds &c.), the third with three subdivisions, (bodies having the nature of beasts, fish and trees) — ascribes, amongst others, the quality of अमर्षण (probably in the second sense) to the bodies which are राजस and have the nature of birds (see काच and गुण): अमर्षणो ऽनवस्थायी शकुनं कायसचक्षम्. Comp. अमर्षवत्, अमर्षित, अमर्षिन्, अमृष्यत्, अमृष्यमाण.

2. *m.* (-र्षः) A proper name, the son of *Sandhi*, a descendant of *Kuśa*, who was a son of *Rāma*; according to the *Bhāgav. Pur.*, where *Sandhi* is a various reading for *Susandhi*, and *Amarshaṇa* a v. r. for *Amarsha* — as compared with the *Vishṇup.*; *Bhāgav. Pur.*: तस्मात्प्रमुत्तमस्य संक्षिप्तस्यामर्षणः (see अमर्ष II. and *Lassen's Ind. Alterth.* vol. I. app. p. XII and CVII). E. अ neg. and मर्ष (मृष, kṛit aff. मुष्; hence fem. ऽमी, not ऽमी; comp. *Pān.* III. 2. 151.).

अमर्षवत् *m. f. n.* (-वान्-वती-वत्) The same as अमर्ष 1.;

e. g. *Jaiādh.*, see s. v. अमिनीत, p. 250 b, l. 4. E. अमर्ष, taddh. aff. मनुप्.

अमर्षहास *Dwandwa m. du.* (-हौ) Mingled anger and derision; *Mahābh. Ādip. (Draupadisv.)*: इहा तु तं द्रौपदी वाक्यमुदीर्यनाह नाहं वरवामि सुतम् । सामर्षहासं प्रसमीक्ष्य सूर्यं तत्वाच कर्षेः स्फुरितं धनुस्तत् (i. e. having looked at the Sun — his father — with mingled anger and derision). E. अमर्ष and हास.

अमर्षित *Tatpur. m. f. n.* (-तः-ता-तम्) The same as अमर्ष 1.; e. g. *Rāmāy. Ayodhyāk.* (ed. Schl.): आत्मासद्वचनं श्रुत्वा कुप्या चिप्रममर्षिता । कैलासशिखराकारात्मासादादवरोहत; (ed. Gorr.): इति श्रुत्वाप्रियं वाक्यं कुप्या चिप्रममर्षिता । तस्मात्मासादशिखरादवतीर्थं खराज्विता; or *Bhāṭṭik.*: अमर्षितमिव घ्नन् तटाद्वि सलिलोर्मिभिः (scil. प्रलुब्धता तोयभिः; *Bharatas.*: अमर्षितमिव कृद्मिव). E. अ neg. and मर्षित.

अमर्षिन् *Tatpur. m. f. n.* (-र्षी-र्षिणी-र्षि) The same as अमर्ष 1.; e. g. *Rāmāy.*: संभता मुनयः सर्वे संजगत्सुरासो मिषः । कश्चित्पितृवधामर्षी चच नोत्सादयिष्यति (°मर्षो in *Schlegel's* ed. I. 74. 20. is so evident a misprint — and nothing else —, that it is almost superfluous to adduce MS. testimony for the real reading just quoted); or *Mahābh. Vanap. (Draupadih.)*: ततो घोरतरः शब्दो वने समभवत्तदा । भीमसेनार्जुनी इहा चचिष्यामममर्षिणाम्; or *ibid. Sāntip.*: धीरो ऽमर्षी मुचिषीर्यः । अमातो हि हिते रतः. — Comp. also *Medinī*, *Viśvap.* &c., s. v. अमिनीत. E. अ neg. and मर्षिन्.

अमल *Bahuvr. 1. m. f. n.* (-लः-ला-लम्) Free from dirt, clean, pure; literally and figuratively, (*Med.*, *Unādhik.* = निर्मल); literally, e. g. *Rāmāy.*: एतत्सुखचिरं भाति पितुर्मे शयनं पुरा । शशिनेवामलं राशौ गमनं तोयदातवे; or *Bhāṭṭik.*: नारीशामपशुमुदुर्न देहखेदाज्ञारीशामलसलिला हिरण्यवायः । नारीशामनसपरीतपचपुष्पाज्ञारीशामभवदुपेत्य शर्म वृषात् (where the word आरीशामल° means, acc. to *Jayam.*: आरीशं मतम् । अमलं सलिलं यासु हिरण्यवापीध्विति; similarly *Bharatas.*); or *ibid.*: अमलमणिहेमटङ्कम् (scil. सुवैशं रामवत्समाहृतम्; *Jayam.*: अमलमणीनां हेमादीनां टङ्काङ्केदा यच; *Bharatas.*: अमलानां निर्मलानां मणीनां हेमां च टङ्काङ्केदा यच or अमला मणयो यच &c.); or *Naishadh.*: अक्षतिष्ठदमलं मणिपीठम्; or *Śiśupḍlab.*: अमलात्मसु प्रतिफलमभितलक्षणीकोलफलकेषु मुञ्चः । विस्वार इन्दुवचां निकरः (*Mallin.*: अमलात्मसु निर्मलमूर्तिषु); or *Ranganātha* on the *Sūryasiddh.*: जम्बूफलमलनक्षत्रसतः प्रवृत्ता । जम्बूदीरसयुता मृदभूत्सुवर्णम्; or *Lildvatt.*: अमलकमलराशेस्त्र्यंशपञ्चांशषष्ठेस्त्रिगयनहरिसूर्या येन तुर्येष चार्था नृपदमच षड्भिः पूजितशेषपरीः सकलकमलसंख्यां चिप्रमाख्याहि तस्य; figuratively, e. g. *Rāmāy.*: ततो ऽपिचचनात्सीतां जाला विगतकलषाम् । अग्रहीदमलां रामो वचनञ्च शूरोः खदा; or *Suśr.*: ध्रुवं तु मरणं रिटे ब्राह्मणीसत्त्विकामलैः । रसायनतपोवप्यतत्परैर्वा निवार्यते; or *Bhāgav. Pur.*: स (viz. *Yayāti*) तच्च निर्मुक्तसमसकृद् आत्मानुभूत्वा विधुतचिचिह्नः । परे ऽमले ब्रह्मणि वासुदेवे जेमे नतिं भागवतीं प्रतीतः. ² Free from death, undying; the same as अमर; (this meaning seems doubtful, though it is given by the comm. on the following verse of the) *Nalodaya*: इति विकसो मायावाक्य-दुक्त ऊचे जनो ऽमलो मा यायाः (comm.: इत्यनेन प्रकारेण तदुक्त्येन कलिनोक्तो भाषितः । अमलो निर्मलः । अमरो वा । रसधोरिकात् । जनो देवलोक्त ऊचे ऽकचयत् &c.).

2. m. (-सः) A proper name (which occurs in the *Gaṇa* *नडादि* — *Pān.* IV. 1. १२. —, in a MS. of the *Kādikā*). A proper name of the same sound is quoted by Purushottama in his *Pravaramanjari*, as that of a commentator on Bauddhāyana's *Kalpasūtras*; (see *Müller's Anc. Sanskr. Lit.* p. 380 note).

3. n. (-म्) ¹Purity, holiness, Brahman (neuter); e. g. *Mahābh. Sāntip.*: अथ तस्मै (viz. of Jājali) जटाः क्षिप्त्वा बभूवुर्ध्वं चिताः प्रभो । अरक्षन्मनास्त्रिंशं मणिनीऽमलसंयुतः (for this sense of the word compare the passage of the *Bhāgav. Pur.* quoted above (p. 354 b, l. 50) from the ninth book, and the following from the fourth book which alludes to Jājali: प्रतीक्षां दिशि वेलायां — scil. the Prachetasas went — सिद्धोऽभूच्च वावसिः । तानिर्वितप्रक्षमनोवचोद्भूतो चितासनाम्हानसमानवियहान् । परेऽमले प्रक्षवि चोचितामनः सुरासुरेदो हृद्ग्रे क्व नारदः). ²Talc or mica, the same as अक्ष I. १. q. v. (*Amarak., Hemach., Med., Unīddik., Nigh. Pr.*). ³A mineral substance, called *silver-Māksika* (see *माक्षिक*; *Nigh. Pr.*: = *रौप्यमाक्षी*).

4. f. (-सा) ¹A name of the goddess Lakshmi (*Med., Unīddik.*). ²The umbilical cord (*Trikānd.*: नाभिनासा); comp. अमरा ३. ३. ³The name of a plant, *Flacourtia cataphracta* (*Amarak.*: अटामसाज्जटा &c. which words are separated by the comm. either अट्टा, — also written अट्टा —, अमसा, — also written मसा, — and अज्जटा; or अट्टा and अमसाज्जटा; *Rāyam., Bharatam., Mathur., Rāmān., Nārdy., Nilak.* &c. render it भूखामसकी). ⁴The name of another plant, the same as सातसा q. v. (*Rājan., Nigh. Pr.*). ⁵Sugarcandy (*Nigh. Pr.*: नावदसाकर). [The name of the plant is mentioned in the travels of Hiouen-Thsang; see Stanislas Julien, *Mémoires* &c. vol. I. p. 91 and the excellent Index, vol. II.] E. अ priv. and मस (but I. 2. instead of अमर, र being changed to स); the *Unīddik.* has the very improbable E. अम्, un. aff. अस (which affix does not belong to the terminology of *Pāṇini*).

अमसजा Tatpur. f. (-जा) The proper name of one of the ten daughters of Randraśwa, a descendant of Janamejaya, who was a son of Puru; she was married to Prabhākara, a Rishi of the race of Atri. According to the *Vāyu-Pur.*, in *Wilson's transl.* of the *Vishnu-Purāṇa*. E. अमस and जा.

अमसमणि Karmadh. m. f. (-णिः) ¹Crystal (*Nigh. Pr.*: = *रुक्मिणी*). Comp. अमसरत्न. ²A white mineral used medicinally (*Nigh. Pr.*: = *कापूरमणि* i. e. *कर्पूरमणि*). E. अमस and मणि, “the pure gem”.

अमसरत्न Karmadh. n. (-त्नम्) Crystal (*Nigh. Pr.*: = *रुक्मिणी*). Comp. अमसरत्न and the preceding. E. अमस and रत्न, “the pure gem”.

अमसवेतस. See अमसवेतस of which it is a vernacular corruption.

अमसाज्जटा Karmadh. (-टा) The name of a plant, *Flacourtia cataphracta*. See अमसा 4. ३. (*Rāyam.* on *Amarak.*: अटामसाज्जटा, — which words some divide अट्टा and अमसाज्जटा, instead of अट्टा, अमसा and अज्जटा —: तयोः — viz. the two latter — कर्मधारयो वा). E. अमस and अज्जटा.

अमसातक. See अमिसातक.

अमसानक. See अमिसानक.

अमसि denom. par. (-सति) To make pure, to make white; e. g.

Kirdārij.: अपितनवसतातप्रवाक्षैरमुतसवसुतिशानिभिर्नृक्षैः । सततमसितयामिनीषु प्रक्षोरमसयतीह वनाममिन्दुसेखा (*Mallin.*: अमसवति धवसवति). E. अमस, denom. aff. सिच्. अमसत् m. f. n. (-वान्-वती-वत्) (ved.) ¹Powerful, mighty, strong; e. g. *Rīgv.*: सत्त्वं त्वेषा अमवतो धन्वश्चिदा दद्विषासः (*Sāyana*: अमवन्तः । धवसवन्तः); or *ibid.*: त्वेषासो अपेरमवतो अर्चयः (*Sāy.*: अमवन्तः । धवसवन्तः); or *ibid.*: बृहत्सवत्तममवत्तदुक्कमसवत्त &c. (*Sāy.*: अमवत् । अमति ब्रह्म । द्यवत्तनेनेतमो वसन् । तदुक्कम); or *ibid.*: इन्द्राविष्णु गुवदुषु सवाना शर्म नो वन्तममवत्तदुक्कम (*Sāy.*: वक्त्वं वरणीयममवत्तलोपितं शर्म गुहं सुखं वा); or *ibid.*: यौचिद्विद्वामवाँ चहेः (*Sāy.*: अमवान् । धवसान्); or *ibid.*: दिवश्चिदावोऽमवत्तरेभ्यो विभ्यना चिदासपरेभ्यः (*Sāy.*: अमवत्तरेभ्यः । अमवन्तः वसवश्च); or (adverbially) *ibid.*: य आसन्ता अमवत्तरेभ्यो (*Sāy.*: अमवत्तरेभ्यो यथा भवन्ति तथा). [This meaning of अमवत् seems to apply satisfactorily to all other instances in which the word occurs; for, another meaning given by *Sāyana* is probably intended by him merely as a paraphrase of, and therefore coincident with, the meaning “powerful”; viz. overpowering, conquering; *Rīgv.*: तद्योरिदमवत्तवस्त्रिमा दिव्यमघोः (*Sāy.*: अमवदभिभावुक् श्रवो वसन्). There are, however, other meanings of this word mentioned by *Yāska*, and accordingly by *Sāyana* and *Mahidhara*, which deserve noticing, not only because the first of them is plausible, but also on account of their high antiquity; viz.] ²Accompanied by ministers (as a king); *Rīgv.* or *Vāj. S.*: कस्यैव पावः प्रसितिं न पृथ्वीं याहि राक्षेचामवाँ इमेन (see the comm. of *Yāska* on these words, and that of *Durga* on *Yāska*, s. v. अममनवत् — where p. 308, col. b, line 3 आत्मवित्तवान् is to be read instead of वित्तवान् —; *Mahidh.* on the corresponding verse of the *Vāj. S.*, renders the word in a similar manner, “accompanied by followers or servants”; comp. s. v. II. अम I. 7. A like meaning is given to the word by *Sāyana* e. g. in this *Rīgv.* verse: सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती । भद्रा वो रातिः &c. (*Sāy.*: हे मरुतो वो युष्माकं संबन्धिनी सातिर्न सक्तिरिव । युष्मत्संभवनं यथा प्रशस्तनुषं तद्वद्वो रातिर्वृद्धादिविषयामवती । अमात्ववती । इन्द्रादिसहायवती । यथा राक्षेचामवानित्त्वचामशब्दोऽमात्ववचनः । तद्वत्). ³Accompanied by diseases; (see the second — optional — interpretation of *Yāska* on the verse quoted above (l. 27) कस्यैव &c., s. v. अममनवत्; and likewise the second — optional — interpretation of *Sāyana* on the foregoing verse सातिर्न &c. l. 35, viz. यद्वा । वः सातिः संभक्तिर्नामवती । रोमवती न भवति). ⁴Possessed of self (i. e. of riches which belong to one's self); see the third — optional — interpretation of *Yāska* on the verse quoted s. v. अममनवत्. E. अम (II. and I.), taddh. aff. मत्प्.

अमविष्णु Tatpur. m. [f. n.] (-ष्णुः-ष्णुः-ष्णुः) (ved.) Going upwards and downwards; e. g. *Rīgv.*: तुदिता अतुदितासो अद्रयोऽमसा अमुचिता अमुत्तवः । अनातुरा अचरा स्वा-मविष्णवः सुपीवसो अतुचिता अतुत्तवः (*Sāy.*: अमविष्णवः । उत्प्रेषयापप्रेषयत्वोपेताः.... यावावः). [Literally, perhaps: ‘not fettered’; the accent of the word, udātta on the first syllable, is apparently at variance with *Pāṇi.* VI. 2. 1२०.] E. अ neg. and मविष्णु.

अमस m. (-सः) ¹A fool. ²Time. ³A kind of disease (*Unnādik.*: अमसो बाणिशे कासे रोममेदि पुमानमस). E. **अम्**, un. aff. **अस** (which affix, however, does not belong to the terminology of *Pāṇini*.)

अमसुख Tatpur. m. f. n. (-सुः-खा-अम्) Harsh, rough; e. g. *Amarak.*: कर्कशः साहसिकः कठोरामसुखावपि. E. **अ** neg. and **मसुख**.

अमहत Tatpur. m. f. n. (-हान्-हती-हत्) Small, little; e. g. *Sūtrata.*: बहुप्रतिर्नयनया य इमे प्रदिष्टा रोमा भवन्महतां महतां च तेभ्यः; or *Naishadhach.*: अमहतितराकाङ्क्षारा न सोचननोचराः (*Nārdy.*: अमहतितराः स्वरूपेणैव सूक्ष्मतरा ध्रुवावस्थादयकारा इदानीं तादृक्पूर्ववत्सोचननोचरा न भवन्ति स्वरूपेण सूक्ष्मत्वात्. E. **अ** neg. and **महत**.

अमहत Tatpur. m. f. n. (-तः-ता-तम्) ¹Hurt while walking or from flight. ²Confused by conflagration. ³Confused by the crackling noise of fire. ⁴Hurt by disease. See, s. v. II. **अम** २-६, the commentators on *Bhāṭik.*: न मया &c. The last meaning is not given by them, since it answered their purpose to show, that **प्रमदामहता** contained the possibility of an analysis **अम** as well as **आम**; but as the two latter derivatives are synonyms in the sense "disease", there is no risk in completing their pun on **अमहत**. Compare the following. E. **अम** and **हत**.

अमहन् Tatpur. m. f. n. (-हा-घ्नी-ह्) Removing diseases. See the following. E. **अम** and **हन्**.

अमहस् Bahuvr. m. f. n. (-हाः-हाः-हः) Having the vigour of Vishṇu, being as vigorous as Vishṇu. The form and meaning of this and the foregoing word are quibbled out by *Bharatasena*, from the following verse of the *Bhāṭik.*: पुण्यो महाप्रज्ञसमूहवुष्टः संतर्प्यो नाकसदां वरेखः । अज्वाह लोक-स्थितये स राजा यथाधरे वहिरभिप्रकीर्तः; for besides various possibilities suggested to his mind by the reading of the text as given, he finds that by reading **पुण्यो** **महा** **अमहा** **अमहस्** **विष्णोरिव महसेवो यस्यासावमहा इति पुचक्यद्मः**; ²वहा । **अमो** **रोमसं हकीलमहा** । **तस्मिन्नावनि सति लोकानां चाधिभयं नासीदित्यर्थः**. E. **अ** (*Vishṇu*) and **महस्**.

अमहावनीय Tatpur. m. f. n. (-यः-या-अम्) Unfit for one or something connected with great people. (Formed according to *Pāṇ.* VI. 2. 155. and V. 1. 9. vārtt. 10; when the accent of the word is the udātta, not on the first but, on the last syllable.) Compare **अमाहावनीय**. E. **अ** neg. and **महावनीय**.

अमहीयमान Tatpur. m. f. n. (-यः-ना-अम्) (ved.) Not treated with respect, disrespected; e. g. *Rigv.*: अपञ्चं आचाममही-चमानाम् (*Sāy.*: अमहीयमानामसाधनीयाम्). E. **अ** neg. and **महीयमान**.

अमहीयु Tatpur. m. (-युः) A proper name; *Amahiyu Angirasa* is the poet or Rishi of the *Sāmaveda* verses 1. 467. 470. 479. 484. 487. 494. 495. 510. (= I. 5. 2; 4. 1 and 4; 5. 2. 5. 3 and 8; 6. 1. 1. 1 and 8 and 9; 6. 1. 2. 14). See *Benfey's Index* to the *Sāmav.* E. (probably) **अ** neg. and **महीयु**.

I. **अमा** ind. ¹(ved.) In the house, at home; (in *Yaska's Nigh.* amongst the words meaning **गृह**); e. g. *Rigv.*: समाववर्ति विहितो विनीतुर्विचैवां कामचरताममाभूत् (*Sāy.*: अमा इम इति गृहनामसु पाठात् — *Nigh.* 3. 4. — **गृहं** प्रति कामो ऽभूत्);

or *Rigv.*, *Vaj. S.*: न हि तेवाममा चन नाध्वु वारवेणु । ईद्रे रिपुरवर्चसः (*Sāy.*: अमा चन। **गृहध्वपि**; *Mahidh.*: = **गृह** ऽपि); or *Rigv.*, *Vaj. S.*: अमेव नः सुहवा चा हि नवान (*Mahidh.*: अमेव स्तुहमिव; but *Sāy.* renders here **अमेव सहिव**; see 2.).

²With, together with (*Amarak.*, *Haldy.*, *Ajayap.*, *Viśvap.*, *Śabdaratn.* &c.: सह); e. g. *Rigv.*: कर्ता नो अध्वना सुवं जीपा अमा (*Sāy.*: अमा सह); or *Satapathabr.*: ते देवा अनुवन् । अमा वै नो ऽव वसुर्वसति (*Sāy.*: ते देवा नो ऽस्माकं संवन्धी य इहः प्रवासमकरोत्स नो वसुरवामापिना सह वसति); or *Satap.*, *Bṛihad.*: यद् किं चेमाः प्रवाः शोचन्मैवासां तन्नवति (*Śankara.*: अमेव सहिव); or *Pāṇ.*: अमा वसदन्वतरक्षाम्; comp. अमावक्षा and अमावाक्षा; or *Nalod.*: तं साक्षामा नयतः परीक्ष &c. (comm.: तं नलं साक्षामा सांस्तेन सहितम् &c.); or *ibid.*: शोकेनामावासाववसत् &c. (comm.: शोकसहिता सा भैम्बवसत्); or *ibid.*:... चाक्षीभिरभिससारामा या (comm.: चाक्षीभिः सक्षीभिः । अमा सह । अभिससार &c.). See also **अमात्व**. ³Near (*Amarak.*, *Ajayap.*, *Bṛihad.*: समीप; *Haldy.*, *Viśvap.*: अन्तिक; *Śabd.*: निकट); e. g. *Nalod.*: तत्परवामा यामः प्रववेयदि मानित-विद्यामायामः (comm.: तदा अमा समीपं सह वा यामो वक्ष्यामः). [The two latter meanings are given by most of the Koshas; *Hemach.* has **संनिधान** and **इह** if the reading of the Calc. ed. and the MSS. is correct, when the latter would probably refer to the meaning 1.; the *Śabdaratnāvalī* however is more explicit, for it defines **अमा सहार्थे** **रत्नार्थनिकटार्थे** **रसार्थे** — the latter word being written in another MS., in Bengali characters, less incorrectly, **वसार्थे** —. The meaning **रत्न** refers to IV. 2., though **अमा** occurs amongst the **अव्यय** or indeclinables; and **वसार्थे** is probably a misreading for **वासार्थे** referring to 1. The *Gaṇaratnam*, which has **अमा** as well amongst the **चादि** (*Pāṇ.* I. 4. 57.), as amongst the **साचादादि** (*Pāṇ.* I. 4. 74.) defines it in the latter place thus: **अमेति रहःसम-वाचसंयोगसामर्थेण**. The three latter renderings, "intimate relation", "union" and "fitness" are probably amplifications of the second meaning; and **रहस्** "secretly" belongs perhaps to the first. — In combination with **कृ** "to make", **अमा** may have the grammatical properties of a **कृति** q. v.; thus **अमा** and **कृत्वा** becomes **अमाकृत्वा**, or may remain **अमा कृत्वा**.

II. **अमा** f. (-मा) See I. **अम** 2. and the words there quoted; p. 341 a, l. 46. 47.

III. **अमा** Tatpur. f. (-मा) See III. **अम** p. 341 b, l. 49–51.

IV. **अमा** f. (-मा) ¹The day of the conjunction of sun and moon, the day of the new moon (*Hemach.*, *Trikaṇḍ.*, *Rabhasa.*, *Bṛihad.*, *Śabd.*: = **सूर्येणुसंजम**). See **अमावाक्षा**; e. g. *Ranganātha* on the *Sūryasiddh.*: अमवाक्षान्ताक्षोत्पत्ती सूर्यचक्षो राज्ञाववयवैः समी भवतः । पीर्यमाक्षन्ते भाना-द्विषी तुक्षी सूर्यचक्षो वरुभाकरे खाताम् । तथा चामाक्षी सूर्यचक्षोरिकषोधाधरान्तरे सत्तासूर्यसहस्रम् ।.... अमाने सूर्यचक्षोः पूर्वापरान्तराभावेन योगानुक्षी सूर्यचक्षो पूर्वि-माने भवन्नाधोन्तरत्वात्प्राज्ञकारौ भानादिसमाविति; or *Raghunand.*'s *Tithitattva*: तच्च तिथिस्वरूपमाह हेमाद्रिकाक्ष-माधवीययोः स्नादे प्रभाससहस्रम् । अमा चोदशभावेन देवि प्रोक्ता महाकथा । संक्षिता परमा मावा देहिनां देहधारिणी ॥ अमादिपीर्यमाक्षता या एव शशिनः कक्षाः । तिचवक्षाः

अमासाता: सोऽपि वरानने । अमास्यस्य सोऽपि वरानने परिमिता देहधारिणी । आधारशक्तिर्या । अमासायी महा-
का मोक्षा । अयोदधरहितत्वात्तिता अमास्यवत्सर्वापुष्पता ।
तस्याः अद्वय कलाः पीर्यमाकायाः प्रतिपदादितिचिविने-
क्या इति सोऽपि कलाचिचय इति विद्यान्तविरोधवी
(the same quotation from the Skanda-Pur. and the Sid-
dhāntasir. occurs also in *Baḥun's Malamsatattva*, ed.
Calc. I. p. 488); or *Bhānu*. (on the word कुम्भः) उदये
ऽमाचोनामष्टयकका साना कुम्भः; or *Kālanirṇayadīpikāviva-
raṇa*: अमा या प्रतिपुष्पता सर्वेषांहरा तिचिः. 'The mytho-
logical name of a sun-beam in which the moon is supposed
to dwell on the day of the new moon; (for this meaning com-
pare the E. of अमावास्या). E. I. The native grammarians
— e. g. *Bhānu*. — consider I. अमा as a Tatpur. of अ
and मा i. e. "not measuring" (अ माति मा मति क्षिप);
but this E. is not plausible. It is probably of the same
origin as III. अम् and represents an instrumental case.
See the Preface. — IV. अमा I. seems to be either an abbre-
viation of अमावस्या or अमावास्या; or the same as the in-
deed. अमा, which, if such is the case, was treated at a
late period, as if it were a femin. of अम. *Bhānu*dikṣita
appears to take the former view: अमिद्विने नामयहृद्-
जापि. For its etymol. meaning see अमावास्या.

अमास I. Tatpur. n. (-सम्) Any (food) but flesh; e. g. *Kāty.*
Sr. S.: प्राज्ञाद्दममुपहरन्ती हविषममांसमपि विहृत. E.
अ neg. and मास.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Feeble, thin (*Amarak.*,
Hemach.). E. अ priv. and मास.

अमासिक Tatpur. m. f. n. (-सः-की-सम्) Not contributing
to flesh or meat, not procuring flesh or meat; (a compound
formed according to *Pāṇi*. VI. 2. 155. and the *Gāṇi* to V. 1.
151.; its accent would be the udatta on the last, not on the
first syllable). E. अ neg. and मासिक.

अमासोदधिक Tatpur. m. f. n. (-सः-की-सम्) Not contribut-
ing to, not procuring, rice prepared with meat; (a com-
pound formed acc. to *Pāṇi*. VI. 2. 155. and the *Gāṇi* to V.
1. 151.; its accent would be the udatta on the last, not on
the first syllable). E. अ neg. and मासोदधिक.

अमास Tatpur. m. f. n. (-सः-ता-सम्) Encountered, met;
e. g. *Yāska* (in explaining the *Ṛṅg.* words: अमसता त
इह अष्टिः): अमासिति वाभक्ति वा (*Durga*: तां हि संजामे
अमसो मन्त्रो मासेवा प्रवक्षितापि मासेवा प्रवक्षितेति ।
अमसाभक्तिवाचिकीय). E. अमा and सत्.

अमासुर Tatpur. m. f. n. (-सुः-सुः-सुः) (ved.) 'Growing old
at home; e. g. (a maid) *Ṛṅg.*: अमासुरिष विचोः सचा
सती समासादा ससस्तामिभे भवन् (*Sāy.*: अमासुरावचीवं
मुह इव वीर्यनी पतिमसमामा &c.); or *ibid.*: अमा-
सुरश्चिवतो पुवं भवः (*Sāy.*: हे ... नासनी । पुवं पुचाम ।
अमासुरश्चि । मितुवुहे सूर्यनामिति पुर्मनाया योपाया भवो
अमसः । होमनयपेकात्मानं परिक्रम्य फलतदभवती स इत्यर्थः);
or (growing old at home, and therefore not having proper
experience how to act); *ibid.*: मा ते अमासुरो यथा मूरास
इह सको त्यावतः (*Sāy.*: हे इह ते सको मूरासः मूराः ।
होमनयनादिभ्यः सह सख्यं कुर्म इत्येतद्वानमो मुहा वनाः ।
अमासुरः होमाभिप्रेतमनुवर्तते नृपः पुषिः पीर्यमादिभिः
सह वीर्या मन्त्रि &c.). E. अमा and सु.

अमासवीय Tatpur. m. f. n. (-सः-वा-सम्) Not fit or suitable
for a child; (a compound formed acc. to *Pāṇi*. VI. 2. 155.
and V. 1. 11.; its accent would be the udatta on the last,
not on the first, syllable). E. अ neg. and मासवीय.

I. अमास. See I. अमा I. 1.

II. अमास Tatpur. m. f. n. (-सः-मासी-मास) Not meas-
uring, boundless (in qualities); *Nalod.*: नको वनी भुवि
भुवि को ऽमासवसा (i. e. अमास अमासा; *Ṭīk.*: भुवेन वीर्या-
दिना भुवि पुष्टिमान् । अमास । न मासीत्यमास । अविबुध
इत्यर्थः); in this application the word would scarcely occur
in works which make a rational use of the Sanskrit
language). E. अ neg. and मास.

अमातापुत्र Bahuvr. m. (-सः) One who has neither mother
nor son; used figuratively as a term of praise; e. g. अमा-
तापुत्राध्यापक q. v. In compounds of this description अमा-
तापुत्र is taken in the sense of an accusative (therefore with
elision of स), and the accent, contrary to the general rule
(*Pāṇi*. VI. 1. 222), is not on the latter part (e. g. not on अमा-
पुत्र), but on the former, i. e. on the fifth syllable. Such
compounds the commentators on *Pāṇi* class amongst the
irregular compounds some of which are contained in the
present *Gāṇi* मसुरसंज्ञादि (II. 1. 72). If an inflected verb —
with or without a prefix called कति — follows अमातापुत्रम्,
it, too, loses its accent. For other words of the same na-
ture see s. v. काष्ठ, (*Gāṇi* to *Pāṇi*. VIII. 1. 67., the *Vārtikas*,
Paṭanj. and other comm.) E. अ priv. and मातापुत्र.

अमातापुत्राध्यापक Tatpur. m. (-सः) An extraordinary kind
of teacher, a prodigy of a teacher (*Kāṭikā* to *Pāṇi*. VIII.
1. 67.). See the preceding. E. अमातापुत्र and अध्यापक.

अमातु Tatpur. f. (-ता) No-mother; e. g. *Brīhadār.*: अ
पितापिता मातामातः. E. अ neg. and मातु.

अमातु Bahuvr. m. f. n. (-सः-मा-सम्) Motherless (*Wilson*).
E. अ priv. and मातु, samās. aff. क्.

अमातुमोवीय Tatpur. m. f. n. (-सः-मा-सम्) Not fit or
suitable ^a for the property, ^b for the enjoyment, ^c for the
body, of a mother; (a formation according to *Pāṇi*. VI. 2.
155. and V. 1. 9. and *vārti.*; its accent would be the udatta,
not on the first, but on the last syllable; for the meanings
comp. मातुमोवीय). E. अ neg. and मातुमोवीय.

अमास I. m. [f.] n. (-सः-सः-सम्) (ved.) Being near the
house; being in, or superintending, the house; belonging to
the family, (as property, relatives &c.); e. g. *Ṛṅg.*, *Sāmav.*:
व नो वेदो अमासमपी रक्षतु विवतः (*Sāy.*: वेदो अमस ।
अमासमन्त्रिके मवं सहभूतं वा); or *Vāj. S.*: इहमहं तं वस-
न्मुत्किरामि च मे मित्रो अमासा नित्यं वा (*Mahābh.*:
अमासो नृपार्थः सहाचो वा । अमा नृपे सह वा भवो
ऽमासः) अमिषस्य स्वामिनो धनमुहादिनिर्वाहकोऽमासः);
or *Kāty. Sr. S.*: प्ररीराणि यामसनीयमहत्तं पुष्टेन तस्यै
असाहयपक्षे परित्याग्येषु वाक्यमेषु वीर्याणां योऽता-
याममासास्त्रिभिः परिक्रामन्ति &c. (where अमासाः means
the children, grandchildren &c. of the deceased).

2. m. (-सः) 'A follower, a companion; e. g. *Bhāṭik.*:
प्रहस्य पुरी ऽमासास्त्रिभिः (*Jayam.*: अमासास्त्रिभिः,
of Prahesta, the general of the Bākshasas). 'A minister,
a councillor of a king (comp. s. v. अमासिन; *Mahābh.*
Sāmav.: नृपे मयेदमासके); e. g. *Manu*: अमासतुषं धर्मं

प्राज्ञं दानं कुसोन्नतम् । स्थापयेदासने &c.; or *Rāmādy.*: तदा-
मात्मान्समाह्वय प्रतिप्रशति निश्चयम् । पुरोहितममात्यांश्च
प्रेषयिष्यति यत्नतः; or *Mahābh. Udyogap.*: धन्वाभ्यं रणे
भद्रे सामातं शस्त्रतेजसा; or *ibid. Śāntip.*: त्रीनमस्य च
रहो रक्षयामाततो भवेत् । अमात्या इत्यहोरात्रो भुविष्ठं प्रणि
भारत; or *Hitop.*: स अमात्यः सदा त्रेधाः काकिष्वापि
वर्धयेत् (ed. Serampore, Calc. and Bombay: *त्रेधाः काकि-
णीं च: प्रवर्धयेत्; ed. Schlegel and Lassen: तस्मात्तानां सदा
त्रेधा यः काकिष्वापि वर्धयेत्); or *Rājatar.*: अमात्येन मही-
भर्तुः.... कृतं विष्णोर्विक्रितम्; or *Bhāṭik.*: चक्रन्दुरक्षिर्गुपतिं
समेत तं.... पुरोहितामात्यमुखात्; or *Kirātārj.*: स किंसखा
साधु न शासि यो ऽधिपं हिताय यः संयुजते ते स किंप्रभुः ।
सदानुसूतेषु हि कुर्वते रतिं गुण्यमात्येषु च सर्वसंपदः. —
The former of these two meanings is unusual in the clas-
sical literature; the latter, on the contrary, occurs there
frequently. — The “minister” is considered as one of the
seven necessary requisites of a well constituted state; these
requisites are, acc. to *Manu* (9. 294.): स्वात्ममातृ पुरं राष्ट्रं
कोषदहो सुहृत्तया । सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते;
“the king, the minister, the capital (or fortress), the country
(i. e. the people), the treasury, the army, and the friend (i. e.
the allies of whom there are three descriptions)” ; similarly
Yājñavalkya: स्वात्ममातृ जनो दुर्भं कोषो दण्डसचिव च ।
मिषाक्षेताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते; *Mahābh. Śāntip.*:
राज्ञा सचिव रक्षाणि तानि विव निबोध मे । आत्मा मातृ
कोषश्च दहो मिषाक्षि विव हि । तया जनपदाश्च पुरं च
कुचनन्दन । एतत्सप्ताङ्गं राज्यं परिपाकं प्रयत्नतः; and the
substance of this definition is repeated by the various
Koshas, of *Amara*, *Hemach.* &c. In the latter, अमात्य
is mentioned as being synonymous with मन्त्रिन् and, ac-
cording to some, also with, सचिव (e. g. *Amarak.* and
Jaiśādhara: मन्त्री धीसचिवो ऽमात्यः; *Halādy.*: मन्त्री बुद्धिस-
हायः स्वादमात्यः सचिवस्तथा; *Hemach.*: अमात्यः सचिवो
मन्त्री &c.; *Trikāṇḍ.*: मन्त्री यन्त्रिहरो ऽमात्यः; *Sabdaraṭn.*:
अमात्यः स्वाहन्त्रिहरो मन्त्री धीसचिवो ऽपि च । आमात्यश्च....)
The same conclusion would seem to apply to *Manu* and
Yājñav.; for *Manu* writes, e. g. (7. 54.): मीमाञ्शास्त्रविदः
मूलाध्यायसंवाङ्मनोवृत्तान् । सचिवान्सप्त चाष्टौ वा प्रकुर्वीत
परीचक्षणं (v. l. परीक्षितान्) — where सचिव is explained
by *Medhāt.* and *Kullīka* “minister” —, and con-
tinues (7. 60.): अन्वानपि प्रकुर्वीत मुचीन्नाञ्जनवस्त्रितान् ।
सम्बन्धसमाहर्तृन्मातृपुत्रीपरीक्षितान् — where अमात्यान्
refers to the सचिवाः spoken of before —; and *Yājñav.*
(1. 311) expresses nearly the same injunction in these words:
स मन्त्रिणः प्रकुर्वीत प्राज्ञानीकान्स्त्रिराङ्कुचीन्. The com-
mentators, however, draw a distinction between अमात्य and
मन्त्रिन्; thus *Kullīka* (on *Manu* 9. 294.) says: अमात्यो
मन्त्र्यादिः, *Medhāt.* (on the same): अमात्यो मन्त्रिपुरोहित-
वेनापत्यादिः; *Vijñāneho.* (on *Yājñ.* 1. 352.): अमात्या मन्त्रि-
पुरोहितादयः, whence it follows, that, according to them,
अमात्य is the wider and मन्त्रिन् the narrower term, or in
other words, that every मन्त्रिन् must be an अमात्य, but
not that every अमात्य need be a मन्त्रिन्. This distinction,
is borne out by several passages in the *Mahābhārata*.
When, for instance, in the *Śāntip.* (v. 3125), Yudhishtira
asks Bhishma, what kind of समासदः, सहायाः, सुहृदः,

परिच्छदाः and अमात्याः a king should have, Bhishma in
replying to this question first defines the qualities of the
समासदः, सहायाः and परिच्छदाः, omitting the सुहृदः —
perhaps because he had already made a very long peroration
on the qualities which the friends of a king should possess,
(v. 2985 ff.) —, and then divides his answer concerning the
last word into a description of the properties of the मन्त्रिणः
(v. 3132–3142) and of the अमात्याः (v. 3142 ff.); [amongst
the सहायाः occurs the word अमात्याः which is explained by
Nīlakantha: मन्त्रिणः, but probably has there the meaning 2.1.];
and when Bhishma enumerates to Yudhishtira the various
classes of अमात्याः (v. 3200 ff.), he calls one division of them
मन्त्रिणः (v. 3204 ff.) — As to सचिव, it seems that this word is
used in a still wider sense than अमात्य, sometimes merely im-
plying the friends or companions of a king, sometimes his
ministers. Thus to the question of *Yudhishtira* (*Śāntip.* v. 2984),
किंशिवः किंसमाचारो राज्ञो ऽव सचिवो भवेत्, *Bhishma*
replies in the next verse: चतुर्विधाणि मिषाक्षि राज्ञां राव-
भ्यवस्युत; but in enlarging once more on the properties of
a सचिव (v. 4306 ff.) he uses अमात्य (v. 4321) as a con-
vertible term for सचिव. — According to *Manu* (7. 54.
quoted above) a king should appoint seven or eight minis-
ters (अमात्याः) whom he must always consult on questions
of peace and war, on questions relating to the maintenance
of the army, to the condition of the treasury, the preser-
vation of the fortress, and the support of his people, to
questions of revenue, of personal safety and the safety of
the country, and as to the best mode of bestowing the
wealth he has acquired. He should ascertain their opinions
separately and collectively, and then do what he thinks
best. Moreover, he must select, from amongst them, one
distinguished and learned Brāhmaṇa — apparently for prime
minister — to hold counsel with him on the six momentous
points of waging war, making peace, marching to battle,
encamping, distributing his forces, and seeking the pro-
tection of a more powerful king who is also at war with
the same enemy. He then should appoint as many more
ministers as the other business of the state requires, and
lastly a Purohita or domestic priest (comp. *Manu* 7. 54–78.
and *Yājñ.*, who is very brief, 1. 311 312). These are the
अमात्याः or ministers in the sense of *Manu*, perhaps with
the inclusion, also, of the ambassador who is named by
him before the domestic priest, although from the nature
of his office he cannot be an अमात्य who “lives in the house
of the king” (comp. p. 357 b, l. 56); for, as to the overseers,
judges and other officers, they do not belong to the same
category. But whereas *Manu* (7. 60.) applies the term अमात्य
also to “the many more ministers &c.” just mentioned,
Kullīka — not *Medhātithi* — renders अमात्य in the latter
acceptation कर्मसचिव, and this word is distinguished by
Amara from the अमात्य. In the same manner, this and
other Koshas distinguish the domestic priest from the अमात्य,
though he is comprised amongst them by *Medhātithi* and
Vijñāneho. (Compare also the passages quoted above
from the *Rāmādy.* and *Bhāṭik.*, col. a, l. 2 and 11.) — The
ministry which *Bhishma* recommends *Yudhishtira* to form,

is of a somewhat more complex nature, for in its aggregate it would assume the nature of an assembly; it is therefore not without a meaning that he adds, "amongst them the king should take his counsel of the eight — which are the मन्त्रिणः — Bhishma advises a king to appoint four Bráhmaṇas, eight Kshatriyas, twenty-one Vaiśyas, three Śūdras, and a Sūta (or royal bard &c.) — fifty years old — (Śāntip. v. 3199 ff.): वक्षामि तु यथामात्मान्वाङ्मयांश्च करिष्ये । चतुरो ब्राह्मणान्विंशत्यग्रेभ्यस्तथाऽङ्गुलीन् । चत्वारिंशं तथा चाष्टौ क्षत्रियः शस्त्रपाणिनः । वैश्यान्विंशेन संपन्नानि कविंशतिसंख्यया । पीथं मूढान्विनीतांश्च मुचीन्कर्माणि पूर्वैः । अष्टाभिश्च मुषीर्युक्ते सूतं पीराखिकं तथा । पञ्चाशद्वर्षवयसं प्रमत्तमनसूचकम् । श्रुतिश्रुतिसमायुक्तं विनीतं समदर्शिनम् । कार्ये विवदमानानां सत्तमर्षेण्यसौकुपम् । वर्जितं वैव व्यसनेः सुघोरैः सप्तभिर्भुशम् । अष्टानां मन्त्रिणां मध्ये मन्त्रं राजोपधारयेत् । But previously to having become acquainted with the notions of Bhishma on this subject, Yudhishtira, as the Śāntip. relates, after having appointed Bhīmasena Yuvarāja or 'junior king' (see s. v. अभिवेक page 281 b, line 46 ff.), had composed his ministry in the following manner. Vidura was appointed by him prime minister (with functions corresponding to those described by Manu 7. 58.; see page 358 b, line 33 ff.); Sanjaya, minister of finances and control, Nakula, minister for the military department (i. e. for the provisioning and paying of the army and for the inspection of its business); Phālguna, minister of police; the domestic priest Dhaumya, minister of public worship; Sahadeva, minister without any special function, to be always in his presence — the two latter for the period of their life —; and "what other officers he thought fit for other duties, these he appointed accordingly" (v. 1476 ff.): मन्त्रे च निश्चये वैव वाङ्मयाश्च च चिन्तने । विदुरं बुद्धिसंपन्नं प्रीतिमान्समादिशत् । छेत्ताकृतपरिहारे तथाचक्षयचिन्तने । संवयं योजयामास बुद्धं सर्वगुणैर्युतम् । वनस्य परिमाये च मत्तवेतनयोस्तथा । कुलं व्यादिशद्वाचा कर्मणां चान्वेषणे । परचक्रोपरोधे च कुष्टानां चावमर्शने । बुद्धिष्ठितो महाराजः फाल्गुनं व्यादिदेश ह । द्विजानां देवकार्येषु कार्येष्वपि वैव ह । धीमं पुरोधसां त्रेष्ठं नित्यमेव समादिशत् । सहदेवं समीपस्थं नित्यमेव समादिशत् । तेन चोन्मोहि नृपतिः सर्वावस्थो विश्रान्तः । चान्दानमन्त्रोन्मांसं चेषु येनैव कर्मसु । तांसांसेष्वेव बुधुषे प्रीयमासो महीपतिः । This distribution of ministerial offices differs, it is true, in some respect from that ordained by Manu; for neither are there seven or eight ministers — besides the domestic priest, — nor is Vidura, the chief minister, a Bráhmaṇa; but on the whole, and in its very wording, the passage alleged is so much more corresponding with the legislation of Manu, than the passage quoted before, that there can be scarcely a doubt as to the relative age of both, though they are now embodied in the same book of the Mahābhārata. — The personal qualities of a minister are described by Manu in the verse quoted above (7. 54.) and in 7. 61. 62.; those of an ambassador 7. 63. 64.; in the Śāntip. a similar description extends over the verses 3181–3184. — The word is also written अमात्य; Vīkṣap. Śabdabh.: भवेदमात्रे ऽप्यामात्यः; Bharatas. Dviripak.: अमात्यः आदमात्यः; comp. also the

Śabdar. quoted above p. 358 a, l. 35; but the Gaṇaratnam. mentions अमात्य amongst the प्रज्ञादि (Pāṇ. V. 4. 38.), and if its view be correct, the difference would not be one of pronunciation or writing only, but rest on etymological grounds. See अमात्य. E. अमा, taddh. aff. त्वप् (Pāṇ. IV. 2. 104. vārtt. 1.).

I. अमाच 1. Tatpur. n. (-चम्) No-measure, no-quantity; as Brāhmaṇa (n.), since it is no quantity by which other quantities could be measured; see the quot. from the Bṛihadār. s. v. अमनस्; Śāṅkara: मीयते येन तन्माचम् । अमाचं माचाकृतं तन्न भवति न तेन किंचिन्मीयते. E. अ neg. and माच.

2. Bahuvr. m. f. n. (-चः-चा-चम्) ¹ Without a measure, illimited; e. g. (Indra) Rīgṣ.: अमाचं त्वा धिषणा तिल्विषे मही (Sāy.: अमाचं माचयेद्यत्तवा रहितम् । परिमणितुमशक्तेः सर्वगुणैरधिकं त्वां मही महती धिषणासदीया श्रुतिसचचा वाक् । तिल्विषे । दीपयति). ² Without the measure (of time), by which the quantity of sounds (short, long and protracted vowels, and consonants) is determined; e. g. (the mystical word ओम्) Māndūkya-Up.: अमाचसुगुर्वो ऽवव-हार्चः प्रपञ्चोपशमः शिवो ऽद्वैत एवमोकार आतिव (Sāṅk.: अमाचो माचा यस्तु नास्ति सो ऽमाच ओकारः). E. अ priv. and माचा.

II. अमाच Bahuvr. m. f. n. (-चः-चा-चम्) Having the quantity of the short vowel च; e. g. Vāj. Prātiś.: अमाचसरो ह्रस्वः "a vowel having the quantity of च, is short". E. अ (the vowel) and माचा.

अमाचवत्त्व n. (-त्वम्) Spiritual essence, spirit (Wilson). E. अमाचवत् (अमाच, taddh. aff. मनुप्), taddh. aff. त्व.

अमात्य Tatpur. n. (-त्यम्) The same as अग्रमात्र q. v. and comp. अमिति; e. g. Jaiminiyanyāyam.: प्रत्यक्षानुमितश्रुतीर्यदा व्याघातदर्शनात् । अमाले शङ्किते बाधो ऽनुमानस्याव वर्जितः; or *ibid.*: प्राच्यादिपदयुक्तायाः श्रुतेरनुमिति पदे । अर्थावोधादमालं चेन्न सामान्यानुमानतः; or *ibid.*: अज्ञातज्ञानशास्त्रस्य दन्वतासत्त्वसंशयात् । अमाले ऽदन्वनिर्णीतिराप्तोक्तव्याकृतैर्वसात्. E. अ neg. and माल.

अमाध्यस्थ n. (-स्थम्) The condition of not being a by-stander or umpire. Also अमाध्यस्थ; according to Śākatāyana, as quoted by the Gaṇaratnam. See अमध्यस्थ. E. At first sight it seems that the word is a Tatpur. of अ and माध्यस्थ; but since the Gaṇar. connects it with Pāṇ. VII. 3. 30., the etym. according to the latter, would be अमध्यस्थ, taddh. aff. अच् with an irregular Vṛiddhi in the second, and an irregular absence of Vṛiddhi in the first syllable. Since the accent would be the same, whether the word be derived in the one way or the other, — viz. udātta on the first syllable —, its meaning must have led to the latter etym., for the former would yield the sense: "not the condition of a by-stander".

अमान Tatpur. n. (-नम्) The same as अग्रमात्र q. v.; compare also अमिति; e. g. Jaiminiyanyāyam.: वेदवाक्यममार्चं आत्मानं वा &c.; or *ibid.*: उन्निदादिपदं धर्मे किममानमुत प्रमा &c. E. अ neg. and मान.

अमानता Tatpur. f. (-ता) The same as अग्रमात्र q. v.; comp. also अमिति; e. g. Jaiminiyanyāyam.: सदाचारो ऽग्रमा मा वा निर्मुक्तत्वादमानता । अहंकारैरिषितस्य समूहत्वात्प्रमादता. E. अ neg. and मानता.

अमान्य Tatpur. n. (-न्य) Disrespect (*Sābdarāt.*); e. g. *Hitopad.* (ed. Johnson): अनुविद्वानं हतपूर्वनाश्वनमान्यं दुश्चरितानुकीर्तनम् । अवाग्रहयेत् न नामभिक्षुतिर्विरक्तभावकं यनस्य लक्ष्यम्. E. अ neg. and मान्य.

अमान्य Tatpur. m. f. n. (-न्यः-वी-न्य) Not-human; e. g. *Bṛihadār.*: आदिवाक्यमसं चक्रमो विवृतं तत्पुत्रो ऽमान्यः स एनं ब्रह्म नमस्येव देवयानं पत्न्या इति; or *Śankara* (on the *Ved. Sūtra*: अमतीकाश्वनामचतीति आदराय उभयथा होवात्तत्पुत्रः) इदमिदानीं बंदिहते किं सर्वान्विकाराद्यन्वयानविशेषविद्यामान्यः पुत्रः प्रापयति ब्रह्म-लोकमुत कांश्चिदेवेति. E. अ neg. and मान्य.

अमानसिकता f. (-ता) (Perhaps) Want of propensity or disposition; *Lalitavist.*: सम्यक्सुतिधर्माद्योक्तमुत्तमवस्तुमानसिकतायै संबन्धते. E. अमानसिक (Tatpur. अ neg. and मान-सिक), taddh. aff. तन्.

अमानस Tatpur. n. (-स) Pain (*Amarak.*: = दुःख). Also आमनस and आमानस; but nearly all, and these the principal, comm. on the *Amarak.*, give अमानस as the original form, with the E. अ neg. and मानस.

अमानित Tatpur. m. f. n. (-तः-ता-तम्) Not honoured, not respected; e. g. *Mahābh. Śāntip.*: मिथ्यायै क्षुतिमान्द्वयः प्रकृत्वा चानुशङ्खवान् । यो मानितो ऽमानितो वा न च दुष्के-त्कदाचन । अस्मिन्ना यदि वाच्यः सदा वात्सल्यं चतुः । नृदे वसेदमात्रये स क्षात्रपरमपूजितः. E. अ neg. and मानित.

अमानिता Tatpur. f. (-ता) The same as the following q. v.; e. g. *Nalodaya*: इति स विद्या मानितया कष्टे भेद्या यत्रो ऽपि नामानितया (= नाम अनितया) । सास्त्रं नामानि तया त्रिणि च विविक्तं तस्य नामानितया (= न अमानितया); *Tukd.*: अमानितया योपलभितः । मानितो भावो नापिता । तस्माभावो ऽमापिता । तया योपलभितः । अभिमानयुक्त इति भावः. Compare मानिनी s. v. मानिन्. E. अ neg. and मानिता.

अमानित्व Tatpur. n. (-त्वम्) Freedom from vainglory, absence of pride, humility; e. g. *Bhagavadg.* (having explained the nature of what is *body*, proceeds to define what is *true* wisdom, or rather the means by which it can be obtained): अमानित्वमद्वैतमर्षा चातिरार्थकम् एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो ऽज्ज्ञा (the object of true wisdom being defined hereafter: ज्ञेयं अज्ञानमज्ञानमिच्छन्तः यज्ज्ञानानुसृत्यते । अनादिमत्त्वं ब्रह्म &c.); *Śankara*: अधुना तज्ज्ञानसाधनस्य-ममानित्वादिवचनं यस्मिन्ति ज्ञेयविज्ञानयोर्वो ऽधिकतो भवति तत्परः संवाची ज्ञाननिष्ठ उच्यते । तस्मान्मानित्वादिवचं ज्ञानसाधनस्याज्ञानस्यैवाद्यं विवधाति भववान् । अमा-नित्वम् । मानितो भावो मानित्वमात्मनः क्षात्रम् । तदभावो ऽमापित्वम्; *Saddaand.* (in his metrical gloss): ज्ञापयं विद्व मानित्वं स्वपुण्यत्वाभिमानिता । एतेषां (viz. besides, of दम्बित्व and हिंसा) वर्जनं ज्ञानं ज्ञानसाधनभावनः; *Arjunam.*: अमानित्वं सानुसृत्यारहितत्वं. This passage of the *Bhaga- vady.* is alluded to in *Śankara's* Introd. to his comm. on the *Kaushitaki Br. Up.*, and in these words of the *Vedāntasūtra*: तदानीममानित्वादीनि ज्ञानसाधनानि. E. अ neg. and मानित्व.

अमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) Not vainglorious, not proud, humble; e. g. *Mahābh. Śāntip.*: (a minister should be) अमानि सत्यमनसा यो विताता अज्ञानं युक्तः; or *Bhā- gav. Pur.*: (the pupil of a Guru of the Vishṇuīte should be)

अमान्यमसरो ह्यो निर्मलो वृक्षोद्दः । अमसरो ऽर्चिष्वा- नुरववृत्तुरसोषवाक्.

2. m. (-नी) One of the thousand names or epithets of Vishṇu; in the *Anuśaṅgap.* of the *Mahābh.*, the 747th; अमानि मानदो मानः &c., where the word apparently has the sense of 1., but *Śankara* and *Gangādhara*, in their gloss, impart to this name a philosophical purport, viz. "not having the erroneous conception, which the sentient principle has, that Soul relates to material objects, these not being Soul" (comp. अभिमानिन्; when अमानिन् would be the same as अभि-मानिन्); *Śank.*: अमान्यवस्तुमानाभिमानो नास्ति कश्च(?) - खिद्वान्तेरित्यानी; *Gangādh.*: अनादिहादिषु चानु- विरहं मनेच्छति हि यस्य भावः । मानी स जीवो न तथा हरिः क्षात्र. E. अ neg. and मानिन्.

अमानुष Tatpur. m. f. n. (-न्यः-वी-न्य) ¹ Not human, not having the nature of men (as gods, animals &c.); e. g. (gods) *Rīgu.*: यथा यदासु जहतीत्यन्वयमानुषीषु मानुषो निविदे (*Sāy.*: अमानुषीषु देवताभूतासु); or (animals) *Manu*: भिक्षितृकानां सर्वेषां मित्रा प्रवरतां इमः । अमानुषेषु प्रब्रजो मानुषेषु तु मज्जमः (*Medhāt.*: अमानुषेषु नृपान्द्वयस्वादिषु); or *ibid.*: अमानुषीषु पुत्र उद्वेगायामनोनिषु । रेतः सिक्ता कवे वैव कष्टं साक्षयं चरेत् (*Kullika*: अमानुषीषु वदवा- चासु); or *Sūtr. Chik.*: अमानुषं आदित्यप्रकाशं वपुरधिक- च्छति. ² Not friendly disposed to men, inimical to man- kind (as demons); e. g. *Rīgu.*: मुष्मं यज्ज्ञमानुषम् (where *Sāyaṇa*, however, takes the word in the first meaning: अमानुषं मनुष्यादिवं राक्षसादिवं or मनुष्यवतिरित्तम- सुरम्); or *ibid.*: अकर्म इक्षुरमि नो अमनुरवन्तो अमानुषः (where *Sāyaṇa* likewise proposes the first meaning: अमा- नुषः मनुष्यव्यवहारादिवः । असुरप्रकृतिरित्यर्थः); or *ibid.*: चरोरवीरुष्यो यस्य यत्रो ऽमानुषं अमानुषो विवृणीत् (*Sāy.*: अमानुषं मनुष्याद्यानहितम्; compare *Wilson's* transl. vol. II. p. 292, note). ³ Supernatural; e. g. (a she-ae which told *Matanga* that he was the son of a Śūdra and a Brāhmaṇa- woman) *Mahābh. Anuśaṅg.*: ब्राह्मणां पुत्राणां वितर्क- स्त्रीय मान् । अमानुषी वर्धनीयं तस्मात्तस्यै तपो महद्; or *Bāṇdy. Sundarak.*: अमानुषविद् कर्म सङ्गं अचवाचतः; or *Sūtrata*: विद्या यानां यो यस्मिन् सः परिकीर्तते. — *Sūtrata* ascribes certain diseases to supernatural agency, which — according to the foregoing quotation — is called by him *Graha*. In the chap. 27-34 of the *Uttaratantra* he describes the effect of nine such *Grahas* on children, and, in the 37th chapter, he gives a mythological account of their origin; these *Grahas* are called by him *Shanda*, *Skandapa- sandra* or *Viddha*, *Śakuni*, *Revati*, *Pitana*, *Andhapitana*, *Sitapitana*, *Mukhamendika* and *Nagameśha*. They enter the body of a child, if its mother or nurse had committed previously (to its birth) some impropriety and thus de- prived it of its purity; the diseases they produce are of a very unusual kind, and *Sūtrata* does not attempt to cure them save with mystical invocations and such like expe- dients. In the chapters 60-62, he treats of the *Bhūtvadyā* or various kinds of madness and idiocy which are pro- duced by supernatural powers; (*Sūtrathāna*: अमानुषविशेष- सत्त्वकारिणो ऽष्टः । अष्टप्रकृतिष्वयं भूतविश्व विवृणोते). These powers are *eightfold*; the *Donas*, or good spirits;

अनामसी Tatpur. f. (-सी) The same as **अनावसी**; of which it is a phonetic variety, in the same manner as **अनामासी** is one of **अनावासी**, the change between **म्** and **व्** not being unfrequent, and the preference given to one or the other being probably due to local influences; compare, for instance, **वङ्ग** and **मङ्ग**, **वस्त्र** and **मस्त्र**, **वङ्ग** and **मङ्ग**, **वस्त्र** and **मस्त्र**, **वङ्ग** and **मङ्ग**, **वय** and **मय**, **वङ्ग** and **मङ्ग**, **वस्त्र** and **मस्त्र**, **वाङ्ग** and **माङ्ग**, **वष** and **मष**, **विष** and **मिष**, **वृष** and **मृष**, **ङ्ग** and **मङ्ग** &c. There is, consequently, no scientific reason for looking upon **अनामसी** and **अनामासी** as *bad* readings; they are, on the contrary, valuable instances, like the foregoing, in as much as they enable us to understand e. g. the original affinity between **मत्** and **वत्**, **मस्** and **वस्** &c., though forms, like the latter, ceased to be interchangeable after the completion of the grammatical structure of the language. For the same reason the E. of *Bhānud.*, who derives these words from **अना** and **मसी** or **मासी** (i. e. **मस्**, kṛit aff. **इच्** or **इज्**), must be rejected, since we have the evidence of *Pāṇini* that **अनावसा** or **अनावासा** (qq. vv.) which became **अनावसी** or **अनावासी**, were the earlier forms. *Bhānud.* explains: **मसी** परिभाषे दिवादिः । अना वङ्गस्यो वाङ्-

अमावसी Tatpur. f. (-सी) The same as **अमावस्या** q. v. Comp. **अमावासी** and **अनामसी** (*Rāyam., Bharatam., Bhānud. &c.* on the *Amarak., Bharatas. Dvairūpak., Trik., Śabdār.*; see **अमावास्या**). **३.** According to *Bhānud.* **अमा** and **वसी** (i. e. **वस**,

kṛit aff. इन् and fem. aff. ऊीष्); but it is more probable that the word is a contracted form of अमावस्या.

अमावसु Tatpur. (?) m. (-सुः) The proper name of 'A son of Purúravas, according to the *Harivansa* and *Vishnu-Purána*; in the list of other Puráṇas the name corresponding with that of Amávasu is either Vasu, or Amáyus or Satyáyus. 'A son of Kuśa and descendant of Jahnu, who himself was a descendant in the sixth degree of Purúravas; according to the *Vishnu-Pur.*; in the list of other Puráṇas the name corresponding with it, is either Vasu or Kuśika. 'A son of Áyu and one of the Pitris or Manes called Agni-shwátas; according to the *Harivansa* and *Matsya-Purána*. For the legend which connects the name of this demigod with the name of the day of the new moon, see the etym. of अमावास्या, p. 365 a, l. 30 ff. E. (probably) अमा and वसु.

अमावस्या Tatpur. f. (-स्या) The same as अमावास्या q. v. (*Amarak.*, *Hemach.*, *Śabdar.*, *Rájanigh.* &c.; with the svarita on the last syllable); e. g. *Mitáksh.* (on *Yājñav.* 1. 256.): श्रीदीक्षाः पुनरेवं व्यवस्थापयन्ति । अमावास्यायां भाद्र-पदकृष्णपक्षे वा मृताहं पार्वणमन्त्रं मृताहं एकोद्दिष्टमेवेति । अमावास्यां (see अमावासी) चयौ यस्तु प्रेतपक्षे ऽथवा पुनः । पार्वणं तत्र कर्तव्यं नैकोद्दिष्टं कदाचनेति स्मरणात् । एतदपि नाद्रियन्ते वृद्धाः । अनिश्चितवचनेनामूल्येन निश्चितमूलानां वृद्ध-नां चयाहमात्रपार्वणविषयाणां वचनानाममावस्याप्रतिपक्षमृता-हविषयत्वेनातिसंकोचस्यापुक्तत्वात्सामान्यवचनानर्थक्याच्च (thus the Calc. ed.; the Benares ed. and two MSS. of the E. I. O. have the reading वचनानाममावस्याप्रित०). Comp. also the quotation s. v. अमावास्या, p. 363 a, l. 43. E. अमा and वस्या (वस्, kṛitya aff. स्यत्, and fem. aff. टाप); *Pāṇini* (III. 1. 122.), and the following *Kārikā* by *Patanjali* (comp. "Pāṇini &c." p. 98 note 110): अमावसोरहं स्यतोर्निपातयाम्यवु-द्धिताम् । तथैकवृत्तिता तयोः स्वरस्य मे प्रसिध्धतिः । For the etymological meaning see अमावास्या.

अमावासी Tatpur. f. (-सी) The same as अमावास्या; see अमावसी and अमामासी (*Rāyam.* &c. on the *Amarak.*, *Hemach.*, *Bhūrip.*, *Śabdaratn.*, *Bharatas.* *Dvirūpak.*). Comp. the quotation s. v. अमावस्या, where अमावास्या (l. 21) is the locat. of अमावासी, on account of the coordinate locative प्रेतपक्षे; (comp. a corresponding passage of the *Garūḍa-Purána*: एकोद्दिष्टं तथा कार्यं चयाह इति केचन । दर्शकाले चयौ यस्तु प्रेतपक्षे ऽथवा पुनः । प्रत्यहं पार्वणं कार्यं तेषां सर्वैः सुतैरपि). For instances, where अमावास्या is the accus. of अमावास्या, in a locative sense, see col b, l. 43 ff. The reading अमा-वस्या of the Calc. ed. of the *Mitáksh.*, आ० p. 42 b, line 13, when repeating the verse quoted above (l. 21) may be a mis- print, since neither the Benares ed. nor the MSS., I con- sulted, differ from the first reading; (अमावास्या for अमा-वास्या in one MS. is a mistake of the copyist). E. Ac- cording to *Bhānu.*, अमा and वासी (i. e. वस्, kṛit aff. इन् and fem. aff. ऊीष्); but more probably a contraction of अमावास्या q. v.

अमावास्त m. f. n. (-स्तः-स्या-स्तम्) 'Born on the day of the new moon (*Pāṇini*, and comm.; *Gaṇaratnam.*); comp. अमावास्तश्राद्धिस्त्रायन. See अमावास्त and the following. 'Arising on, taking place on, the day of the new moon (as a sacrificial act; for अमावास्त which is the synonymous

derivative given by *Pāṇ.*, occurs also in the latter sense which is readily connected with the former). E. अमावा- स्ता, taddh. aff. स्त.

अमावास्तक m. f. n. (-स्तक-स्तिका-स्तकम्) The same as the preceding. E. अमावास्ता, taddh. aff. क्त (*Pāṇ.*).

अमावास्तश्राद्धिस्त्रायन Karmadh. m. (-नः) (Literally: Śāṇḍi- lyáyana, born on the day of the new moon) The proper name of one of the teachers of the Bráhmaṇa portion of the Sāma- veda; mentioned in the *Vansa-Bráhmaṇa*. (Professor Weber, in his *Akad. Vorles.* p. 72, first doubted whether this Bráhmaṇa had any claim to be called a Bráhmaṇa at all (though he had never seen it when he expressed this doubt); then doubted whether it was still in existence; then "much" regretted its loss, and — finally published its text in the "Indische Studien"; see Müller's *Anc. Sansk. Lit.* p. 436 and note; and p. 443.) E. अमावास्त and श्राद्धिस्त्रायन.

अमावास्या Tatpur. f. (-स्या) 'scil. तिथि or lunar day.) The day of the conjunction, scil. of the sun and moon; the day of the new moon (*Haldy.*, *Bhūrip.*; explained by the *Amarak.*, *Hemach.*, the *Śabdaratn.*: सूर्येन्दुसंगमः); also अमावस्या (q. v.; *Pāṇ.*), अमावासी, अमावसी, अमामासी, अमामसी qq. vv., and comp. IV. अमा; (*Rāyam.*, *Bharatam.*, *Ramāśr.* &c. on the *Amarak.*; *Bharatas.* *Dvirūpak.*: अमावासी अमावास्याय- मावस्यायमावसी । अमामसी अमामासी वृद्धमाः परिकीर्ति- ताः); with the same accent as अमावस्या; e. g. *Atharv.*: आगन्तावी संगमनी वसुनामूर्धं पुष्टं वस्त्रावेशयन्ती । अमावा- स्थायै हविषा विधेमोर्धं दुहाना पयसा न आनन् । अमावास्ते (vocat.) न स्वदेतान्यन्यो विद्या रूपानि परिभूर्जवान्; or *Kau- shit. Br. Up.*: अथ मास्त्रमावास्यायां वृत्तायां पञ्चाङ्गमसं दृष्टमानमुपतिष्ठत; or *Satapathabr.*: ऐन्द्रायेन यजते ऽमावा- स्थायां ते दे देवते दे वे मिषुर्न मिषुर्नमेवैतत्प्रवर्जनं क्रियते; or *Jaiminiyany.*: दर्शपूर्णमासप्रकरणे (in the *Taittir. Br.*) । वार्षाग्नी- पोर्णमास्त्रामनूचेते वृधन्वती अमावास्यायामिति ।... वार्षाग्नी- युगलं पोर्णमासीकाले वृधन्वतीयुगलममावास्यायाम् &c.; or *Sūryasiddh.*: तुळी रास्त्रादिभिः स्नाताममावास्यान्तकालिकी । सूर्येन्दु पोर्णमास्त्रान्ते भार्धे भागादिकी समी; or *Kumārila* on a *Mānav. K. S.*: अदर्शने ऽमावास्यामुपसेदित्वचोक्तम्; or the same: पितृयज्ञादनन्तरं वेदं करोत्यमावास्यायाम्; or *Bhāṭik.*: स तामुचे ऽथ कश्चित्त्वममावास्यासमुन्नये । पितृणां कुर्वे कार्य- मवाचीः स्वादुभिः फलीः (*Bharatam.*: अमावास्यायास्त्रिधेः समु- न्नये संप्राप्ती); (see also the instances under 2., p. 364); or with the addition of the word रात्रि "night", which is not to be considered as the word that has generally to be supplied, but merely as specifying a particular division of the day called अमावास्या; e. g. *Jaiminiyanyāyam.*: दोही च द्वौ विद्येते (viz. in the *Darśapūrnāmāsa*-sacrifice) । अमावास्यायां रा- चावेकी दोहः । प्रतिपदि प्रातरपरो दोहः; or *Atharv.*: ये ऽमावास्यां रात्रिमुदसुब्राजमन्त्रिणः (where the accus. •स्यां रात्रिम् is used, as in similar expressions applying to time, in the locative sense of "on" or "during" — as results also from the following instances); *Satapathabr.* or *Bṛihadār.*: सो ऽमावास्यां रात्रिमेतया षोडशा कथया सर्व- मिदं प्राणभृदनुप्रविशन् &c. (*Śankara*: सः । प्रजापतिः कक्षा- त्त्मावास्याम् । अमावास्यायाम् । रात्रिम् । रात्री &c.); or *Mahābh. Adip.*: अमावास्यां तु सहिता चवयः संश्रितव्रताः । ब्रह्मायं ब्रह्मकामास्ते संप्रत्यक्षमर्हव्यः (*Nilak.*: अमावास्यां प्रायः

where it would be erroneous, therefore, to take च० as a locative of अमावासी); or *Rāmāy.*: चमुत्पानं च युवाये ह्यपचतुर्दशीम् । इत्या निर्याहमावासां विजयाय वसिष्ठ-तम् (where च०वासां is likewise the accus., corresp. with the preced. च०दशीम्, not a locat. of अमावासी).

Hindu astronomers divide the lunar month into two parts, viz. the light-half (शुक्लपक्ष) which lasts from new moon to full moon (or while the moon is on the increase), and the dark half (कृष्णपक्ष) which lasts from full moon to new moon (or while the moon is on the wane), each of these parts consisting of fifteen days or तिथि; the first fourteen days of either half bear generally no distinctive names; they are called the first, second, third, fourth &c. (प्रथमा — but see also प्रतिपद्, पक्षति, द्वितीया, तृतीया, चतुर्थी &c.), but the fifteenth day of the light half, or that of opposition, has the special name पौर्णमासी (or one of the synonyms of this word, see s. v.), and the fifteenth day of the dark half, or the day of conjunction, is called अमावास्या (or one of the varieties of this word, mentioned above). The latter day is therefore always reckoned in the calendars as the thirtieth Tithi of the lunar month, although the instant of conjunction is that which determines the commencement of the month. (See तिथि, and comp. Warren's *Kāla-Sankalita* pp. 68. 70. &c., and Burgess's valuable translation of the *Sūryasiddh.* pp. 7. 31. 93.) This division is not at variance with the passage from the *Skanda-Pur.*, quoted by *Raghunadana* (see s. v. IV. अमा), for the latter merely speaks of the Tithis on which religious acts are to be performed. Nor is it to be discarded, as *Raghunandana* observes, because some ritual books are in opposition to astronomical works, when they say that the moon begins to increase in the last eighth part of the Amāvāsyā — for their statement does not concern the astronomical fact, but merely relates to the time when the Śrāddha sacrifice has to be performed; *Raghuṇ.-Tithit.*: न च । अष्टमांशे (Muhūr.līkā: अष्टमे ऽंशे) चतुर्दश्याः चीयो भवति चक्रमाः । अमावास्याष्टमांशे च ततः (Muh.: अमा-वस्याष्टमे भावे पुनः) क्लिप्त भवेदशुः । इति कात्यायनीयदर्श-नाच्चतुर्दश्याः शेषयामे पञ्चदश्याः कलायाः चत्वारश्चादेवं दर्श-नायाम आद्यकलाया उत्पत्तिर्विरोध इति वाच्यम् । तस्य दर्श-त्राक्षोपयुक्तपारिभाषिकचयोत्पत्तिपरत्वं न तु तद्वाक्यम् । सुतिष्ठोतिःशास्त्रविरोधात् । तथा हि गोभिलः । सूर्यचन्द्रम-सोर्यः परः संनिकर्षः सामावस्येति । परः संनिकर्षश्चोपर्यधो-भावापन्नसमसूत्रपातन्यायेन राशेकांशवच्छेदेन सहावस्थान-रूपः । तथा च । अमावास्याघटकतादृशसहावस्थानयुक्ताक-मखलाचक्रमखलस्य । अर्कादिनिःसृतः प्राची यथाखहरहः शशी । भागैर्वाद्दशभिस्तत्प्रातिपदिकान्मसं दिनम् । इति सूर्य-सिद्धान्तोक्तेन; (the latter part of this verse is given in Hall's Calc. ed. of the *Sūryas.* 14. 12. thus: तच्चान्मानमंशेषु श्रेया द्वादशभिस्तितिः). — For sacrificial and astrological pur-poses the Amāvāsyā or day of the new moon is distinguished as *Sinivāli*, *Kuhū* and *Darśa*, but the definition given of these three terms varies, according to the statement made in the commentary of *Daivajñardana* on his work *Muhūrtachintāmañi*. Some astronomers, he says, in dividing the day of the new moon into eight equal parts (each consisting of three hours),

call the Amāvāsyā, *Sinivāli*, when the moon is visible, during its first eighth; *Darśa*, when she is scarcely visible; and *Kuhū*, when she has completely waned (*D.*: चक्षाः चक्षा-विदमावास्याया अष्टौ भागान्कृत्वा प्रथमविभागे चन्द्रदर्शन-मस्ति न वेति विचार्यम् । यदा चन्द्रदर्शनं तदा सिनीवासी । यदा चन्द्रादर्शनं तदा दर्शः । सप्तमचन्द्रचयसदा कुहुरित्यर्थः । तदुक्तं कन्दोगपरिशिष्टे । इन्द्रचयकासः आद्यकास इति प्रसुखिन्द्रचयकासपरिगणनमुक्तम्). Others divide the time of the Amāvāsyā into nine parts, of three hours each; eight such parts constituting one day of the Amāvāsyā, and one part belonging to the preceding day; according to them, the last part (or three hours) of the preceding day and the first eighth (or three hours) of the following are called *Sinivāli*, if the moon is visible during this time; the time consisting of the succeeding five eighths (or fifteen hours) is called the *Darśa*; and the remaining six hours (the seventh and the last eighth), when the moon has completely waned, *Kuhū*. If the moon, however is not visible, then such an Amāvāsyā has no *Sinivāli*, but merely consists of the *Darśa* and *Kuhū* (*Daivajñ.*: अष्टमे ऽंशे चतुर्द-श्याः चीयो भवति चक्रमाः । अमावास्याष्टमे भागे पुनः क्लिप्त भवेदशुः । अवेन्दुरात्रे प्रहरे च तिष्ठेच्चतुर्थभागो न कलाव-शिष्टः । तदन्ता एव चयमेति क्लृप्त एवं हि ज्योतिषकविदो वदन्तीति । एतत्कारिकाव्याख्यानं तन्नायकारेण कृतम् । प्रह-रनवात्मकचन्द्रचयकास इति । तन्नामायाः सप्तमाष्टमप्रहरो क्लृप्तचयकासः । चतुर्दशीशेषयामदर्शादियामी च चन्द्रसूक्ष्-माकास इति; which words *Daivajñ.* explains in the manner stated). Some define *Sinivāli* as an Amāvāsyā that follows a day during the last part of which the moon was visible (*ibid.*: केचिच्चतुर्दशीशेषे चन्द्रदर्शने सति परदिने या-मावास्या सा सिनीवासीत्याहुः); but this definition is re-jected by *Daivajñ.* as inconsistent with the grammatical properties of the compound सिनीवासी q. v. — A last class of astronomers, adverted to by the author of the *Muhūrtach.*, does not take the words “being visible” in the usual sense, according to which the occurrence of *Sinivāli* would be contingent on the moon's actually being seen, but argues that being visible merely implies the possibility of being seen, and — according to *Daivajñ.*'s interpretation — then understands by *Sinivāli* a complete Amāvāsyā which begins nine or twelve hours before the sun rises on the day of the new moon and lasts till the second sunrise (it being possible to see the moon during such a pe-riod), by *Darśa* such an Amāvāsyā when six or nine hours have passed away after the first sunrise — since the moon may then be considered as visible and invisible (i. e. half and half, visible or invisible) —, and by *Kuhū* such an Amāvāsyā when so much time has passed that the moon cannot possibly be seen (*ibid.*: अथ गोखगणित-विदो ऽन्यथा समादधुः । तच्च स्नाहृष्टेन्दुः सिनीवासीत्यादानु-दयासाधिकारोक्तरीत्या दृक्कर्मद्वयसंस्कृतस्य दर्शनयोम्यत्वे सति प्राक्किञ्चित्कालमिषुत्तसंबन्धवत्त्वं यदादेर्दर्शनशब्दवाच्यं मेधा-चावरणे तु शास्त्रीयदर्शने दृशि वर्तते । आत्मा द्रष्टव्य इत्या-दिवत् । तथैव दर्शनायोम्यत्वे सति प्राक्किञ्चित्संबन्धवत्त्वम-दर्शनशब्दवाच्यमित्यदर्शनसंबन्धम् । अतश्चन्द्रदर्शनसंबन्धवत्त्व-मावास्या सिनीवासी नाम । चन्द्रादर्शनसंबन्धवत्त्वमावास्या

कुर्गनाम । सचसद्वेनाक्रान्तामावास्या दर्शशब्दवाचेति । च-
माशब्दः । यदामावास्या सूर्योदयात्प्राग्वटिकाचयवती तदा
दृक्कर्मसंस्कारवशेन चन्द्रस्य दृक्कत्वमानतं चेत्तदा सा संपूर्णा-
मावास्या सिनीवासी नाम । तादृक्काममाया द्वितीयसूर्योदया-
वधिकायामुत्पन्नस्फारिष्टशक्तये सिनीवासीशान्तिस्तत्कालं चा-
देशम् । चच तिचिबुद्धौ वा तस्या अमावास्या द्वितीयसूर्योद-
यावन्तरमवशिष्टामावास्याघटीभूत्पन्नस्य कुर्गशान्तिरेव । चन्द्रा-
दर्शनलक्ष्यसत्त्वात् । यदि सिनीवास्या सूर्योदयात्प्राग्वटि-
काचयवतुष्टयं वा प्रतिपत्संबन्धा तदा सिनीवाक्षेव । चच
तादृक्कां न्यूनायामधिकायां वामावास्यायां तु दृक्कर्मसंस्कार-
वशेन चन्द्रस्यादृक्कत्वमानतं सामावास्या संपूर्णा कुर्गनाम ।
चन्द्रादर्शनलक्ष्यसत्त्वात् । तथापि कुर्गशान्तिरेवदेक्षा । यदा
तु सूर्योदयादनन्तरं कियतीषु दिवासु घटीष्वतिक्रान्तासमा-
वास्याप्रवृत्तिः पूर्वं चतुर्दशैवास्ति तास्मानुषसि दृक्कर्मवशत-
श्चन्द्रो दृष्टो मा वादर्शि तथाप्यमावास्यायां चन्द्रदर्शनलक्ष्य-
नाक्रान्तत्वात्सा संपूर्णामावास्या दर्शो नाम । Such a duration
of the Amāvāsyā is alluded to e. g. in *Vijñāneśu's Mīdāksh.*
(on *Yājñav.* 1. 217. 218.): यत्र दिने चन्द्रमा न दृक्ते सामा-
वास्या । तस्यामहर्द्वयपिन्वामपराकृत्वापिनी यास्या । Com-
pare also अमावास्याश्राद्धः — A proper knowledge of
the Amāvāsyā is required especially for determining the
time when the *Darśa* sacrifice (see दर्श, दर्शपूर्वमास, and
compare पिण्डपितृयज्ञ, अमुद्वेष्टि; e. g. *Jaiminiyanyayam.*:
अमावास्यापौर्णमासीकालौ दर्शपूर्वमासयोः) and a parti-
cular kind of Śrāddha (see श्राद्ध and अमावास्याश्राद्ध)
have to be performed. The *Amāvāsyā* is supposed
to be unpropitious, unless its consequences be averted
by certain ritual acts; she is invoked therefore in the
Atharvaveda; and the *Darśa*-sacrifice is treated with special
care in the Brāhmaṇas and the ritual works connected with
them. Manu warns a Brāhmaṇa not to read the Veda on
the day of the new moon, for it “kills the spiritual teacher”
(अमावास्या मुहं हन्ति); and bids a married Brāhmaṇa to
be chaste on such a day even in the season for nuptial
embraces (अमावास्याम् । ब्रह्मचारी भवेन्नित्यमप्युती स्वा-
तको द्विः). Astrological works are still more explicit in
describing the influences which it was thought (probably,
however, at a late period of Hindu religion) the day of
the new moon exercises on human destiny; and they also
describe the ceremonies by which the effects of the *Amā-*
vāsyā — in its threefold aspect as *Sinivālī* &c. — may be
counteracted. (See कुर्ग, दर्श and सिनीवासी.)

³The sacrifice which is performed on the day of the new
moon; it consists of three ritual acts, viz. an offering to
Agni, and to Indra and Agni, of a *Puroḍāśa* (or cake of
rice &c.; see पुरोडाश) fried in eight *Kapālas* or bowls;
an offering of milk to Indra, and an offering of *dadhī* or
coagulated milk to the same deity (see दर्श or दर्शयान of
which it is a synonym in this sense); e. g. *Āpastamba*
Śrauta S.: अमावास्यायाममावास्या यजेत (quoted by the *Jai-*
miniyanyayam.; comp. also *Müller*, die *Todtenbest.* p. LVI.
note); or *Jaiminiyanyayam.*: सर्वतिथौ दर्शयानकर्तव्यतां कस्या-
सूचकार आह । सर्वासु तिथिष्वमावास्या कर्तव्येति । सुतिस्त्व-
मावास्यायामेव तिथौ तत्कर्तव्यतां ऋते; in these and other in-
stances the word is used once in the first (p. 362 a, l. 17-19) and
then in the second application; the doubt which may arise

in some instances, whether it mean the time of the sacrifice,
or the sacrifice itself, is discussed f. i. in the following pas-
sage of the *Jaiminiyanyayam.* which expressly says that
the second meaning is the applied one: एवमावायते ।
अमावास्यायामपराकृते पिण्डपितृयज्ञेन चरन्तीति । तचामा-
वास्याशब्दवाच्ये कर्मणि विधीयमानत्वादयं पिण्डपितृयज्ञः
कृतकृमिति चेत् । मेवम् । अमावास्याशब्दस्य कालवाचित्वात् ।
कर्मणि त्वयं शब्दो साचक्षिकः । न च वाक्येन कृतकृत्यत्वाभावे
ऽपि प्रकरणेन तद्वेदिति वाच्यम् । तस्यानारम्भाधीतत्वात् ।
तस्यादयं पुनरुक्तः.

³The sacrificial cake, which is part of the oblation at
the sacrifice mentioned under 2.; e. g. *Satapathabr.*: स वा
एकैक एवानुचीनाहं पुरोडाशो भवति तेनो हास्यासपन्नानुपवा-
धा श्रीर्भवति स वै द्वे पौर्णमासी यजते द्वे अमावासे द्वे वै
मिषुनं मिषुनमेवैतत्प्रजननं क्रियते (II. 4. 4. 6.; *Skyana*: दर्श-
पूर्वमासयोरानुतिं वक्षति । तत्र पौर्णमास्यां द्वौ पुरोडाशौ ।
आपेधो ऽपीधोमीयस । अमावास्यायामपि द्वौ । आपेध
एकामस । तयोः प्रत्यहमेकैकशो ऽनुष्ठानमाह स वा इति ।
आनुचीनाहं प्रत्यहम् । एकैक एव पुरोडाशो भवति । पूर्वसि-
न्धुर्मासप्रयोग एक एव पुरोडाशः कर्तव्यः । उत्तरसिन्धिने
ऽप्येकः पुरोडाशः प्रयोक्तव्यः । तथापीधोमीयौ हावयेकसिन्धि-
त्वर्थः; this portion of the comm. is skipped altogether in
the so called “extracts” of the present edition; although
without it, the ritual alluded to in the text is unintelli-
gible); or *Atharvav.*: च जानरे मृनयन्ते प्रतिज्ञोऽमावासे ।
क्रवादो अन्वादिष्यतः सर्वासांस्तसहसा सह (where the *dual*
अमावासे probably means the two cakes alluded to in the
foregoing quotation; the proposal which has been made to
take here अमावासे as coming from a neuter अमावास्, and to render the latter “nestling one's self” may be classed
amongst the literary curiosities of vaidik interpretation).

E. अमा (together) and वास (वस्, *kṛitya* aff. क्तत् with
Vṛiddhi of the dhātu, and fem. aff. टाप्; *Pāṇini*); literally
therefore “(the day on which there is) a dwelling together”,
when the commentators generally supply, “of the sun and
moon”; thus the comm. on the words of *Āpastamba* quoted
above, col. a, l. 50: अमाशब्दः सहार्थः । यस्मिन्काले सूर्यचन्द्रमसोः
सहवासः स कालो ऽमावास्या; or *Rāyam., Bhānu.* &c. on the
Amarak.: अमा सह वसतो ऽस्मां चन्द्रावी; or the *Kāśikā*
on *Pāṇ.*: सह वसतो ऽस्मिन्काले सूर्यचन्द्रमसौ; and the same
meaning is conveyed by the words of Gobhila quoted above
(p. 363 a, l. 42), and by the astronomical works. Another
view, however, is expressed by a passage of the *Sāta-*
pathabr. (I. 6. 4. 5.) which gives a mythological explanation
of the word: एव वै सोमो राजा देवानामग्रं चन्द्रमाः स
यस्य एतां राशिं न पुरस्तात् पश्चाद्दृष्टे तदिमं लोकमानव्यति
स इहैवापसीषधीच प्रविशति स वै देवानां वस्तुनं शेषां तत्र-
देव एतां राशिर्मिहामा वसति तस्मादमावास्या नाम (*Skyana*
— on the latter words —: चन्द्रमसो ऽपीषधिसहवासप्रसङ्गा-
दमावास्याशब्दं निर्वर्ति । तत्रदेव इति । इह भूलोके । एतां
राशिम् । अपरिदृष्टचन्द्रायां राशौ साकल्येन वसति । अमा सह ।
वस्तुनपीषधिसहमासो ऽस्मां तिचाविति सहवासत्वात् तिचिर-
मावास्या नामाभवत्; — the edition has “extracted” this whole
passage in the following manner: “इह भूलोके षोडशभिः”
where the last word, षोडशभिः, is perhaps intended as an
equivalent for all the information suppressed, — though it

is meaningless there — and though it is “extracted” without occurring in either what precedes or what follows). According to the Śatap., therefore, the word would imply “(the day of the new moon)” because on the night (of such a day, when the moon is invisible) “the moon dwells together, on this earth, with the waters and the herbs, into which she had entered”. — According to another explanation अमावास्या means the day of the new moon, ‘because on such a day the moon dwells in the sun ray Amá’; (Śankara, in his comm. on the *Kaushitak. Br. Up.*: अमावास्यायाम् । अमाखररमौ सोमस्य निवासदिवसे; *Rdyam.*: अमा नाम रवे रश्मिः सूर्यलोके — some MSS. have the less correct reading रश्मिस्तस्य लोके — प्रतिष्ठिता । तत्र सोमो वसत्वखाममावास्या ततः क्षुता । इति; comp. *Bharatas.* on *Bhāṭik.* 6. 63. where the latter words are given in the Calc. ed.: तस्यां सोमो वसत्वखाममावास्या प्रकीर्तिता). This explanation is founded on a legend of the Purāṇas, which in the *Vishṇupur.* runs thus: चीरं पीतं सुरैः सोममायाययति दीप्तिमान् । मेघैककलं सप्तं रश्मिभिर्यत्नं भास्करः । क्रमेण येन पीतो ऽसौ देवैरेन निशाकरम् । आप्याययत्नगुदिनं भास्करो वारितस्करः । संवृतं चार्धमासेन तत्सोमस्य सुधामृतम् । पिबन्ति देवा मेघेय सुधाहारा यतो ऽमराः । चयस्त्रिंशत्सहस्राणि चयस्त्रिंशच्छतानि च । चयस्त्रिंशत्तथा देवाः । पिबन्ति चणदाकरम् । कलाहयावशिष्टसु प्रविष्टः सूर्यमण्डलम् । अमाखररमौ वसति अमावास्या ततः क्षुता । अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः । ततो चीरसु वसति प्रयात्यर्थं ततः क्रमात् &c. (the latter words being an allusion to the myth of the *Śatapathabr.*); compare also *Wilson’s transl.* p. 238. — Another fanciful etymology of the word occurs in the *Matsya-Pur.* which relates that the day *Amāvāsyā* is so called, because on the day of the new moon, the heavenly river-nymph *Achchhodā*, not knowing her fathers, the Pitṛis Agnishwāttas, unconsciously chose for her bridegroom one of them, called *Amāvasu*, but through his firmness was prevented from committing an impropriety: लोकाः सोमपथा नाम यत्र मारीचनन्दाः । वर्तन्ते देवपितरो याद्वेवा भावयन्त्वसम् ॥ अपिष्वाप्ता इति ख्याता यज्जानो यत्र संस्थिताः । अच्छोदा नाम तेषां तु संजाता (v. l. मानसी) कन्वका नदी ॥ अच्छोदं नाम च सरः पितृभिर्निर्मितं पुरा । अच्छोदाच तपस्वके दिवं वर्षसहस्रकम् ॥ आचम्युः पितरकुष्टाः किञ्च दास्यन्ति मे (v. l. ते) वरम् । दिव्यरूपधराः सर्वे दिव्यमासानुलेपनाः (v. l. °आ°) ॥ सर्वे युवानो (v. l. प्रधाना) वलिनः कुसुमायुधसंनिभाः । तन्मये ऽमावसुं नाम पितरं वीक्ष्य साङ्गना ॥ वने वरार्चिनी सङ्गं कुसुमायुधपीडिता । योगाङ्गुष्ठा (v. l. योगधृष्टा) तु सा तेन व्यभिचारिण्य भाविनी ॥ धरां न सुश्रुते पूर्वं पपाताच भुवस्तले । तिष्ठावमावसुर्व्यसामिच्छां (v. l. °आ°) चक्रे न तां प्रति ॥ धियैश्च तस्मात्सा (v. l. धियैश्चास्तीवसा) लोकेरमावसेति (v. l. °वासेति) विद्युता; (av. l. तथा चामावसुर्व्यसामिच्छां° which would turn *Amāvāsyā* into a name of *Achchhodā*, is evidently wrong). These verses correspond with the legend of the *Harivansa* (v. 953 ff.).

अमावास्यायाम् Tatpur. or Karmadh. — more probably the latter — m. (-नः) The same as अमावास्या 2; e. g. *Jaimintyanydy.*: अमावास्यायामि द्वौ द्वौ दोहौ संपाद्य चतसृणां दधिपयसोः कुशीनां सहस्रपापनं सार्कप्रसायः. E. अमावास्या and यान. अमावास्याश्राद्ध Tatpur. n. (-इम्) That kind of Śrāddha

ceremony (see श्राद्ध) which is more usually called पार्वण्य or पिष्ठावाहार्य (or पिष्ठावाहार्यक); comp. also अन्वाहार्य; *Hemach.*: अन्वाहार्यममावास्याश्राद्धम्. E. अमावास्या and श्राद्ध.

अमावास्याश्राद्धकाल Tatpur. m. (-ः) The time at which that Śrāddha-ceremony which is usually called पार्वण्य, has to be performed; compare the preceding and see for the detail s. v. पार्वण्य. (This is the heading of, for instance, a chapter in *Raghunandana’s Śrāddhatattwa* and in *Rāma-chandra’s Kālanirṇayadīpikā*; the subject is treated of with more or less detail in various law-books, in the *Anuśāsanap.* of the *Mahābh.*, in some of the *Purāṇas*, e. g. the *Vishṇu-*, *Matsya-*, *Garūḍa-Pur.* &c.; the fullest information on the subject I have met with is that given in *Mādhava’s Kālanirṇaya.*) E. अमावास्याश्राद्ध and काल.

अमाव Bahuvr. m. f. n. (-वः-घा-घम्) ¹Without kidney-beans. ²Having bad kidney-beans; (as a country &c.; an instance given by *Patanjali*, the *Kāśikā* &c. to serve as a counter-illustration of *Pāṇ.* VI. 2. 107. and as an illustration of VI. 2. 172., according to which rule the accent of the word is the udātta on the last syllable). E. अ priv. and माव.

अमावक Bahuvr. m. f. n. (-वकः-घिका-घकम्) The same as the preceding; an instance of the *Kāśikā* to illustrate *Pāṇ.* VI. 2. 173., according to which rule the accent of the word is on the penultimate. E. अ priv. and माव, samās. aff. कप्.

अमाव्य Tatpur. m. f. n. (-व्यः-घ्या-घ्यम्) Not fit, not appropriate, for kidney-beans; (a compound formed according to *Pāṇ.* VI. 2. 155. and V. 1. 7. — when its accent would be the udātta, not on the first, but on the last syllable). E. अ and माव.

अमाहाजनिक Tatpur. m. f. n. (-कः-की-कम्) Not fit, or suitable, for great folks; (a compound formed according to *Pāṇ.* VI. 2. 155. and V. 1. 9. vārtt. 9.; when its accent would be the udātta, not on the first, but on the last syllable). Comp. अमहाजनीय. E. अ neg. and माहाजनिक.

अमित I. m. f. n. (-तः-ता-तम्) ¹Gone. ²Honoured. ³Sounded. Also आमा. See the remark s. v. अश्चमित. E. अम्, kṛit aff. क्त, and connecting vowel इट् (*Pāṇini*).

II. Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, illimited, boundless, very much, very great &c.; e. g. *Rigv.*: सं यन्मिदः पशुधानासो अगमत मुमे मखा अमिता आचवो रणे (*Sāyaṇa*: अमिता अपरिमिता:); or *Rigv.*, *Atharv.*: ववच इन्द्रो अमितमुखीषी (*Sāy.*: परमेश्वर्ययुक्तो ऽमितमियत्तारहितं महिमानं ववचे — the word महिमानम् being understood from the following line of the same verse where महिमा occurs); or *Rigv.*: अजातशत्रुमजरा स्वर्तनु स्वधामिता दक्षमीयते (*Sāy.*: अमिता । अपरिमिता; special mention is made by the *Rik-Prātiś.* — 2. 38. — of the Sandhi, in this verse, between स्वधा and अमिता, since स्वधा is named by the same *Prātiś.* 2. 29., amongst those words, the final of which does not combine according to the general rule with a following अ, इ, or ई); or *Śatap.*: तदाङ्गः । यन्मिता जुहुयात्परिमितमवर्ण्यतितमिता जुहोत्परिमितस्तेवावर्ण्य; or *ibid.*: अत धाना आवपति । हयोधाना ख सहस्रोमा इन्द्रायति (*Vāj. S.* VIII. 11.). तददेवाच मितं च अन्द्रो ऽमितं च तदेवैतत्सर्वं भवयति (*Kāmva-Sākhā*: °ति यदेवेदं मितं चामितं च अन्द्रसदेवैतन्नयति); or *Rāmādy.* (quoted also in a fable of the *Vetūlapanchav.*).

मितं ददाति हि पिता मितं धाता मितं सुतः । अमितस्य हि
दातारं भर्तारं वा न पूजयेत्; or *Bhāṭik.*: आनयितामितं
दाहं कर्पूरानुसुक्तम् (*Jayam.*: अमितं प्रभूतम्; *Bharatas.*:
प्रचुरम्); or *Nālod.*: यशसामायामितया (i. e. यशसाम् ।
आ-यामितया) इतः त्रिया भीमदुहितुमायामितया (i. e. *भा-
याम् । इतया) । तदधिनामायामितया (i. e. *य । अमितया)
सुहृद्याय मनुष्यायामि तथा (*Tikā.*: अमितया । असंख्यया
वञ्जतरया); or *Naishadhach.*: अमितं मधु तत्त्वचा मम श्वस-
प्राधुयिनीकृता जने; or *Sāhityad.*: अमितः समितः प्राप्ति-
त्वर्हर्षदः प्रभो । अहितः सहितः साधुर्वशोभिरसतामसि । —
Compare the following words. E. अ neg. and मित.

अमितक्रतु Bahuvr. m. (-तुः) (ved.) Of unbounded wisdom;
an epithet of Indra; e. g. *Rigv.*: योजिता बाह्व अमितक्रतुः
(*Sāy.*: हे इन्द्र तव बाह्व इक्षी योजिता जवेन नवां सम्भयिता-
री । त्वं अमितक्रतुः । अपरिच्छिन्नज्ञानः). E. अमित and क्रतु.
अमितवति Bahuvr. m. (-तिः) The proper name of a Jaina
poet, who is the author of the poem *Subhāshita-ratna-
sandoha*, dated by him 1050 of the era of Vikramāditya or
993 after Christ (*Colebrooke's Essays*). E. अमित and वति,
“of boundless ways”.

अमिततेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) Of unmeasured
sharpness (of intellect); of boundless lustre &c.; see तेजस्;
e. g. (Vishnu, as a dwarf, when he overreached Bali, the
king of the Dānavas) *Mahābh. Vanap.*: स्वसीलुक्ता वशिं देवः
असमानोऽभभाषत । मेदिनीं दानवपते देहि मे विक्रमचयम् ।
वशिर्देदी प्रसन्नात्मा विप्रायामिततेजसे. E. अमित and तेजस्.

अमितशुति Bahuvr. m. f. n. (-तिः-तिः-ति) Of boundless
splendour, of boundless beauty; e. g. (Sesha, the serpent
of Vishnu) *Mahābh. Vanap.*: चतुर्गुणसहस्रानो वसिलेनामुता
मही । ततो नारायणाख्यसु । स्वतुक्कामस्वतीश्रियः ।
पटासहस्रविष्टं शेषं पर्यङ्कभोजिनम् । सहस्रमिव तिरमां-
संघातममितशुतिम् । तपासो भगवान्देवः स्वपञ्चनि-
धी तदा &c. E. अमित and शुति.

अमितध्वज Bahuvr. m. (-जः) The proper name of a king;
the son of Dharmadhwaaja and father of Khāndikya; (ac-
cording to the *Vishnu-Purāṇa*). E. अमित and ध्वज.

अमितमय Tatpur. m. f. n. (-यः-या-यम्) ¹Liberal. ²Strong,
vigorous. ³Excellent in giving advice. These meanings
are given to the word by the commentators on this verse
of the *Bhāṭik.*: अमितपचमीशानं सर्वभोगीशमुत्तमम् ।
आवधोः पितरं विधिं खातं दशरथं मुनिं (¹ *Bharatasena*
and *Vidyāvinoda*: अमितपचम् । प्रचुरान्नप्रदम्; *Vaijayanti*:
वज्रसामप्रदम्; *Pundarikāksha-Vidyāsāgara*: वज्रसार्धप्रदम्.
² *Harihara*: अ० ऊर्वलिनम् । मितपचोऽनूर्वस्वी. ³ *Jaya-
mangala*: अ० महामन्त्रिनम्. In the first sense पच
is taken in its literal acceptation “cooking”; in the two other
meanings it seems to imply “maturing”, in a figurative
sense). E. अ neg. and मितमय.

अमितविक्रम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Of un-
bounded strength.

2. m. (-मः) A name or epithet of Vishnu, which,
among the thousand names of Vishnu, in the *Anuśāsanap.* of
the *Mahābhārata* occurs in a twofold sense, and therefore
comprises two such names or epithets; viz. ¹ (as the 516th
epithet it means) with boundless strides (in allusion to the
three steps which Vishnu took in his Avatāra as a dwarf,

and by means of which he strode over the three worlds,
thus banishing Bali to the infernal regions): मुकुन्दो
ऽमितविक्रमः (*Śankara*: अमिता अपरिच्छिन्ना विक्रमाश्रयाः
बादविषेया अखिलमितविक्रमः । अमितं विक्रमं त्रीर्यमक्षेति
वामितविक्रमः; *Gangādhara*: व्यासाः पदस्य हि हरिरमिता
विश्रयाः । त्रेधाः पराक्रममन्त्रा उत विक्रमा वा; the option
conveyed by the latter words of both commentators had
probably better have applied to the second epithet); ² (as the
641st epithet, it means) of unlimited valour or of unlimited
kinds of power; प्रचुरोऽमितविक्रमः (*Śankara*: अतु-
लविक्रमोऽस्य; *Gangādh.*: इत्यतया चैव मितः कदापि परा-
क्रमो यस्य सः; and comp. the preceding explanation त्रेधाः
&c.). E. अमित and विक्रम.

अमितवीर्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Of unlimited
power; e. g. *Atharvav.*: अयो यदा समभवो अङ्गिरामित-
वीर्यः. E. अमित and वीर्य.

अमिताचर Bahuvr. m. f. n. (-रः-रा-रम्) Not being limited
in the number of syllables, i. e. composed in prose, (as a
book &c.); e. g. *Nirukta*: अच ये प्रवृत्ते ऽर्चं ऽमिताचरेषु
यन्त्रेषु वाक्पूरया (scil. निपाताः, particles) आनन्दनि पद-
पूरयासे मितचरेष्वनर्चकाः कमीमिति; (*Durga*: अच ये प्रवृ-
त्ते परिप्रापिते ऽर्चं ऽन्वैरकवाक्यनतिः पदैरमिताचरेषु नवयन्त्रेषु
वाक्पूरया आनन्दनि । पदपूरयाश्चैव एव मितचरेषु पादवृ-
त्तेषु भवन्ति । उभयत्रापि तु तेऽनर्चान्तरवाचकाः । प्रकृतादर्चा
किंचिदर्चान्तरं योतयन्ति); or *Rik-Prdtis.*: जेषं त इत्यसि
संख्ये वाङ्मये मितचरे चाप्यमिताचरे. E. अ neg. and मिताचर.

अमिताभ Bahuvr. m. (-भः) A proper name: one of the
principal Buddhas, worshipped especially by the Tibetians
and Nepalese. According to the Buddhistic legends he is
the fourth of the five Buddhas, called *Anupapādaka* (q. v.),
who were procreated by an Ādi-Buddha or primordial
Buddha; he produced the Bodhisattwa *Avalokiteśvara* or
Padmapāni, the fourth of the Dhyāni-Buddhas (q. v.), who
created the world. The three Buddhas who preceded Ami-
tābha belong to creations that have passed away; Amitābha
is the Buddha of the present creation, and a contemporary
of the Buddha Śākya-muni, though in another universe.
He is also called *Amitāyus*. His residence is *Sukhavatī*
situated in the West. The legends connected with this
Buddha are contained in the Mahayāna-Sūtra, bearing the
title of *Sukhavatī-vyūha*. (See Barnouf's “*Introduction à
l'histoire du Bouddhisme*”, his “*Lotus de la bonne Loi*” and
the authorities quoted in the former; also “*der Buddhismus
&c.*” by Professor Wassiljew.) E. अमित and आमा, “of
boundless lustre or beauty”.

अमितायुस् Bahuvr. m. (-युः) A proper name; the same as
the preceding q. v. E. अमित and आयुस्, “whose life is
of unlimited duration”.

अमिताशन I. Tatpur. 1. m. f. n. (-जः-जी-जम्) Eating, con-
suming or destroying, without a limit.

2. m. (-जः) An epithet or name of Vishnu; (the 372^d
amongst the thousand names in the *Anuśāsanaparvan* of the
Mahābh.; “because at the end of a Kalpa he consumes the
world”): वेमवानमिताशनः (*Śankara*: संहारसमये वि-
जयमन्त्रातीत्यमिताशनः).

II. Bahuvr. f. (जा) A proper name; one of the divine mothers

(see मातृ) or female energies of the gods, who followed *Kārttikeya*, after his having been consecrated as military commander of the gods; according to the *Sālyaparvan* of the *Mahābh.* (which gives the names of 196 such *mātrīs*).
E. अमित and अश्व.

अमिति Tatpur. f. (-तिः) The same as अमिता q. v.; e. g.: *Jaiminiyanyāyam*: श्रीगुरुरी वेदनीया सर्वेषां क्षुतिर्मितिः। अमितिर्वेति संदिहे मितिः खादृष्टादिषत् । श्रीगुरुरीं सुश्रेण्यादेदिति प्रत्यक्षवेदतः । विरोधाश्रयवेदज्ञानगुणानाम् मानता. E. अ neg. and मिति.

अमितोदन. See अमृतोदन which is the more correct reading of this word.

अमितीजस् Bahuvr. 1. m f. n. (-जाः-जाः-जः) Of unlimited power, all-mighty; e. g. *Ṛigv.* or *Sāmav.*: (Indra) पुरां भिक्षुर्वृषा कविरमितीजा अवायत (*Sāy.* on the *Ṛigv.*: अमितीजाः। प्रभूतवसः; on the *Sāmav.*: = अपरिमितवसः); or *Manu*: स तेः पृष्टसाया सख्यममितीजा महात्मभिः (*Medhāt.*: अमितमनसमोवो वीर्यमभिधानसामर्थ्यमस्तेति; *Kull.*: अमितमपरिच्छेदमोवः सामर्थ्यं ज्ञानतत्त्वाभिधानादौ यच्च स तथा, when the word would apply to Manu's mental powers); or *ibid.*: तेषां (scil. मनः and the other principles of creation) लवयवास्तुस्त्राण्यसामममितीजसाम्। संनिवेशात्तमापासु सर्वभूतानि निर्मेमे (*Kull.*: अमितीजसाम्। अमिताकार्यनिर्माणेनातिवीर्यशक्तिसाम्, i. e. because these principles have the power of producing an immensity of effects, viz. the world; so far *Kullika*'s explanation is plausible; but his attempt in this (1. 16.) and other verses of Manu's introduction to square Manu's cosmogonic views with those of the Vedānta, vitiates a correct appreciation of the introductory verses of this work and conveys a wrong idea of the relation between it and the philosophical Sūtras, in the form in which we now possess them). In the *Kaushitaki-Br. Up.* अमितीजाः is an epithet of पर्यङ्क, the couch of Brahman; but Śāṅkara takes there the latter word as implying figuratively "breath" or "life", since Brahman rests on it. See his explanation s. v. पर्यङ्क.

2. m. (-जाः) A proper name; a descendant of his is called अमितीजि q. v. (*Gaṇa* to *Pān.* IV. 1. 96. and the *Gaṇaratnam.*). E. अमित and जोजस्.

अमिच Bahuvr. m. (-चः) ¹An enemy, an adversary (*Amarak.*, *Halāy.*, *Hemach.*: = शत्रु &c.); e. g. *Ṛigv.*, *Vājas. S.*: अपशत्रुन्विधतां संविदाने आर्क्षीं हमे विष्पुर्नी अमिचान्; or *ibid.*: अवक्रामन्तः प्रपदेरमिचान्मिचन्ति शत्रूरेनपक्षयन्तः (*Sāy.*: अमिचान्। हिंसकान्; *Mahidh.*: = रिपून्); or *Ṛigv.*, *Sāmav.*, *Vāj. S.*, *Atharv.*: गच्छामिचान् पक्षस (*Sāy.*: अमिचान्। हिंसकान्; *Mahidh.*: = शत्रून्); or *Ṛigv.*, *Sāmav.*: अमेरमिचमर्दय (*Sāy.*: अमिचम्। शत्रुम्); or *Vājas. S.*: विद्योमिब्रह्मामिचानुमयामि स्वां अहम् (*Mahidh.*: अमिचान्। शत्रून्); or *Pāṇini*: द्विषो ऽमिचे; or *ibid.*: सुहृद्द्वौ मिचामिचयोः; or *Manu*: मिचादवापमिचाद्वा वाचाफलमवामुवात्; or *Rāmādy.*: तामुवाच ततः सीता कुपिता जनकाया । अमिचो मिचक्षेप धातुस्त्वमसि कश्चन; or *ibid.*: सेनानुवाच सर्वाज्ञानमिचवत्तमर्दनः; or *Mahābh. Śāntip.*: अमिचांश्च वक्रमिहमात्मनि पश्यति; or *ibid.*: अमिचाः संप्रसीदन्ति तथा मिपीमवक्ष्यपि; or *ibid.*: चं ममेत मन्नामावादिममर्षानमः कुर्वेत् । निजं तस्माच्छ्रुतचममिचं तं विदुर्मुखाः । यच्च

चेचादपुदकं चेचमवक्ष्य नक्षति । न तचानिच्छतस्य मिचे-रस्वसेतवः । तथेवापुदकाज्ञीतस्य भेदमनिच्छति । यमेवं-वक्ष्यं विद्यात्तममिचं विनिर्दिशेत्; or *Bhāṭik.*: पीडाकरम-मिचायां कर्तव्यमिति श्रुजित् । अत्रवीत् &c. (Compare also the following words and अममिचम्, अममिचीय, अममिच्य.) For derivatives of this word see अमिचिच, अमिच्य, आमिचि, आमिचायस्, आमिचायसि, आमिच. [In the *Gaṇas* to *Pān.* IV. 1. 96. and 154., the word is perhaps a proper name.] ²(In arithmetic it is sometimes used to denote) the numeral 6; (there being six enemies, viz. six dangers or temptations; according to a native compilation). [The use of the word as a feminine must be considered as archaic; e. g. *Rāmādy.*: (Bharata says to his mother) मातृक्ष्ये ममामिचे (vocat.) गृह्णसे राजकायुके । न ते ऽहमभिमाषो ऽस्मि दुर्वृत्ते पतिचातिनि; all the MSS. consulted by me, coincide in reading *मिचे; but the comm. are silent.]

E. According to *Pāṇini*, a Bahuvr. of अ priv. and मिच, i. e. "without a friend"; an *Unādis.*, however, derives it from अम्, uñ. aff. हृच(च), i. e. "attacking or injuring". The latter etym. is adopted by *Bhāṇudikshita*; but *Rāmādy.* analyzes अमिच as a Tatpur. of अ neg. and मिच (मिच-विचधर्मापरवादमिचः पुंसि, i. e. the reverse of a friend); and in a similar manner, *Rāmaṇḍha*: न मिचम् । अमिचः । पुंसिङ्गो ऽप्यमिचशब्दः. *Vallabhagaṇi* (on the *Hemach.*) is eclectic: अम शब्दभक्त्योः । भ्वादिः । परस्पीपदी । बधिवही-त्वादिनीयादिक इचप्रत्ययः (comp. *Un. S.* IV. 172. 173.). न मिचम् । अमिचः पुंसीति वा; but *Hemach.*, himself, in his *Dhātupāṇḍyaṇa*, refers अमिच to अम् cl. 1. quoting, like his commentator, the same *Un. S.*: बधिवहीतीचे (which does not occur in the present editions of these Sūtras); and *Mādhava*, also, in his *Dhātuvṛitti*, names अमिच as derived from अम्, according to the *Un. S.* IV. 173.; which circumstance probably accounts for his rendering the word, in some passages of his comm. on the *Ṛigveda*, हिंसक. — The same etymol. view is taken by *Haradatta* in the *Padamānjari* on *Pāṇini*. The gender of the word, according to the best authorities, is the masc. (compare, besides the foregoing quotations, the *Pāṇin. Lingānuśās. Sūtra*, as given by the *Siddh. K.* p. 250 b: भृषामिचश्चापुषमस्त्वपुष-मिचाः पुंसि); *Bhāṭojidikshita*, it is true, seems to admit in his *Praudhamanoramā*, that the word is used also in the three genders, but his admission, if his words amount to such, concerns a period posterior to that of *Pāṇini*; for, when rejecting in the *Siddhānta-Kaumudī* the etymology, which *Haradatta* gives of the word — in order to adapt it to the properties of its gender, — he points to the *Lingānuś. Sūtra* just mentioned, which is ascribed to *Pāṇini*, and determines the gender of the word at the time of this grammarian. — The accent of the word is, according to *Pān.* (VI. 2. 116.), the udātta on the second; according to the *Un. S.* (IV. 173.) the udātta on the last syllable. Those who analyze the word as a Tatpur., as *Bhāṭojid.* infers in the *Praudham.*, pronounced or pronounce it with the udātta on the first syllable (according to the general rule VI. 2. 2.); but again he censures *Haradatta*, and rightly so, for stating

that the word is udatta on the last syllable; for in a gloss on Pāṇini such an assertion can only mean, that Pāṇini taught this accent, whereas H. would have known better, "had he not forgotten the Sūtra VI. 2. 11a". The words of Haradatta's *Padamanjari* which are the subject of *Bhañjīd.*'s strictures belong to his comment. on *Pāṇ.* III. 2. 131. द्विषो ऽमिषे and run thus: अमेर्द्विषीचम्प्रत्ययः । न पुनरयं नञ्समासः । परवक्षिष्यतात् । सोकाग्रवत्वादिङ्प्रत्ययस्ये दोषः । चित्स्वरो हीयते । बहुधासु मध्योदात्तमभिषमधीयते । अभिषस्य वचया मनुमिङ् (Rigv. VI. 25. 2.) इति । अमेरमिषमर्देय (Rigv. VIII. 64. 10.) One reproof of *Bhañjīd.* is given in the *Siddhānta K.* on the *Lingānuś.* S. quoted above (p. 250 b, 251 a): न मिषम् । अभिषः । तस्य मिषास्यमिषास्य इति माघः (Śiṣupālāb. 2. 101.) । स्नाताममिषी मिषे चेति च ॥ यत्तु द्विषो ऽमिष इति सूत्रे (Pāṇ. III. 2. 131.) हरदत्तेनोक्तम् । अमेर्द्विषति चिद्विषीणादिक इव च (Un. S. IV. 175.; old ed. and reprint IV. 173.; thus three good MSS. of the E. I. O.; the reading of the printed ed. अमेर्द्विषदि is bad) । अमेरमिषम् (i. e. Rigv. VIII. 64. 10.) । अभिषस्य वचयेत्वादी (i. e. "in Rigv. VI. 25. 2. and in similar passages"; thus the three MSS. adverted to; the reading of the printed ed. अमेरमिष मिषस्य वचयेद्विषादी is bad) मध्योदात्तसु चित्स्वः । नञ्समासे ऽप्येवम् । परवक्षिष्यतापि स्नादिति तु तत्र दोषात्तरमिति तत्प्रकृतसूत्रापर्यायोचनमूलकम् । स्वरदोषोच्चारणमपि नञो अरमयमिषमुता इति (VI. 2. 116.) बाह्यसूत्रावरणमूलकमिति दिक्. — In the *Praudham.*, on the words of the *Siddh. K.* (p. 239 b) to VI. 2. 11a. (अभिषमर्देय), he returns to the charge: अभिषमिति । मध्योदात्तो ऽयम् । एतेनाभिषस्य वचया मनुमिङ् (Rigv. VI. 25. 2.) इत्यादि व्याख्यातम् । अमेर्द्विषतीति (Un. S. IV. 173) इवम्प्रत्यये स्वलोदात्त उक्तः । नञ्तत्पुष्ये स्वासुदात्तो ऽपि ॥ न च तस्य परवक्षिष्यतापत्तिः । भूषामिषं पुंसीति लिङ्गानुशासनसूत्रात् । एवं चित्स्वरिष्यकष्यादिशब्दवदभिषशब्दो ऽपि चिद्विषः । यत्तु द्विषो ऽमिष इति सूत्रे (III. 2. 131.) हरदत्तेन दोषद्वयमुक्तं क्वीवत्स्वमासुदात्तत्वं च स्नादिति तदापात एवेत्यवधेयम्. — The change of accent which evidently took place in the pronunciation of अभिष, at different periods of the language, leads to an inference which may be noticed here. The accent taught by Pāṇini is that which the word has in the Vedas; and since he does not state, that his rule VI. 2. 11a. merely concerns the Vedas (as he would have done, according to his usual practice, if such had been the case), it follows that अभिष was pronounced at Pāṇini's time in the same manner as in the Vaidik hymns. On the other hand the accent of अभिष as taught by the *Un. Sūtra*, differs from that of the Vedas as well as from that of Pāṇini; it results therefore that this Sūtra must belong to a period posterior to Pāṇini. (For other evidence that the *Unādi-Sūtras*, in general — not the *Unādi-list* — are subsequent to Pāṇini, see my *Intro.* to the *Mānavak.* or "Pāṇini &c." p. 157–182.)

2. n. (-चम) The being without friends. See Sāyaṇa's explanation s. v. अभिषिन्; and compare अनमिष. E. अ. priv. and मिष; this meaning is not concerned by the different etym. mentioned under 1.

अभिषाद Tatpur. m. (-दः) (ved.) Destroyer (lit. eater) of enemies; an epithet of Indra; e. g. Rigv.: शास इत्या

महो अभिषादो चक्रुतः (Sāy.: अ० । अभिषासां शत्रूणां स्नादयिता नाशयिता; the corresponding verse of the *Atharv.* has a different reading; viz. •अस्यमिषादो चक्रुतः). E. अभिष and स्नाद.

अभिषघात Tatpur. m. (-तः) 1 A killer of enemies; (given as an instance to *Pāṇ.* III. 2. 88. by Patanjali who comments on this Sūtra; the remark of the Calc. editors, that there is no Bhāṣhya on this rule, is therefore a mistake). Compare the following words. 2 An epithet of Vindusāra, the son of Chandragupta or Sandrocottus; called by the Greek *Amitrochates*. [The instance of Patanjali applies perhaps to this king.] See *Lassen's Pentap. Ind.* p. 44; *Zeitsch. f. d. K. d. M. I.* p. 108; *Ind. Alterth.* II. p. 213. 1128; *Ritter's Erdk.* V. p. 484.

अभिषघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Killing enemies; e. g. *Mahābh. Vanap. (Nalop.)*: विदभेरावतनयां हमयन्तीति विधिं माम् । निषादाधिपतेभ्यो नक्षत्राभिषघातिनः. Compare the preceding and following words. E. अभिष and घातिन्.

अभिषघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्न) Killing enemies; e. g. *Mahābh. Adip.*: दुर्योधनमभिषघ्नमुत्तितं पर्यवारयत्. E. अभिष and घ्न.

अभिषघित् Tatpur. m. (-त्) The proper name of a king: a son of Suvarṇa and a descendant of Ikṣvāku; (according to the *Vishṇu-Pur.*; other Pur. call the son of Suvarṇa, Śākya or Śākya). E. अभिष and घित्; "conquering enemies".

अभिषता f. (-ता) Enmity; e. g. *Panchat.*: मिषास्यमिषतां यानि यस्त न स्तुः कपदिकाः. E. अभिष, taddh. aff. तच्.

अभिषदक्षन् Tatpur. m. (-जः) (ved.) Injuring enemies; e. g. (*Agni*) *Rigv.*: अयं यः सुजये पुरो देववाति समिधसे । कुर्मो अभिषदक्षनः (Sāy.: अ० = शत्रूणां हिंसकः). E. अभिष and दक्षन्.

अभिषयत् m. f. n. (-यन्-यन्ती-यत्) Behaving like an enemy, acting as an enemy; e. g. *Rigv.* or *Atharv.*: अपानुदो जनमभिषयन्तमुर् देवेभ्यो अक्षयोर् लोकम् (Sāy.: अभिषयन्तम् । अभिषः शत्रुः । स इवाचरन्तम्; the present ed. of the *Atharv.* has जनमभिषायन्तमुर्; but as अभिषाच् q. v. is inflected in the atm. this reading seems doubtful); or *Rigv.*:

त्वं तमिङ् वावुधानो अक्षयुरमिषयन्तं तुविजात मर्त्यं वक्षेभ्यूर मर्त्यम् । अहि.... (Sāy.: अभिषयन्तमस्मासु शत्रुत्वमाचरन्तम्). E. अभिषि (denom.), kṛit aff. शतृ.

अभिषसह Tatpur. m. (-हः) The proper name of a king: a son of Sudāsa and descendant of Sagara; also called Saudāsa; according to the *Vāyu*-, *Agni*-, *Brahma-Pur.* and the *Harivaṇśa*; the *Vishṇu-Pur.* calls him *Mitrasaha*.. E. अभिष and सह; "foe-enduring".

अभिषसाह Tatpur. m. (-हः) (ved.) Enduring or conquering enemies; an epithet of Indra; comp. the v. l. of the *Atharv.* s. v. अभिषसाह, and अभिमातिषाह. E. अभिष and साह.

अभिषसेना Tatpur. f. (-ना) An army of the enemy; e. g. *Sāmav.*, *Atharv.*: अभिषसेनां मघवन्नस्माच्छत्रुयतीमभि । उभौ (*Atharv.*: युव) तामिङ् वृषहन्नपिष दहतं प्रति. E. अभिष and सेना.

अभिषहन् Tatpur. m. (-हन्) Killing or destroying enemies; e. g. *Rigv.*, *Sāmav.*: अभिषहा विषर्षधिः पवस्व सोम शं नवे । देवेभ्यो ऽनुकामकृतः; or *Vāj. S.*: सारादसि सपत्नहा ।

सर्वराष्ट्रमिमातिहा । अनराष्ट्रसि रचोहा । सर्वराष्ट्रमि-
महा (Mahidh.: अमिषहा शुभघाती). E. अमिष and हन्.
अमिषाच् denom. átm. (-यते) To behave like an enemy;
e. g. *Bhartrih.*: हा कष्टं पुण्यं वीर्यवचः पुत्रो ऽमि-
षाचते; (compare *Lassen's Comm. critic. in Hitop.* pp. 22. 23.
where other instances of denom. similarly formed are ad-
duced from *Bhratr.* — the quotations there referring to the
Serampore ed. 1804 —; for a number of another kind of
denom. see e. g. *Kāvyaṣṭak.* p. 139, line 13. 14). See also
अमिषि. E. अमिष, denom. aff. कश्; for the meaning
comp. *Pāṇ.* III. 1. 11.

अमिषायुधं Tatpur. m. (-त्) (ved.) Fighting with enemies
(lit. or figuratively, as with evils); e. g. *Rigv.*: अमिषायुधो
मरुतामिव प्रयाः प्रथमया ब्रह्मणो निशमिद्विदुः (*Sáy.*: अमि-
षायुधो ऽमिषेः कर्मविप्रकारिभिरसुरैः सह योद्धारः । यदा ।
अमिषाणि पापानि । तैः सह योद्धारः). E. अमिष and युध्,
with a prolongation of the third syllable.

अमिषि denom. parasm. (-चयति) To behave like an enemy;
see अमिषयत् and comp. अमिषाच्. E. अमिष, denom.
aff. चिच्.

अमिषिन् m. (-ची) (ved.) An enemy; (literally, acc. to
Sāyaṇa, one who has an absence of, i. e. who is wanting
in, a friend); e. g. *Rigv.*: मा कक्षी धातमभमिषिषे (*Sáy.*:
हे अमिषिनी । अमिषिषे । अमिषं मिषराहितम् । तद्वत् कक्षी-
चिदपि शब्दे । नः । अक्षान् । माभिधातम् । आभिमुख्येन
मावसाययतम्). E. अमिष, taddh. aff. इनि.

अमिषिय m. f. n. (-यः-या-यम्) (ved.) Being in, referring
to, done by — an enemy; inimical; e. g. *Rigv.* or *Sāmav.*:
अग्निर्बुधममिषियम् अक्षि (*Sáy.*: अमिषियम् । अमिषभवं
बुधं शुभम्); or *Rigv.*: तस्मै सुमो असद्रुषो देववृत्तः स भूयु-
वत् । विज्ञा वन्वन्नमिषिया (*Sáy.*: अमिषिया । अमिषियान् ।
शुभिः कृतान्). Compare the following. E. अमिष, taddh.
aff. यच्.

अमिष्य m. f. n. (-यः-या-यम्) Being in, belonging to,
an enemy; inimical. Compare the preceding. (The word
occurs in the *Gāṇaratnamahodadhi* amongst the दिना-
दि derivatives; comp. *Pāṇ.* IV. 3. 54.) E. अमिष, taddh.
aff. यत्.

अमिषित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Unabused,
free from blame; e. g. *Rigv.*: को नु मर्या अमिषितः सखा
सखायमम्रवीत् (*Sáy.*: कः सखु । हे मर्याः । मनुष्याः ।
अमिषितः । अनाकुष्टः । इन्द्रादयः). E. अ neg. and मिषित.
[अमिषु. A bad reading instead of two words अ and मिषु;
in a MS. of *Gāṇas* to *Pāṇ.* I. 1. 37.]

अमिष्या Tatpur. ind. Truthfully; e. g. *Raghuv.*: तामूचतुखे
प्रियमममिष्या (*Govind.*: अमिष्या । सत्यम्). E. अ neg.
and मिष्या.

अमिन् m. f. n. (-मी-मिनी-मि) III, diseased. [The nom.
अमी occurs in *Vopadeva's* grammar as a counter-instance
to the nom. plur. अमी of अदस् — to show that the final
of the former makes Sandhi with a vowel following,
whereas the latter does not.] E. अम् (disease), taddh. aff.
इनि (*Durgaddsa*: अमो रोगादिः । अमो ऽस्वासीति । अमी).

अमिन m. [f. n.] (-नः-ना-नम्) (ved.) I. Tatpur. ¹ Of an
unlimited measure or quantity (of strength) or ² Uninjured.
According to *Yāska* the word may have either of these

meanings in the following verse of the *Rigv.*: महो ह्यहो नृ-
वदा चर्वणिमा उत दिवहो अमिनः सहोमिः (*Yāska*: अमि-
नो ऽमितमात्रो महान्भवत्वमिति वा । अमिनः सहोमिरि-
त्यपि निमनो भवति; *Durga* — who gives a full comment
on this verse — explains *Yāska's* words thus: अमितमात्र
इत्यवयवः । न चक्ष मात्राणां मानमक्षि सो ऽमिन इत्युच्यते ।
(on अममित q. v.) अनभिहिंसितो यः केनचित् सो ऽमिनः ।
(then comes his comm. on the *Rigv.*-verse, of which the fol-
lowing words concern the word अमिन) सहोमिर्वैरित्यर्थः ।
न हीकृत्स्न वसमात्राः केनचित्मितपूर्वा इत्यर्थः (i. e. Indra's
“quantities of power were never measured by any one
before”) । अनभिहिंसितपूर्वो वा केनचिद्विद्वः (i. e. “he was
never hurt by any one before”); the gloss on the
verse being completed, he winds up with: एवमवामिन-
श्चक्षेनामितमात्रो ऽनभिहिंसितमात्रो वोचते शब्दसाध्याद-
र्थापत्तेरिति. — *Sāyaṇa* renders अमिष in this verse, अहिंस-
नीय “not liable of being injured, uninjurable”. E. अ neg.
and मिन.

II. ¹ Going everywhere, all-pervading; or ² All-be-
loved. Both meanings are given by *Sāyaṇa* on the
Rigv.-verse: आ दिवहो अमिनो यास्विहो नृवा हरिश्वा
परिषिक्तमन्वः (*Sáy.*: अमिनः । अमतेर्गत्वर्थादीनादिक इनः ।
सर्वगता । यदा कान्तवर्त्तात्सर्वैः कान्तमानः). E. अम्, un.
aff. इन्.

अमिनत् Tatpur. m. f. n. (-न्-ती-त्) Not injuring; e. g.
Rigv.: अमिनती देवानि व्रतानि प्रमिनती मनुष्या युवानि
(*Sáy.*: अमिनती । अहिंसती); or *ibid.*: देवी देवेभिर्यजते
यजैरमिनती तस्मत्तुष्टमाक्षि (*Sáy.*: देवी देवी । यजति
चष्टे । अमिनती प्रजा अहिंसती). E. अ neg. and मिनत्.

अमिषातक n. (-कम्) Globe amaranth (*Gomphrena globosa*);
Nigh. Pr.: चोररानशेवती, i. e. a large species of the wild
Rosa Glandulifera (Rox.). Also अक्ष्मात, अक्ष्मातक, अक्ष्मान;
Viśvapr. Śabdar.: अक्ष्मातके खादक्ष्मातममिषातकमित्यपि.
The edition of *Halādy.* has अमक्ष्मातक (n.) with a various
reading अमक्ष्मातक (n.); but a MS. of this *Kosha* in the
library of the I. O. has अमिषातक (n.) which reading, being
supported by the *Nigh. Pr.* and the *Viśvapr.*, is preferable.
The gender of these words seems unsettled. The *Nigh. Pr.*
has अमिषातका fem.; in *Halādy.* and the *Viśvapr.* it is
neuter; अक्ष्मात in the *Viśvapr.* is neuter; अक्ष्मातक in the
Rājān. is masc., and अक्ष्मान in the *Amarak.*, the *Rājān.*
&c., is likewise masc. E. अक्ष्मातक, with a change of
क् into मिष्.

अमिष Tatpur. m. f. n. (-यः-या-यम्) Unmixed, exclusive;
e. g. *Śatap.* (of libations which belong to one class of deities
exclusively): वसवो वृद्धा आदितासेषां विभक्तानि सवनानि
वसुनामेव प्रातःसवनं वृद्धाणां माध्वन्दिनं सवनमादित्यानां
तृतीयं सवनं तदा अमिषमेव वसुनां प्रातःसवनममिषं वृद्धा-
णां माध्वन्दिनं सवनं मिषमादित्यानां तृतीयसवनम्. E. अ
neg. and मिष.

अमिष I. n. (-यम्) The same as अमिष q. v. which is the
more correct form. The *Unīddi-Kosha* apparently draws a
distinction between these two words, when it reserves for
अमिष &c. the meaning “object of enjoyment”, and for अमिष
the other meanings “flesh &c.” (अमिषं तु च मांसादावमिष
भोग्यवस्तुनि), but the *Dvirūpak.* of *Bharatas.* identifies both

(भवेदमिषमामिषम्), which is more correct on account of the meanings given to **आमिष** by the Koshas. [In compounds like **सुरामिष** &c.; or in sentences like **श्लेना यथैवामिषसंप्रयुक्ता** &c. it is therefore better to analyze **सुर** — **आमिष** &c. than ***अमिष** &c.] E. See **आमिष**.

II. n. (-**अम**) Fraud, dishonesty (?); *Purushott.*'s *Dwīrīpak.*: **अमिषं च मिषम्**; (if this reading is correct, there would probably be a relation between these two words similar to that between **अमण्ड** and **मण्ड**, **अमुखास** and **मुखास**, **अरिष्ट** and **रिष्ट** &c.; but not as between **अपोमण्ड** and **पोमण्ड**, **अपिधान** and **पिधान**, **अवर्तस** and **वर्तस**, **अवतोक्त** and **वतोक्त** &c.; for in the former class of words the initial **अ** is probably a shortening of **आ**). E. See **मिष**.

III. n. (-**अम**) Honesty, simplicity (*Rādhāk.*; but without any quotation from a native authority). E. **अ** neg. and **मिष**.

अमी. 'The base of the instr., dat.-abl., gen., and loc., plur. m. n. **अमीभिः**, **अमीभ्यः**, **अमीषाम्** and **अमीषु**, referred by the grammarians to **अदस्** (*Pāṇ.* VIII. 2. 81.). ² The nom. plur. masc. of **अदस्** q. v.; its final vowel is *pragṛīhya*; i. e. it does not combine with a vowel following according to the regular laws of Sandhi; thus **अमी** and **अच** or **आसते** remain **अमी अच**, **अमी आसते** (*Pāṇ.* I. 1. 12.). E. It has probably the same origin as I. **अम** q. v.

अमीचा. The same as **आमिचा** and **आमीचा** qq. vv.; *Bharatas.* *Dwīrīpak.*: **अमीचा स्वात्तया-मीचा**; *Purushott.* *Dwīrīpak.*: **अमीचामामिचामाऊः**; *Viśvapr.* *Śabdabh.*: **अमीचा ह्रस्वमध्यापि**.

अमीतवर्ण Bahuvr. m. f. n. (-**वर्णः-वर्णा-वर्म**) (ved.) Of unfaded (lit. uninjured), or of unlimited, colour; e. g. *Rīgv.*: (the dawn) **ता इत्येव समना समानीरमीतवर्णा उपससरन्ति** (*Sāy.*: **अमीतवर्णा अहिंसितवर्णा अपरिमितवर्णा वा। उपसः**). E. **अमीत** and **वर्ण**.

अमीमांसा Tatpur. f. (-**सा**) Absence of reasoning or investigation (*Wilson*). Compare the following. E. **अ** neg. and **मीमांसा**.

अमीमांस Tatpur. m. f. n. (-**साः-सा-सम्**) Not to be argued upon or discussed according to the method of the *Mīmāṃsā* philosophy (which consists in first stating the subject of investigation, then the doubt arising out of it, then the arguments which may be brought forward on either side, and finally the correct conclusion; e. g. *Manu* (2. 10.): **श्रुतिं वेदो विज्ञेयो धर्मशास्त्रं तु वे स्मृतिः। ते सर्वार्थेष्वमीमांसे ताभ्यां धर्मो हि निर्वर्तनी**, "by *Śruti* is meant the Veda, by *Smṛiti* the code of laws; these two should in no portion of their contents be discussed according to the method of the *Mīmāṃsā*, for law shone forth from both of them". The commentators — (*Medhātithi* more explicitly, than *Kullūka*) — make this passage mean that *Śruti* and *Smṛiti* never being at variance, not so much as a doubt should be raised as to their possible discrepancy — in such cases, for instance, as when *Smṛiti* enjoins that no injury should be done to living beings — whereas the Veda ordains animal sacrifice; or when *Smṛiti* forbids the drinking of intoxicating liquors, whereas the drinking of the Soma is a ritual practice enjoined by the Veda; but, in referring to *Manu* 12. 106., *Medhātithi* adds, that such *Mīmāṃsā*

as reconciles *Smṛiti* and *Śruti* whenever the two seem to be at variance, is permitted by *Manu*; and *Kullūka* takes the same view when commenting on the latter verse, which says, **आर्षे धर्मोपदेशं च वेदशास्त्राविरोधिना। यस्मैवानुसंधत्ते स धर्मो वेदो नेतरः** (*Medhāt.* on 2. 10. — in a gloss of much more interest and detail than that of *Kullūka* — says: ते सर्वार्थेष्वमीमांसे। ते श्रुतिश्रुती सर्वार्थेष्वन्वत्तासंभावेऽपि दृष्टविषये: (v. l. दृष्ट°) प्रमाणी:। यथा। तस्मादेव हिंसासंघातात्पदार्थात्काचिदभ्युदयः क्वचित्प्रवृत्ताय:। सुरापानास्तरक:। सोमपानात्पापमुद्धिरितादौ पक्षप्रतिपक्षमनेन विचारो न कर्तव्य:। आशङ्कापक्षान्तरसंभावनं मीमांसनम्। यथा। हिंसाचेत्यापहेतु: स्वरूपाविशेषाद्विद्वत्पि तथा भवितुमर्हति। अथ वेदिकभ्युदयहेतुर्लौकिकपि तथा स्थात्। तदूपसमानत्वाच्च यच्च यदूपं वेदादवनतं तच्च तद्विपरीतरूपसंभावनमसत्तर्काच्चैरसम्यग्चेतुर्भियेद्विचारणं तत्सिद्धान्ताभिनिवेश:। स इह प्रतिविध्यते। न पुनरयमर्षो वेदस्य स्थाव: पूर्वपक्ष उत्तस्त्रिष: सिद्धान्त इत्येषा मीमांसा निविध्यते। यतो वक्ष्यति। यस्मैवानुसंधत्ते स धर्मो वेदो नेतर इति। किं पुनरयमदृष्टार्थो मीमांसनप्रतिषेध:। नेति ब्रूम:। ताभ्यां धर्मो हि निर्वर्तनी। अनेन तार्किकप्रमाणानां वेदार्थविपरीतसाधनानामाभासतामाह &c.; *Kullūka*: श्रुतिश्रुती: प्रतिकूलतर्केणामीमांस्त्वविधानार्थे श्रुते: श्रुतितुल्यत्वबोधनेनाचारादिभ्यो बलवत्त्वप्रतिपादनार्थं च तेन श्रुतिविरोधाचारो हेय: ते (*Śruti* and *Smṛiti*) उभे प्रतिकूलतर्केण विचारयितव्ये; on 2. 11.: पूर्वलोके सामान्येनामीमांसे (viz. *Śruti* and *Smṛiti*) इति मीमांसाविषयादनुकूलमीमांसापि न प्रवर्तनीयेति अमो मा भूत् &c.; on 12. 106.: अविमुक्तत्वादार्षम्। वेदम्। धर्मोपदेशं च। तन्मूलश्रुत्यादिकं यत्तदविषयेन मीमांसादिन्यायेन विचारयति स धर्मो जानाति न तु मीमांसानभिज्ञ:। धर्मे करणं वेदो मीमांसा चेति कर्तव्यतास्त्वानीया। तदुक्तं भट्टवार्तिककृता (i. e. *Kumārila*)। धर्मे प्रतीयमासे हि वेदेन करणात्मना। इति कर्तव्यताभावं मीमांसा पूरयिष्यति). If implicit reliance could be placed on the view of these commentators the word **अमीमांस** ought not to be rendered "according to the method of the *Mīmāṃsā*", but "according to reasoning in utramque partem", when the term *Mīmāṃsā* would merely indicate a general method, without any special reference to the philosophical system bearing this name. For, since there are not two *Mīmāṃsā*-systems, one proving that *Smṛiti* is sometimes at variance with *Śruti* (and then without binding power), and another maintaining that they are always concordant, *Manu* cannot have rejected one *Mīmāṃsā* in 2. 10. and recommended another in 12. 106.; again, as *Kullūka* says that *Manu* in 2. 10. does not admit of any argument *ex contrario* — such an argument tending to convey a doubt as to the constant harmony between *Śruti* and *Smṛiti*, — and as the *Mīmāṃsā* philosophy in existence, even in those cases where the authoritative force of *Smṛiti* on account of its concordance with *Śruti*, is proved, always states the doubt and the argument *ex contrario* —, *Manu* cannot have referred in 2. 10. to obnoxious discussions, and in 12. 106. to unobjectionable ones, of the same *Mīmāṃsā*. — *Kullūka*, it is true, where he fortifies himself with the authority of *Kumārila*, when commenting on 12. 106., would seem to speak of the *Mīmāṃsā*; but that, in the words of *Kumārila* quoted by him, he takes *Mīmāṃsā* in

a general, not in a special sense, follows from the application he makes of this quotation, when he says, not *मीमांसाव्यायेन*, but *मीमांसादिव्यायेन*. — There are, however, reasons which may induce us to differ from this interpretation of the commentators (as indeed their philosophical views when applied to Manu are not unfrequently open to doubt), and as the point in question concerns the relation of Manu to one or two of the philosophical systems, or at least to a portion of their contents — these reasons may be here briefly stated in justification of the rendering proposed. In the first place then it should be observed, that whereas Manu in 2. 10. uses the word *अमीमांस्य*, the word explained by Kullūka in 12. 108., as meaning *Mīmāṃsā* is not *मीमांसा*, but *तर्क*, a term never used of the *Mīmāṃsā*, but commonly applied to the *Nyāya*. Again, in 2. 10., — as we may fairly assume (with the commentators) — *Manu*, the author of a *Smṛiti* work, maintains that *Smṛiti* is always authoritative, on account of its constant harmony with *Śruti*; yet the third Pāda of the first Adhyāya of the *Mīmāṃsā* gives several instances where, according to this system, *Smṛiti* has no binding power, because of its not agreeing with *Śruti*. In 2. 14. Manu teaches — and in 2. 15. he exemplifies his rule — that whenever two *Śrutis* are at variance with one another, both are authoritative, or in other words, that either of them may be acted upon; but in the second Pāda of the first book, the *Mīmāṃsā* never admits that there is any such option; it shows on the contrary which *vaidik* passage, has in a doubtful case, the force of law, and which has not. There is consequently no abstract opposition made by Manu against a *Mīmāṃsā* reasoning, but a positive reluctance expressed by him against a system which on the one hand removes from *Śruti* the imputation of being sometimes contradictory in itself, and on the other does not always acknowledge the authoritative power of *Smṛiti*. This system, moreover, knows originally but one standard by which authority should be “measured”; its *pramāṇa* is the *Veda*. It differs in this respect from the *Nyāya* system which admits of four kinds of *pramāṇa*, viz. perception, inference, similarity and authoritative speech (*Nyāya*-E. 1. 3.: *प्रत्यक्षानुमानोपमानशब्दाः प्रमाणाणि*). Now *Manu* recognizes three *pramāṇa*, viz. perception, inference and authoritative writings (12. 105.: *प्रत्यक्षं चानुमानं च शास्त्रं च विविधानमम् । चयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता*), the latter words preceding the verse which speaks of *तर्क*. It seems clear therefore that Manu agreed more with the *Nyāya* method, than with that of the *Mīmāṃsā*, and that the word *अमीमांस्य* used by him in 2. 10. expresses a direct opposition to a system which is either the same as that which has come down to us, or corresponded with it at least in the beginning portion of its contents. — Another instance where *अमीमांस्य* is also probably used in reference to the *Mīmāṃsā* system — because the author of the passage professes the principles of the *Sāṅkhya* — is a verse of *Suśruta* (speaking of medicaments; vol. I. p. 150): *अमीमांसाव्यवस्थानि प्रसिद्धानि स्वभावतः । ज्ञानमेनोपयोग्यानि भेषजानि*

विषयवैः । प्रत्यक्षप्रत्यक्षफलाः प्रसिद्धानि स्वभावतः । नीचधीर्हेतुभिर्विद्वान्परीक्षेत कथंचन । सहस्रेष्वपि हेतुना नाम्नादिविरेचयेत् । तस्मात्तिष्ठेत्तु मतिमानात्मने न तु हेतुषु (where the word *अचिन्त्य* seems to be another hit at the *चिन्ता* of the *Mīmāṃsists*): “drugs are what they are by nature; they should not be discussed according to the method of the *Mīmāṃsā* or become matter of excogitation (or theory); an intelligent (physician) will use them according to (the experience contained in) authoritative works; medicinal plants, too, are what they are by nature, and their effects have palpable symptoms; no sensible physician will ever test them by means of reasons (or theories). Not even with a thousand reasons an *Ambashātha* or any other physician will be able to purge a patient; therefore a wise physician should take his stand on (experience taught by authoritative) works but not on reasons (or theories).” E. *अ* neg. and *मीमांस्य*.

अमीव 1. f. (-वा) (ved.) ¹ Disease, sickness; e. g. *Ṛigv.*, *Atharvav.*: *यस्यै गर्भममीवा दुर्धामा योनिमाश्रये &c.* (*Yaska*: *अमीवाभ्यमनेन व्याख्यातः*; compare s. v. *अभ्यमन*; *Durga*: *अमीवा रोगभूतः । दुर्धामा पापनामा क्रिमिः*; comp. *मीवा*); or *Ṛigv.*, *Sāmav.*: *अपामीवामप सिधमप सेधत दुर्मतिम्* (*Sāy.*: *अमीवा रोगम्*); or *Ṛigv.*, *Vājas. S.*: *अस्ययन्तो ऽहिं वृकं रक्षांसि सनेम्यस्यसुवृक्षमीवा* (*Sāy.*: *अमीवाः । रोगान्*; *Mahidh.*: = *आधीन्*); or *Ṛigv.*: *अस्यहृषो वितरं वंहो अमीवाद्यातयस्या विपुचो* (*Sāy.*: *अमीवाः । रोगान्*); or *ibid.*: *.... अनाङ्गतिमपामीवामप दुष्पृच्छं सुव* (*Sāy.*: *अमीवाम् । रोगजातम्* “the various kinds of diseases”; i. e. disease, collectively). [The same meaning applies satisfactorily to all other *Vaidik* passages where I have met with the word as a femin.; but *Sāyaṇa* has also the following interpretations, which seem artificial, viz. ² Strong (through being free from disease) or ³ Haunting (as a fiend); in this verse of the *Ṛigv.*: *वि पावसा पृषुना शोमुचानो बाधस्य दिवो रक्षसो अमीवाः* (*Sāy.*: *.... बाधस्य । विश्वेण नाशय । तयामीवाः । रोगराहित्येन सामर्थ्येपितानि रक्षसः । उभयच सुख्यत्वयः । तानि रक्षांसि बाधस्य । यदा । अमीवाः । आभिमुख्येनामनपरागमनपराः पिशाचिकाश्च बाधस्य*), when the word would be an epithet of *रक्षस*; but in the corresponding verse of the *Vājas. S.*, *Mahidh.* explains the word, as he did before in a similar combination, *आधीन्*, i. e. “destroy demons and diseases”; and the latter interpretation appears to agree better with the context.]

2. m. (-वः) (ved.) ¹ The same as *अमीवा*; but especially as the first part of compounds. ² One who inflicts injury, an enemy. Comp. *Sāyaṇa*’s and *Mahidhara*’s explanations of the two following compounds.

3. n. (-वम्) Pain, grief; e. g. *Rāmāy. Arāṇyak.* (ed. Gorresio): *न हि त्वमीदृशं कृत्वा तस्मादीवं दशानन । जीवितुं शक्वसि चिरं विषं पीलेव दुर्मतिः* (the older recension: *न हि त्वमीदृशं कृत्वा तस्मादीवं महात्मनः । धारितुं शक्वसि चिरं विषं पीलेव निर्धुम्*). It does not follow that the word in this instance is a neuter; but the gender thus given by *Rādhākāntadeva* is not improbable. Though occurring in the later recension of the *Rāmāyaṇa*, the word is an archaism there, like *अमीवहन्* (q. v.) in the *Bhāg-*

vata-Pur., this work occasionally giving to its style the appearance of old age by using words of an earlier period. E. अम् 'to be sick' or अम् 'to injure', un. aff. वन्, āgama ईद्; according to Śāyāṇa who founds this etym. on *Un. S.* 1. 154., though the comm. of this Sūtra analyze its latter part: आप्वा—मीवा. Comp. अमीवचातन २. and अमीवहन्. According to *Mahidh.*, अम्, (un.?) aff. ईव; comp. अमीवहन्. The meaning 1. २, it would seem, represented to Śāyāṇa's mind a Bahuvr. of अ priv. and मीवा, for he uses the expression रोमराहित्वेन; but since अम्, which comes from अम्, means "strength", it is perhaps fairer to acquit Śāyāṇa of the suspicion of such an etym. and to assume that he also derived अमीव "strong, able", from अम्, thus implying the sense "capable of doing injury"; the meaning 1. २ may be connected with अम् "to go".

अमीवचातन Tatpur. m. f. n. (-नः-मी-जम्) (ved.) 'Destroying or removing diseases; e. g. *Rīgv.*, *Vāj. S.*: विप्रः स उच्यते निवर्गरोहामीवचातनः (*Sdy.*: अमीवो — a MS. in the library of the I. O. has अमीवा — आधिः। तस्मात् चातनः; *Mahidh.*: अमीवान्। रोगान्। चातयति। नाशयति। अमीवचातनः); or *Rīgv.*: शं यत्सोतुम् आपवे भवति कुम्हमीवचातनं रचोहा (scil. वचः; *Sdy.*: अमीवचातनम्। रोगानां निवारकम्); or *Rīgv.*, *Atharv.*: आप इहा उ भवतीरापो अमीवचातनीः (*Sdy.*: अ०। अमीवानां चातनः। रोगानां नाशयित्री भवन्ति). २ Destroying those who do injury, destroying enemies; e. g. *Rīgv.*, *Sāmav.*: अविमपिमुप सुहि सत्त्वधमीवचातनम्। देवममीवचातनम् (where Śāyāṇa admits also the meaning 1.: अमीवानां हिंसकानां शत्रूणां रोगानां वा चातकम्। अमीवश्चो ऽम रोन इत्यन्तात्। शिवाय-ह्विह्वामीवापामीवा (*Un. S.* 1. 154.) इति वन्मत्त्व ईडानमे च निष्पत्तः; in the comm. on the *Sāmav.* he merely gives the former meaning: अमीवो — thus one MS.; another has ०वा — रोनः। तस्मात् चातयितारम्। नाशयितारमित्यर्थः). Compare the following. E. अमीव and चातन.

अमीवहन् Tatpur. m. (-हन्) (ved.) 'Destroying or removing diseases; e. g. *Rīgv.*: अमीवहा वासोप्यति सखा सुशिव एधि नः (*Yaska*: अम्भमनहा वासोप्यति; *Sdy.*: अमीवहा। अमीवानां रोगानां नाशकस्त्वम् &c.; compare *Rīgv.*: वासोप्यति अमीवो भवा नः — *Sdy.*: अमीवः। अरोमकत); or *Rīgv.*, *Vāj. S.*: यो रेवावो अमीवहा वसुवित्युष्टिवर्धनः। व नः सिवन्तु वसुरः (*Sdy.*: अमीवहा। रोगानां हन्ता अम् रोन इत्यन्तात् अम्भमनहामीवहन्तो निपातितः; comp. the preceding, २; *Mahidh.*: अमीवहन् रोनहन्ता । अम् रोनः। अमीवः); or *Rīgv.*: नवस्थानो अमीवहा सुमिषः सोम नो भव (*Sdy.*: अ०। अमीवानां रोगानां हन्ता). २ Destroying pain or grief; e. g. *Bhāgav.-Pur.*: तं त्वाहं भवमीतानां प्रपन्नानां भयापहम्। आपुच्छे आपनिर्मुक्तः पादसर्शादमीवहन् (*Śrīdharaśw.*, in commenting on this word, makes no remark on the gender of अमीव, but merely says अमीवहन्। दुःखनाशन). E. अमीव and हन्.

अमु. The pronominal base which occurs १ in several cases, referred by the grammarians to अद्स्, viz. the acc. sing. masc. अमुम्, fem. अमुम्; instr. sing. m. n. अमुना, f. अमुया; dat. sing. m. n. अमुनी, f. अमुने; abl. sing. m. n. अमुन्मात्, f. अमुन्माः; gen. s. m. n. अमुञ्च, f. अमुन्माः; loc. s. m. n. अमुन्मिन्, f. अमुन्माम्; — nom. acc. dual, m. f. n. अमु

(the final of which, like that of other duals in अ, does not make Sandhi with a vowel following); instr. dat. abl. dual, m. f. n. अमुभ्याम्; gen. loc. dual, m. f. n. अमुवोः — nom. acc. plur. fem. अमूः, n. अमुनि; acc. plur. m. अमून्; instr. plur. f. अमूभिः; dat. abl. plur. f. अमूभ्यः; gen. plur. f. अमूभ्याम्; loc. plur. f. अमूषु. (For other cases, referred to अद्स्, see अमी.) Comp. also under separate heads अमुया, अमुन्मिन्, अमुञ्च. २ in the taddh. derivatives अमुक, अमुतस्, अमुच, अमुया, अमुहि, अमुवत् qq. vv. ३ as the first part of the compounds अमुग्रह, अमुमुच, अमुहृश qq. vv. — For the origin of this base see the Preface.

अमुक m. f. n. (-कः-का-कम्) A certain person or thing, referred to without a name; such and such, so and so; e. g. *Vīram.*: अमुकप्रवरौ ऽमुकनोचो ऽमुकशर्माहं नो ऽनिवाहये "father of such and such a son, descendant of such and such a family, I, such and such a śarman, greet thee" — (where in the real salute अमुक has to be replaced by the proper name required — e. g. कृष्णशर्मन् —; comp. s. v. अमिवाद्वा p. 265 a, l. 33-41); or *Yājñav.* (on the signature of documents referring to debts): समाने ऽर्धे अमी नाम स्खलेन निवेशयेत्। मतं मे ऽमुकपुत्रस्य वदोपरि लिखितम्। सावित्रस्य स्खलेन पितृनामकपूर्वकम्। अवाहममुकः साची लिखेयुरिति ते समाः। अमुच्युर्भवेति नैतन्वा ह्यमुकसूनुना। लिखितं ह्यमुकेनेति लेखको ऽनेन ततो लिखेत्; or *Nārada* (on the same subject): संनिवेशं प्रमादं च स्खलेन लिखितस्त्वचम्। मतं मे ऽमुकपुत्रस्य अमुकस्य महीपतेः; or *Vīram.* (in explaining the word सन्नह्यचारिणे): अमुकशाखाध्यायिने; or *Vijñāneśw.* (on *Vatishīha*): तथा समासदो ऽपि मतं मे ऽमुकपुत्रेति स्खलं ददुः; or *Śankara* (on the nondescript note called अनिश्चिन्त in the *Chhānd. Up.* 2. 22. 1): अनिश्चिन्तो ऽमुकसम इत्यविशेषितः प्रजापतेः प्रजापतिर्देवतः स गानविशेषः; or *Yājñik.*'s *Paddhati* (on *Kātyay. Śr. S.* 5. १): यजमानस्य पितरमवनेवयति। अमुकस्योच यजमानपितरमुकशर्मन्वनेतिस्तेति; or the same (on *K. Śr. S.* 15. 4. 15): तत्र ह्यं देवा इत्यस्मिन्ने (*Vāj. S.* 9. 40. which amongst others says: इमममुच पुत्रममुने पुत्रमस्ते विश्वः &c.) अमुकशर्माहं अमुकशर्मन्वः पुत्रममुनिदायाः पुत्रमिति क्रमेण सुवतः; or *Jayam.* (on *Bhāṭik.*: ततः अपिसमाहारमेकं निश्चायमानतम्। उपाध्याय इवायानं सुमीवो ऽध्यापिपहिशामः) सुमीवः अपिसमाहारम् हिशामाध्याममध्यापितम्। बोधितवान्। अमुका अमुका दिक्। ईदृशीति; or *Bharatas.* (on *Bhāṭik.*: अमुवन्वन्दिनः शब्दानन्वोन्व चोद्भावयन्) वन्दिनः ईदृक्षितममुवन्। अमुशब्दं वक्तुः। अन्वोन्व नामानुज्ञावितवन्। अमुकस्त्वमीदृमित्युक्तवन् इत्यर्थः; or *Raghun. Tithit.*: आत्माचम्य तत्सदितुषार्थोत्तरादि रात्रयस्ते निश्चाकरे ऽमुकनोचः श्रीअमुकदेवशर्माअमुकदेवताया अमुकमन्त्रसिद्धिकामो यासाहिमुक्तिपर्यन्तं तज्जपमहं करिष्य इत्यभिसन्ध तावत्कालं जपेत्. [This word, it appears, did not exist in Pāṇini's time; for a derivative, formed by means of अ, from a pronominal base cannot be proved from his rules, and such forms as अमुके: — which results, according to *Patanj.* from VII. 1. 11. —, and अमुने — which, according to the same authority, follows from I. 1. 12 —, are, according to V. 3. 71., not considered by Pāṇini as cases of a base अमुक, but as irregular case-endings of अद्स् by means of an infix अकच् (i. e. अक), which is inserted before the last vowel of the inflected word,

and occurs in adverbs (that is, nouns fixed in a special case), inflected pronouns and inflected verbs; as in उच्चैः (i. e. उच्च-चक-ऐस्), सर्वैः (i. e. सर्व-चक-ए), पचतकि (i. e. पचत्-चक-ह). Now, whether this theory of explaining सर्वैः &c. be adhered to or not (though it is plausible enough on account of पचतकि, भिम्बकि and the like verbal forms), it is clear that Pāṇini's view excludes, not only such forms as अमुक्तः, अमुक्ता (for असक्वी would be the nom. m. f. of अदस्, with अकच्, and he has no rule, like that on अमुक्ते, to explain such nominatives), but the base अमुक् itself, since his affix, or rather infix अकच्, presupposes an inflected word; but the existence, both of those nominatives, and of the base (as a first part of compounds) is proved by the instances alleged. Whether अमुक्त is treated as a सर्वनामन् q. v., i. e. whether for instance the nom. plur. m. of अमुक्त is अमुक्ते (अमुक्ते in *Patanj.* on P. I. 1. 12. is an irreg. nom. dual of अमु with अकच्), or its gen. plur. m. is अमुक्तेषाम् (not अमुक्तेषाम्), analogously to अन्वक्तेषाम् (see s. अन्वक्) &c., I have no means of stating, since no such forms have come under my observation. To judge however from the law books where the word is not seldom met with, its use is probably restricted to such cases, and those of the singular, as do not show pronominal peculiarities.] E. अमु, taddh. aff. क्.

अमुक्ता f. (-दा) Apparently the same as the femin. of अमुक् q. v., see the quotation there from *Yājñikadeva's Paddhati* (MS. 756 in the library of the I. O.) p. 372b, l. 37. E. ? (Though I apprehend that अमुक्तायाः may be a misreading for अमुक्तायाः, of अमुक्ता, the femin. of अमुक्क — अमुक्, taddh. aff. क् —, the fair condition of the MS. does not allow me to offer this hypothesis without a misgiving as to its probability.)

अमुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not released, not freed from; e. g. *Mahābh. Śāntip.*: अमुक्तो मानसैर्दुःखैरिच्छादेवभयोद्भवैः वज्रप्रत्यर्धिकं राक्षसपुत्रो गणयन्निशाः; or *Kāvya-pr.*: अणमयमुक्ता । या सर्वदेव भवता तदुद्वेगचित्ता तांस्ति तनोति तव संप्रति धिग्धिनखान्; or *Sāhityad.*: अमुक्ता भवता नाय मुहूर्तमपि सा पुरा. ²Not liberated from corporeal existence; e. g. *Sāṅkhya-Prav.*: मुक्तामुक्तयो-रयोम्यत्वात् (i. e. the Vedas are not of human authorship, because, neither one who is "liberated" nor one who is "not liberated" is able to compose them). ³Not discharged, as a weapon that is always kept grasped in the hand when used, as a knife, a sword and the like; see for other descriptions of weapons मुक्त, मुक्तामुक्त or मुक्तसंधारित, अन्वमुक्त, करमुक्त or पाणिमुक्त; *Haldy.*: अस्त्रं चतुर्विधं तच्च । मुक्तामुक्तममुक्तं करमुक्तं यन्त्रमुक्तं च । अमुक्तं चुरिकादिकम्; *Hemach.*: अमुक्तं शस्त्रिकादि स्थात् (*Vallabhagāni*: अमुक्तं हस्तस्थितमेव यथा शस्त्रिकादि); *Madhusūdana*: अमुक्तं खड्गादि. The following passage on the subject of weapons belongs to the *Dhanurveda* of the *Agni-Purāṇa*; it runs thus (acc. to two indifferent MSS., one of the Royal As. S. and one of the Royal Society): अस्त्रि-वाच । चतुष्पादं धनुर्वेदं वदे पञ्चविधं द्विज । रचनानाचपतीनां योधांश्चास्त्रिण (R. S. योधानां) कीर्तितम् । यन्त्रमुक्तं (both MSS. *युक्तं) पाणिमुक्तं (both MSS. *युक्तं) मुक्तसंधारितं (both

MSS. युक्तं सं०) तथा । अमुक्तं (R. S. अमुक्तं; R. A. S. चायुधं) बाहुयुधं च पञ्चधा तत्प्रकीर्तितम् । तच्च (R. A. S. तच्च) शस्त्रास्त्र-संपाचं (R. A. S. *संत्पाचि) द्विविधं परिकीर्तितम् । अमुक्ताया-विभेदेन (R. A. S. अमु०) भूयो द्विविधमुच्यते । चेपक्षीचाप-यन्त्रादीर्यन्त्रमुक्तं (R. A. S. चेपक्षीचापयन्त्रादीयचयुक्तं) प्रकीर्ति-तम् । शिखातोमरयन्त्राद्यं (R. A. S. *तोमारयचाचं) पाणिमुक्तं (both MSS. *युक्तं) प्रकीर्तितम् । मुक्तसंधारितं (R. S. युक्तसं०; R. A. S. युक्तं संधारितं) ज्ञेयं प्रासादमपि चक्षते । खड्गादि-कममुक्तं च (R. S. खड्गादिकमुक्तं च; R. A. S. खड्गादिकमयुधं च) नियुक्तं विगतायुधम् (R. A. S. विगतायुधम्) । कुर्यादो-म्यानि पाचाणि योद्धुमिच्छेति तच्च यः (R. S. योद्धुमिच्छेति तच्च यः; R. A. S. योद्धुमिच्छेति तच्च यः) । धनुःश्रेष्ठानि (R. A. S. *श्रेष्ठानि) युद्धानि प्रासमध्यानि तानि च (च om. R. A. S.) । तानि खड्गयन्त्राणि बाहुप्रत्यवराणि च (R. A. S. बाहुप्रत्या-वराणि च; R. S. बाहुप्रत्यवराणि च). E. अ and मुक्त.

अमुक्तहस्त Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) Thrifty, eco- nomical; e. g. *Manu* (in speaking of the qualities of a good wife): सदा प्रहृष्टा भावं गृहकार्येषु दृष्टया । सुसंस्कृतोपस्कर-या ज्ये चामुक्तहस्तया (*Medhāt.*: ज्ये च मित्रवात्सातिष्क-भोजनार्थे धने) अमुक्तहस्तया । उदारया न भवितव्यम्; *Kullūka*: ज्ये चावज्रप्रदया स्त्रिया भवितव्यम्, i. e. she should be "economical in spending money for the entertainment of friends &c." —; *Manu*, therefore, does not say that a good wife should be a "miser", as some one is pleased to interpret the word; for *Manu* merely forbids a wife to be prodigal; and *Yājñav.*, in a similar verse, says: संयतो-पस्करा दद्याद्दृष्टा ज्येपरार्जुनी । कुर्यच्छुभुरयोः पादवन्दनं भर्तृतत्परा, where ज्येपरार्जुनी conveys exactly the same sense as ज्ये ऽमुक्तहस्ता. E. अमुक्त and हस्त.

अमुक्ताभरत Tatpur. n. (-रतम्) An observance in honor of Devī on the bright seventh of Bhādrapada (*Molesworth*). E. ?.

अमुख Bahuvr. m. f. n. (-खः-खा-खम्) Without a mouth; e. g. the (neuter) Brahman; see the quotation s. v. अमनस्. E. अ priv. and मुख.

अमुख Tatpur. m. f. n. (-खः-खा-खम्) Not principal, secondary; e. g. *Jaim.-Sūtra*: अधिकश्च गुणः साधारणे ऽवि-रोधात्कांश्चभोजिवदमुखे ऽपि (*Śabara*: अमुखश्च शि-ष्यश्च धर्मो नियम्येत); or *Mādh. Jaiminiyany.*: मुखानि हवींश्चापेयपुरोडाशादीनि । अमुखहवींषि तु प्रयाजावर्षानि; or *ibid.*: सेयं (scil. सौमिकी वेदिः) मुखसोमयागक्षीवोपकारं करोति । न त्वमुखानामधीषोमीयावर्षानाम्; or *Viram.* (when beginning to treat of the various kinds of sons): मुखामुखपुत्राणां विभागवचसां वक्तुं तत्स्वरूपं निरूप्यते. E. अ neg. and मुख.

अमुग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not liable to error; e. g. *Śatap.*: तस्मै हेवामुग्धानुव्रता प्रजा वाचते (*Sāy.*: अमु-ग्धा । मोहमप्राप्ता). E. अ neg. and मुग्ध.

अमुक् Tatpur. f. (-क्) No liberation; अमुक्ते not for libera- tion; *Śatap.*: यदाह परमक्षां पुष्टिवाभिति शतेन पाशिरित्-मुक्ते तदाह &c. (*Sāy.*: अमुक्ते । अमोचनाथ ।, with the following additional remark without which the text I. 2. 4. 18. is scarcely intelligible: न हि शतसंख्यायैः पाशिरित्-खात्मानं मोचयितुमीष्ट इत्यभिप्रायः). E. अ neg. and मुक्.

अमुक्तस् ind. The converse of इतस् and synonymous with अमुक्तात् — abl. sing. of अदस् —. ¹From there, from the remote side; e. g. *Śatap.* (where the rank of certain

animals is defined by taking the order in which they follow one another either from "the remote side", i. e. the beginning, or "the near side", i. e. the end, of the series): अथितान्पुनर्वर्तयन्ति । तेषामवः प्रथम एव रासभो ऽचा-
 यो ऽचेतो यतामवः प्रथम एव रासभो ऽचावः चर्च वा
 चन्वचो वैश्वं च शूद्रं चानु रासभो ब्राह्मणमवः । तद्वदितो
 यताम । चन्वः प्रथम एति तस्मात्त्वचिर्चं प्रथमं यन्मनितरे चयो
 वर्षाः पसादनुयन्वच यदमुत आचतामवः प्रथम एति तस्मा-
 द्ब्राह्मणं प्रथमं यन्मनितरे चयो वर्षाः पसादनुयन्वच यन्मनितो
 यतां नामतो रासभः प्रथम एति तस्मान्न कदा चन ब्राह्मणश्च
 चचियश्च वैश्वं च शूद्रं च पसादन्वितः &c. ² From that
 place, from that side, in that place, on that side &c.
 (named in, or understood from, the context); e. g. (from
 the house or family of the husband, as contrasted with the
 house of the parents or the wife's nearest relatives) *Rigv.*,
Atharv.: प्रेतो मुञ्चामि नामुतः सुवज्जाममुतस्करम् (*Sáy.*:
 इतः । पितृकुलात् । प्रमुञ्चामि त्वाम् । नामुतो भर्तृगृहात्प्रमुञ्चामि ।
 अमुतो भर्तृगृहे सुवज्जं करम्); or *Váj. S.*: उवाचकमिव बन्ध-
 नादितो मुञ्चोय मामुतः (*Mahidh.*: इतो मातृपितृधातृवर्गात् ।
 अमुत इति पतिभ्यस्तदाहेति श्रुतेरितो-मुतःशब्दाभ्यां पितृ-
 पतिवर्गी याद्वी). ³ From the other world, from heaven
 (as contrasted with इतस् in the sense of 'from this world');
 e. g. *Rigv.*: चत्तो इतश्चत्तामुतः सर्वा भूयान्यावधीम् (*Sáy.*:
 इतो ऽस्माद्धोकात् । अमुतो ऽमुष्माद्धोकात्); or *ibid.*: अथ
 देवानामुभयस्य वज्जनो विद्वान्मृतामृत इतश्च यत् (*Sáy.*:
 अमुतो बुद्धोकात् । इतश्चास्माद्धोकात्); or *Satap.*: पशवो
 ह्येति साचादेव तत्पशुभिरिवैवमेतत्समर्धयति ते ऽमुत आगता
 अस्मां पुथिक्वा प्रतिष्ठिताः (*Sáy.*: अमुतो ऽमुष्माद्धोकात्).
⁴ From that time; e. g. *Rigv.*: नदस्स मा दधतः काम आ-
 गन्ति आजातो अमुतः कुतश्चित् (*Sáy.*: इतस्त्वत्संगमनिमि-
 त्तात् । तथा मुतो वसन्तादिकात्). [An instance where
 अमुतस् is used in the sense of अमुष्मात्, "from that" —
 without the adverbial and elliptical sense which in general
 belongs to अमुतस्, — is afforded by a verse of *Hemach.*
 (873. Or 3. 587.): यद्योत्तरं दशगणं (not *गुणं as both editions
 of *Hemach.* give it) भवेदेको दशामुतः । शतं सहस्रमयुतं लक्ष-
 प्रयुतकोटयः (*Vallabhag.*: यद्योत्तरम् । यद्यपूर्वमेको दशभिर्ग-
 णितः । दश भवेत् । स्थात् । गणश्च संख्यानि कवर्गेतृतीयावस्तरा-
 दिर्धातुः । गण्यते गणः । दशगणाः संख्या यस्मिन् । तद्दशगणम् ।
 क्रियाविशेषणमेतत् । एवं यद्योत्तरं दशभिर्गणिता दश । अमुतः ।
 दशतो मानमेवां संख्येयानाम् । अस्स वा संख्यानस्य शतम् ।
 एवमपि ज्ञेयम्, i. e. "in the series (of numbers) counted by
 tens, one (i. e. the first) is ten, from that (ten) upwards
 successively the amount of the numerals is called a hundred,
 thousand &c." In this verse, therefore, अमुतस् does not
 mean "hereafter, moreover", and the less so as such a
 sense would be contrary to the nature of the base whence
 the word is derived.] E. अमु (i. e. अदस्), taddh. aff.
 तसिक् (*Pān.* V. 3. 8.; *Siddh.kaum.* p. 98 a).
 अमुच ind. The correlate of इह and synonymous with अमु-
 ष्मिन् viz. ¹ There, in that place; e. g. *Mahābh. Śāntip.*:
 ततः स काकमादाय राजानं द्रुह्यमानम् । सर्वज्ञो ऽसीति
 वचनं ब्रुवाणः संशितव्रतः । मास्स कौशिकनागस्य राजामास्स-
 मक्षकृतम् । प्राह काकश्च वचनादमुषेदं त्वया कृतम्; or
Daśakumārach.: अकचयं च मुनासिकां भक्ष भद्रे कचभूतः
 कन्वापुरसंनिविशो महानयं प्रयासो मा ब्रुवा भूत । अमुच

किंचिद्विद्विषया निवर्तित्य इति; or *Kathāsarit.*: कदाचि-
 ज्ञाप तं (viz. Haraswāmin) इहा इराजिषाविर्गितम् । जन-
 मध्याज्जनादिकसमुदासहनः खसः । अनेनेवार्नवाः सर्वे
 नगरे ऽमुच भविताः, i. e. in that town there, viz. whence
 Haraswāmin was seen coming "from afar". ² In that, on
 that &c. (when the *special* word which has to be supplied,
 either precedes in, or is understood from, the context);
 e. g. *Satap.*: अथाज्जमादाय प्राकृदाहरति । तदाहवनीये
 ऽधिअयति यस्माहवनीये हवींषि अपयन्ति सर्वो मे यश्च आ-
 हवनीये श्रुतो ऽसदित्वच यदमुचाये ऽधिअयति &c. (where
 the word to be supplied at अमुच is गार्हपत्ये; according to
 the comm. of *Sāyana* on this passage — I. 3. 1. 20 —, which
 in the MS. No. 1509 of the I. O. runs thus: अचेति ।
 पत्न्यवेचनान्तर्यमचशब्दार्थः । पुनस्तस्माहवनीये ऽधिअयत्
 विधत्ते । तदिति । हविःअपयं हि । आहवनीयनाहपत्ययोर्वि-
 कल्पितम् । तस्माहवनीये अपयपत्ये पत्न्यवेचनान्तरमेवाज्जं
 पुरस्ताद्ब्रुवाहवनीयपुरोडाशादित्यर्थः (? the MS. has *रमे-
 वाज्जं पुरस्ताद्ब्रुवाहवनापुरो*) सर्वमपि मदीयं हविः (the
 MS. 657 of the I. O. gives this passage thus: तदिति ।
 हविःअपयं हि । आहवनीये ऽधिअवेदित्यर्थः । एवं कुर्वतो
 ऽभिप्रायमाह । सर्व इति । यागसाधनत्वाद्भिरव यश्चशब्दार्थः ।
 आज्जपुरोडाशादित्यर्थः सर्वमपि मदीयं हविः; then both
 MSS. continue as follows) । आहवनीये संस्कृतं भवेदित्वने-
 नाभिप्रायेवेत्यर्थः । अस्मिन्नपि पत्ये प्रथमतो गार्हपत्याधिअयये
 कारवमाह । अथ यदमुचेति । अमुच गार्हपत्ये । अये पशुपुरो-
 डाशाधिअययकालेयत्तामवकाशयिष्यन् । पत्न्यवेचनान्तरतो-
 त्संनिधानाय गार्हपत्ये ऽधिअययं कर्तव्यमित्यर्थः. It is not
 superfluous to draw attention to the manner in which the
 preceding passage of the comm. of *Sāyana* is "extracted"
 in the present edition of the *Satap.*; there we read (p. 106)
 from the commencement up to कर्तव्यम् these words: आह-
 वनीये हविःअपयपत्ये [see 9. 2. 23.] आज्जं प्रथमतो
 गार्हपत्ये ऽधिअित्व पत्न्या सार्धं विस्वाय च पत्न्यवेचनान्तरं
 ततः पुरस्तात् इत्वा आहवनीयसमीपं च नीत्वा पुनस्तस्मा-
 धिअयति आज्जपुरोडाशादित्यर्थः सर्वमपि मदीयं हविः आह-
 वनीये संस्कृतं भवेदित्वभिप्रायेण । अस्मिन्नपि पत्ये पत्न्यवेच-
 नादेतोस्तसंनिधानाय अये प्रथमतः पशुपुरोडाशाधिअयय-
 काले अमुच गार्हपत्ये ऽधिअययं कर्तव्यम्); or *Satap.* (I. 9.
 1. 13.): दीर्घायुत्वमाशास् इति । सा यामुचोत्तरा देवयज्या तदिह
 प्रत्यक्षं दीर्घायुत्वम् (where the word to be supplied is इहा-
 याम्; *Sāyana*: दीर्घायु* । अमुच । इहायाम् । उत्तरां देव-
 यज्यामुपहृतो ऽयं यजमान उत्तरस्थां देवयज्यायामिति तदिह
 प्रत्यक्षं दीर्घायुत्वानिष्पन्नं (?) इत्यर्थः; in the edition there is
 no "extract" from this passage of the comm.); or *Katha-*
Upan.: यदेवेह तदमुच यदमुच तदन्विह (where the word
 supplied is आत्मनि; *Sank.*: यस्मात्तुचात्मनि स्थितम् &c.).
³ In the other world, in another life (*Amarak.*, *Haldy.*,
Hemach.: प्रेत्यामुच भवाकरे); e. g. *Váj. S.*: इष्टका धेनवः
 सन्त्वमुचाभूमिर्लोके (where the two latter words are ap-
 parently an emphatic paraphrase of अमुच; but *Mahidhara*
 draws a distinction between both: अमुच । चन्ववज्जनि ।
 अमुष्मिर्लोके खर्वे); or *Manu*: ब्रह्म चर्चं च संपुत्तमिह चामुच
 वर्धते (*Kullūka*: इहलोके परलोके च); or *ibid.*: यस्मात्स मुहूर्तं
 किंचिदमुचाभूमिर्पातितम् &c. (on account of a future world or
 life; *Kull.*: परलोकार्थम्); or *Rāmādy. Āraṇyak.* (ed. Calc. and
 Bombay): विदित्वा तु महाबाहुरमुचापि महावजः । अने-

यति पराक्रम्य वैवस्वतहतामपि (scil. सीताम्; *Tilaka*: अमु-
चापि परलोके ऽपि गताम्); or *Bhagavadgītā*: पार्थ नैवेह
नामुच विनाशस्तस्य विद्यते (*Śankara*: नैवेहलोके नामुच ।
परस्मिन्वा लोके); or *Bhāgav.-Pur.*: इहामुच च सत्त्वतो ज्यो-
त्स्नावत्: कश्चिन्मुच:; or *ibid.*: कर्माक्षारमते येन पुमानिह
विहाय तम् । अमुचान्येन देहेन जुष्टानि स यदमुते (*Sridhara*:
अमुच लोकांतरे । कर्मोपस्थापितेन । अन्येन देहेन । जुष्टानि ।
उपभुक्तानि । जीवो ऽमुते । प्राप्नोति). In this sense the
word occurs in the *Gāṇa* अध्यात्मादि of the *Gāṇaratna-*
mahodadhī (comp. *Kātyāy.* v. 3 to *Pāṇ.* IV. 3. 80.). See
आमुचिक, and comp. अमुतस् and the following. E. अमु
(see अदस्), vibhakti-taddh. aff. चच्.

अमुचत्व m. f. n. (-त्व:-त्वा-त्वम्) Belonging to a future state,
being of the next world (*Wilson*). E. अमुच, taddh. aff. त्वप्.
अमुचभूय Tatpur. n. (-यम्) (ved.) Dying (lit. being in the
other world); e. g. *Vāj. S.* or *Atharvav.*: अमुचभूयाद्ध
ययमस्य बृहस्पते अभिशखोरमुच: (*Mahidh.*: अमुच परलोके
भवनममुचभूयम् परलोकगमनाकरणाशुच मरणाद्भवे-
त्त्वर्थः). E. अमुच and भूय.

अमुया ind. (ved.) ¹ The correlate of इमया. Like that one;
Yāska (to exemplify that the affix चा expresses similarity
or likeness, quotes the *Rīgṣ.* verse V. 44. 1.: तं प्रत्यया
पूर्वया विश्वधेमया and adds): प्रत्य इव । पूर्व इव । विश्व इव ।
इम इवेत्यमेततरो ऽमुष्मादसावस्ततरो ऽस्मादमुया यथासा-
विति व्याख्यातम्; “.... अयम् (this) is he who is nearer
than असौ (that, the remote one); असौ is he who is more
remote than अयम् (the near one); the explanation of
अमुया is implied by that of असौ [i. e. अमुया means “like
that one”]” (*Durga*: अयमित्यस्य शब्दस्य का श्रुत्यन्तरिति ।
एततरो ह्यागततर आसन्नतरो ऽमुष्मादूरस्थान्नवति । सो
ऽयमित्युच्यते । असावस्ततरो ऽस्मात् । चिन्नतर इव विप्रकृष्ट-
त्वाद्भवति । आह । कुतः चिन्नतरः । उच्यते । अस्मादेततरात् ।
असावित्येतस्मात्प्रसक्तमुच्यते । अमुया यथासाविति व्याख्यातम् ।
अमुधेत्येतयथासावित्यनेन व्याख्यातम् । य एवार्थो ऽसावित्यनेन
शब्देनोक्तो भवति । स एवार्थो ऽमुधेत्यनेनाप्युक्तो भवति).
² The correlate of इत्यम्. In that manner (which is not
the manner stated; i. e.), in another manner, differently;
e. g. *Satap.*: एतद् देवा भूयः समामिर इत्वं नः सो ऽमुया-
सवी न एतदतिक्रामादिति; “the gods made this further
agreement: though being one of us (i. e. a god, if he be-
haves) in this manner, — he ceases to be (a god, if he acts)
in another manner; namely he amongst us who transgresses
this (agreement)” (*Sāyana*: सो नो ऽस्माकं मध्ये । एत-
दतिक्रामात् । अतिक्रामेत् । स इत्वं देवभूत एव सन् । अमु-
या । अन्यथा प्रकारेणासत् । देवभावादिनस्त्रैदित्यर्थः). E. अमु
(see अदस्), vibhakti-taddh. aff. चाच्.

अमुद्यच् Tatpur. (-द्यच्-द्दीची-द्यच्) Going to that one;
Vopad.: = अमुमद्यति. This grammarian specifies three
other compounds of अदस् or अमु with द्यच् which, ac-
cording to him, have the same meaning, viz. अमुद्यच् ।
अमुमुद्यच् । अदमुद्यच् । अदद्यच् । अमुमद्यतीत्यर्थ एते निपा-
तन्तो; but whether his restricting the sense of the former
part of the compound to the masculine, applies also to
अदमुद्यच् and अदद्यच् may seem doubtful, since अदस्यति
for instance, means अद इच्छति (*Kāśikā*); and since there
is no restriction to this effect in *Pāṇini*'s rule VIII. 2. 80.

and *Kātyāyana*'s *Vārttika* to it. The form अमुद्यच् belongs
apparently to *Vopadeva*'s school, for the commentators on
Pāṇini merely name अमुमुद्यच्, अदद्यच् and अदमुद्यच्;
and *Patanjali*, himself, by placing the two former into the
Pūrvapakṣa of his discussion on them, infers from the
Paribhāṣā अमन्त्व* (which is required also for a proper
interpretation of VI. 1. 13.) that अदमुद्यच् is the only legiti-
mate form. Other grammarians, however, seem to admit
of any of the three last-named compounds. [*Patanjali* on the
Vārtt. to VIII. 2. 80. says: यद्येवममुमुद्यङ्किति न सिध्यति ।
अदद्यङ्किति प्राप्नोति । अदमुद्यङ्किति भवितव्यम् । अमन्त्ववि-
कारे ऽन्त्वसदेशस्य कार्यं भवतीति । अदसो द्वेः पृथङ्मुत्वं
केचिदिच्छन्ति सत्वत् । केचिदन्त्वसदेशस्य नेत्येके ऽसेर्हि दृ-
शन्ते &c. (for the nature of the latter *Kārikā* comp. “Introd.
to the *Mānavak.* or *Pāṇini* &c.” p. 98, note); *Kaṭiyāta*:
यद्येवमिति । त्वदायत्वाभावात्त्वत्प्रसङ्गः । अदमुद्यङ्किति ।
अः सेर्यस्तेत्येवमनाश्रयणे ऽपि नैवाममुमुद्यङ्किति भाव्यमित्यर्थः ।
अदसो द्वेरिति येन सिरसिरिति (referring to previous re-
marks of *Patanj.*) सकारान्तप्रतिषेधमाश्रयन्ति नात्त्वसदेश-
परिभाषां ते ऽमुमुद्यङ्कित्वाच्छन्ति । यथा चलीकृष्यत इति रेफ-
द्वयस्य सत्वम् । अन्त्वसदेशपरिभाषाश्रये त्वदमुद्यङ्किति । ये तु
त्वदायत्वविषय एवमुत्त्वमिच्छन्ति ते ऽदद्यङ्किति मन्यन्ते &c.;
Nāgajibh.: अदसो द्वेरिति । एवं च तन्नेणार्थद्वये ऽपि सूचता-
त्यर्थं लक्ष्यागुरोधाच्च व्यवस्था । आचार्यमतभेदाच्च रूपवयमपि
साधयति भावः । परे तु यद्येवमित्यादिपूर्वपक्षोत्तरमदमुद्यङ्किति
भवितव्यमिति भाष्योक्तेरेतदेव रूपं भाष्याभिप्रेतम् । अद्यवेति (in
reference to words of *Patanjali* which precede his discussion
on अमुमुद्यच् &c.) व्याख्यादूषणमेवेदम् । लोकोक्तपक्षद्वय-
प्राप्त्युपागुवादमात्रमेकदेशिनः । अत एवाये ऽसेरिति प्रतिषेधं
शास्त्रीलुक्तमित्याहुः; *Kāśikā*: धैरसेरिति सकारप्रतिषेधः क्रि-
यते । अन्त्वविकारे ऽन्त्वसदेशस्येति परिभाषा नाश्रीयते ।
तेषामुभयोरपि मुत्वेन भवितव्यमिति । अमुमुद्यच् । अमुमुद्यची ।
अमुमुद्यच्च इति । यथा चलीकृष्यत इति सत्वम् । ये तु परि-
भाषामाश्रयन्ति तेषामन्त्वसदेशस्यैव भवितव्यम् । अदमुद्यच् ।
अदमुद्यची । अदमुद्यच्च इति । येषां तु त्वदायत्वविषय एव
मुत्वेन भवितव्यमिति दर्शनं तेषामत्र न भवति । अदद्यच् । अद-
द्यची । अदद्यच्च इति; for the *Siddh. K.* which is less explicit,
comp. the *Calc.* edit. p. 25 a.] E. (if it had to be formulated
according to *Pāṇini*'s terminology) अमुद्रि, an ādeśa of
अदद्रि which itself is an ādeśa of अदस् (*Pāṇ.* VI. 3. 92.)
and अच् II.; in the fem. with ङीप्. See also the Preface.
अमुमुद्यच् Tatpur. m. f. n. (-मुद्यच्-मुद्रिची-मुद्यच्; instr. sing.
-मुद्रिचा-मुद्रिचा-मुद्रिचा &c.) Going to that one. For the
formation of this word and the opinion of the grammarians
concerning its correctness, see the preceding word. [In
those cases in which the latter part of this compound be-
comes ईच्*, the preceding च does not make Sandhi with
ई; for, since the rule on which the form itself is based
(VIII. 2. 80.) belongs to the three last chapters of *Pāṇini*'s
grammar (comp. VIII. 2. 1.), the Sandhi rule VI. 1. 77. does
not apply to it (*Siddh. K.*: मुखस्तासिद्धत्वात् यच्)]. E.
अमुमुद्रि (considered as an ādeśa of अदद्रि which itself is
an ādeśa of अदस्; *Pāṇ.* VI. 3. 92.) and अच् II.; in the
fem. with ङीप्. See also the Preface.
अमुया (instr. fem. of अदस्, used, in the Vedas, in an ad-
verbial sense, as well as in its literal acceptance; viz.)

¹ In this manner; e. g. *Satap.*: स होवाच । मा नु मे प्रहा-
 र्णीत्स्व वै तदेतर्हसि यदहं वैव मा नु मा मुया भुवम् (*Sáy.*:
 अमुया इदानीमभुयमानप्रकारया स्त्रिया मा भुवं सर्वदा न
 भवामि); or *ibid.*: तवचा पाच उचुत् प्रयच्छेदेवं तद्व यत्पुरा
 वषट्काराज्मुञ्जयावचाधो भूमौ निदिग्धं तदमुया स्त्रादेवं तत्-
 स्त्रादु सह वैव वषट्कारेण मुञ्जयावचदुते वा (*Sáy.*: अमुया
 अनेन वषट्कारोत्पूर्वकालहोमेन स्त्रात् — where the words
 अनेन वष define the manner). ² There, on that place;
 e. g. *Rigv.*: नहं भिन्नममुया शयानं मनो दहाया चति
 यन्वापः (*Sáy.*: अमुया । अमुयां पुचिन्वापः); or *ibid.*: जि-
 नाति वेदमुया इति वा धुनिः (Indra kills or slays “there”,
 i. e. the impious; hence *Sáy.*: अमुया । अमुमयष्टारम्, where,
 the acc. is not a literal, but a paraphrastic interpretation
 of the word). ³ There, away; e. g. *Satap.*: बहिरेवास्मा
 एतत्सुखात्स्त्रां हविरसदिति तवदेवास्त्रां विशस्त्रमानस्त्रां
 किञ्चित्स्त्रादिति तदेतस्त्रिप्रतिष्ठति तथा नामुया भवति
 (*Sáy.*: अमुया । अन्तरिचे । अनभिमतप्रदेशे न भवति न वि-
 नश्यतीत्यर्थः; i. e. it does not go away, or it does not perish);
 or *Rigv.*: मा मातरममुया पतवे कः (“let him not cause his
 mother to fall there”, i. e. to die; *Sáyāna*, however, com-
 bines अमुया with मातरम्, when the literal sense would
 be “his mother there”, अमुयाम् मातरम्; in the latter
 words the accus. अमुम्, as in the foregoing instance, is
 not intended for a literal, but a paraphrastic interpretation
 of the value of the word; and the instance itself, if taken
 in *Sáyāna*’s sense, would belong to meaning 2). E. As
 stated, in the beginning; but *Sáyāna* has recourse to *Pān.*
 VII. 1. 39. and derives it from अमु (अदस्), taddh. aff. याच्.
 [अमूर — which occurs in the present edition of the *Atharvav.*
 V. 1. 9. and V. 11. 5. — is a mistake for अमूर, corrected by
 Professor Roth in his Dictionary, s. v. अमूर.]
 अमुर्हि ind. (ved.) At that time, then; e. g. *Satap.* or *Bṛi-*
hadār.: यदा एते ऽमुर्हन्त्रियन्त तदेवाप्यस्य कुर्वन्ति (*Śankara*:
 अमुर्हि । अमुष्मिन्नासे). E. अमु (अदस्), vibhakti-taddh.
 aff. हिच्.
 अमुवत् ind. Like such and such (a Rishi &c.); like so and
 so; e. g. *Kātyāy. Śr. S.*: अमुवदमुवदिति यजमानार्थेयास्त्राह
 (*Mahādeva*: अमुवदमुवदित्वार्थेयोच्चारणम् । भृगुवत् । अ-
 नवत् । अमवानवदित्वादि). E. अमु (अदस्), taddh. aff. वति.
 अमुष्मिन्. The locative sing. m. and n. of अदस् q. v.; in
 the sense “in the other world” it occurs in the *Gāṇa* अघा-
 त्वादि of the *Gāṇaratnamahodadhi* (comp. *Pān.* IV. 3. 60.
 v. 3. *Kātyāy.*) and is the base of आमुष्मिन् q. v.; compare
 also अमुच and आमुचिक.
 अमुच. The genitive sing. m. and n. of अदस् q. v.; in the
 sense “of such and such a person” (m.), probably with the
 implied notion “of a celebrated person”, it occurs in the
Gāṇa नडादि to *Pān.* IV. 1. 99. and is the base of आमु-
 चायण q. v. Compare also the two following words. In
 grammatical terminology it means “a noun in the genitive”;
 e. g. in a *Vārtt.* of *Kātyāy.* to *Pān.* I. 2. 37.: अमुचैतन्नाः;
Patanj.: अमुचैतन्नोदात्तो भवति । दाचेः पिता यजते;
Kaivy.: अमुचैति वक्ष्यन्तोपलक्ष्यमेतत्.
 अमुचकुल Tatpur. n. (-कम्) The family of such and such a
 man, probably with the same sense as is implied in अमुच-
 पुच q. v. It occurs in the *Gāṇa* प्रतिजनादि to *Pān.* IV. 4. 99.

(which teaches the formation of आमुचकुलीन q. v.) and in
 the *Gāṇa* मनोज्ञादि to *Pān.* V. 1. 132. (which teaches the
 formation of आमुचकुल, •लिका). A *Vārtt.* of *Kātyāy.*
 to *Pān.* VI. 3. 21. notices this compound, because its former
 part retains the case ending. E. अमुच and कुल.

अमुचपुच Tatpur. m. (-चः) The son of such and such a
 man; esp. with the implied sense, the son of a celebrated
 man, or family (*Hemach.*: स्त्रादामुचायवो ऽमुचपुचः प्रस्त्रा-
 तवमुचः; *Jaiādh.*: स्त्रादामुचायवस्त्रायां ऽमुचपुचो महा-
 कुलः). It occurs in the *Gāṇa* मनोज्ञादि to *Pān.* V. 1. 132.
 which teaches the formation of आमुचपुच, •लिका and is
 noticed in a *Vārtt.* of *K.* to *Pān.* VI. 3. 21. for the same
 reason as the preceding word. E. अमुच and पुच.

अमुसज Tatpur. m. f. n. (-जः-जा-जम्) One who does
 not deserve death by pounding with a pestle; a formation
 according to *Pān.* VI. 2. 132. and V. 1. 62., which has the
 udātta, not on the first, but on the last syllable). E. अ
 neg. and मुसज.

अमु. See अमु.

अमूढ Tatpur. m. f. n. (-ढः-डा-डम्) ¹ Not heedless, at-
 tentive. ² Not foolish, wise, clever; e. g. *Mahābh. Śāntip.*:
 भवानेवविधो ऽस्माकं संशयं हेतुमर्हति । अमूढश्चिरमूढानां
 लोकतत्त्वमवानतान्; or *Sáyāna* (on *Rigv.* I. 90. 2): अम-
 मूरा अमूर्च्छिता अमूढाः प्राज्ञाः सन्तः. ³ Not bewildered,
 not perplexed, bold. One or the other of these three
 meanings is admitted by the comm. on this verse of the
Bhāṭik.: अच तीत्यायसिर्वैरिधिमर्म रघूतनी । आधं
 आधममूढो तो यमसाक्षक्रतुर्दिवी; *Jayam.*: अमूढो साव-
 धानी (1.); *Bharatas.*: अमूढो रक्षपक्षिती “clever”, scil.
 “in warfare” (2.); or अस्त्रवर्षे ऽप्यसंधानी (3.); or सावधा-
 नी (1.). Compare अमूर. E. अ neg. and मूढ.

अमूद्ग Tatpur. m. f. n. (-ग्-गी-गम्) Like that one (*Durga-*
dāsa: अमूद्गः = असाविव दृक्कृते). Comp. अम्बाद्गः. E. अमु
 (with its final vowel lengthened) and दृग् (दृन्, kṛit aff. क्ज).
 [The formations अमूद्ग and अमूद्ग occur neither in the
 text of Vopadeva nor in the commentary of Durgadāsa.]

अमूर m. f. n. (-रः-रा-रम्) (ved.) I. Tatpur. The same
 as अमूढ; ¹ Not ignorant, wise, omniscient; e. g. *Rigv.*:
 मूरा अमूर न वयं चिक्वितो महित्वमये त्वमङ्ग विस्ते (*Yāska*:
 मूढा वयं को ऽमूढस्त्वमसि न वयं विद्वः &c.); or *ibid.*: अमूरः
 कविरदितिर्विस्तान् (*Sáy.*: यो ऽभिरमूरो ऽमूढः); or *ibid.*:
 अवा पुंरधिरजहादरातीर्मेदे सोमस्य मूरा अमूरः (*Sáy.*: अ-
 मूरो ऽमूढः प्राज्ञ इहः &c.); or *ibid.*: अभिर्वावापुचिवी
 विस्त्रजन्वे वा भाति देवी अमुते अमूरः (*Sáy.*: अमूरो ऽमूढः
 सर्वज्ञः). ² Not bewildered, not confused, confident, bold;
 e. g. *Rigv.*, *Sāmav.*: प्र भूर्जयन्तं महां विपोधां मूरिरमूरं पुरां
 दर्मायम् (*Sáy.*: अमूरम् । अमूढम्); or *Rigv.*: अमूरो होता
 न्वादि (*Sáy.*: अमूरो ऽमूढः । प्रनक्षभ इत्यर्थः); or *ibid.*:
 द्वेषोद्युतमा विवासन्ति धीभिर्दमून्तं गृहपतिममूरम् (*Sáy.*:
 अमूरममूढम् । प्रनक्षभमित्यर्थः). Comp. अमूरम्. E. अ neg.
 and मूर, which, according to *Sáyāna*, is either a Vaidik
 form for मूढ, or मुर्ह (i. e. मुर्ह, kṛit aff. क्षिप्), taddh.
 aff. र.

[II. Combined with, joined with; (this meaning which is
 given by *Sáyāna* as an optional one, and the etym. on which
 it is founded by him, have little plausibility; they occur

in his gloss on *Rigv.*: होता निवसो मनोरपले स चिह्वासां पती रयीक्षाम् । इच्छन् रेतो निवसन्नु स जानत सिद्धिरे-
मूराः (*Sdy.*: सिद्धिः स्वकीयः प्राक्षिरमूराः संनताः; but he admits also in this instance of the sense अमूड which is obviously better). E. (acc. to *Sdy.*) अम्, un. aff. छरन्.]

अमूर्त Tatpur. 1. m. f. n. (-तः-ता-तम्) Not endowed with shape or substance, incorporeal, immaterial; e. g. *Satap.* or *Bṛihadār.*: हे वाच ब्रह्मणो रूपे । मूर्ते वैवामूर्ते च मर्त्ये चामूर्ते च क्षितं च यच्च सच्च त्वं च (*Sankara*: अक्षयतीत्यात्मविशेषणे मूर्तामूर्ते हे एवेत्यवधार्यते । कानि पुनस्तानि विशेषणानि मूर्ता-
मूर्तयोरित्युच्यन्ते । मर्त्ये अमूर्ते च &c.); or *Mundaka-Up.*: दिव्यो ह्यमूर्तः पृथ्वः स बाह्याभ्यन्तरो ह्यवः (*Sank.*: अमूर्तः सर्वमूर्तिवर्जितः); or *Harivanśa*: अमूर्तानव पितृन्ता ददर्श मुचिस्मिता (*for the Pitṛis so called see s. v. अमूर्ति 3.*); or *Bhāshāparichchh.*: धर्माधर्मो भावना च शब्दो बुद्ध्यादयो ऽपि च । एते ऽमूर्तगुणाः सर्वे विदग्भिः परिकीर्तिताः “right and wrong, recollection, sound, understanding, and similar qualities (viz. happiness and unhappiness, desire, aversion, and volition) are called by the wise immaterial qualities”. (Immaterial substances are: the sky, time, space, and soul; comp. Dr. Roer's transl. of the *Bhāshāp.* p. 52 note); or *Kaṭṭhā* (on *Patanj.* to *Pān.* V. 1. 19: भेदमात्रं संख्या): भेदः पदार्थानां वैलक्षण्यम् । तन्मात्रं संख्याशब्दः प्रतिपादयति । मूर्तामूर्तगुणानामकत्वात्संख्यायाः अमूर्तमप्यात्मादि न-
ञ्जते; or *Sūryasiddh.*: लोकानामनञ्जत्वात्संख्यायाः काको ऽव्यः कलनात्मकः । स द्विधा खलु सृज्यमानोऽस्मिन्मूर्तमूर्त उच्यते “Time is (on the one hand) the destroyer of the worlds, on the other hand it is essentially dividing; on account of its twofold nature, that of coarseness and that of fineness, it is called material and immaterial”. Comp. अमूर्तिमत्.

2. m. (-तः) One of the thousand names or epithets of Śiva; according to the *Padmapurāṇa*: अमूर्तायाच मूर्ताय सदस्यतये नमः. E. अ neg. and मूर्त.

अमूर्तरजस Bahuvr. m. (-जाः) Another reading for अमूर्त-
रजस q. v., in the later recension of the *Rāmāyaṇa*. E. अमूर्त and रजस.

अमूर्तरजस Bahuvr. m. (-सः) The proper name of a king: a son of Kuśa who founded the town Dharmāranya; according to the older recension of the *Rāmāyaṇa*. The Śāntiparvan of the *Mahābh.* and the *Vāyu-Pur.* call him *Amūrtarajasa*; the *Brāhma-Pur.* and *Harivanśa*, *Amūrtimat*; the *Bhāgavata-Pur.*, *Mūrtaya* (ततः कुशः कुशस्यापि कुश-
मूर्तयो वसुः । कुशनामस्य चत्वारः; thus in Burnouf's and the Bombay edition; Wilson's transl. of the V. P. p. 399, n. 9 mentions a reading *Amūrtaraya*); the *Vishṇu P.*, calls him *Amūrtarajas*; (*Amūrtaya* in Wilson's V. P. p. 399 is a misprint for *Amūrtaraya*; but the correct form appears to be *Amūrtarajas*; for, to the words of the text of the V. P. — कुशस्य कुशान्नकुशनाभामूर्तरयामावसवचत्वारः पुत्रा च-
भूतः — the commentator appends this gloss: अमूर्तरया-
मावसव इत्यत्र संधिरर्थः). In regard to the *Rāmāyaṇa*, I may observe that a MS. of the I. O. containing the text of the older recension and in general very correct, has twice the reading *Adhūrtarajasa* viz. I. 32. (which corre-
sponds with I. 34. of Schlegel's edition) v. 3: कुशं (sic, for कुशान्) कुशनामं च आधूर्तरजसं वसुम्, and v. 7: आ-

धूर्तरजसो नाम धर्मांरजं महीपतिः । चक्रे &c.; the Calc. and Bombay edd. which have twice अमूर्तरजसः (in the same chapter I. 32.), give the latter verse: अमूर्तरजसो नाम धर्मा-
रजं महामतिः । चक्रे &c.; the word महीपति in Schlegel's edition appears, therefore, to be a misprint for महीपतिः. The later recension of the *Rāmāyaṇa* calls this king *Amūrtarajas* and makes him the founder of Prāgiyotisha (तथा-
मूर्तरजा वीररज्जे प्राग्योतिषं पुरम्) — a statement which is criticized in *Lassen's Ind. Alterth.* vol. I. p. 604 n. E.

अमूर्त and रजस, samās. aff. (probably) टच्.

अमूर्तरय. See the remark s. v. अमूर्तरजस.

अमूर्तरजस Bahuvr. m. (-चाः) Another reading for *Amūrtarajas*. See s. v. अमूर्तरजस. E. Probably अमूर्तरजस with a change of ज् to य्; comp. the following.

अमूर्तरजस Bahuvr. m. (-सः) Another reading for अमूर्तरजस q. v., E. Probably अमूर्तरजस with य् for ज्; comp. the preceding.

अमूर्ति Bahuvr. 1. m. f. n. (-तिः-तिः-तिः) The same as अमूर्त 1.

2. m. (-तिः) A name or epithet of Viṣṇu, “because he has no solid or bodily shape”; the 330th of his thousand names in the *Anuśāsanap.* of the *Mahābh.*: अमूर्तिरनञः &c. (*Sankara*: मूर्तिर्धनं रूपं धारयसामर्थ्यं चराचरस्य च तेभ्यो ऽपि तन्मात्रो मूर्तिरवायतेति श्रुतेः । तद्वद्विद्वत्त्वमूर्तिः । अथवा । देहसंख्यानस्य च मूर्च्छिताङ्गा अवयवा मूर्तिसद्विद्वत्त्वमूर्तिः).

3. m. plur. (-तयः) One of the two great divisions of the Pitṛis or Manes, viz. those who are incorporeal or have no definite shape; they comprise three classes, the *Vairājas*, sons of the Prajāpati Virāja, who live in the worlds called Sanātana; the *Agnishvāttas*, sons of Marichi, who live in the worlds called Somapada or Somapatha; and the *Varhishads*, who live in the worlds called Vaibhṛāja. For the other division called मूर्तिमत् or समूर्ति (corporeal), and their four classes see s. vv. (This is the account of the *Harivanśa*: चत्वारो मूर्तिमन्तश्च चयसेवाममूर्तयः । धर्म-
मूर्तिधरासेवां चयो ये परमाः मयाः । तेषां नामानि लोकांश्च कीर्तयिष्यामि तच्छृणु । लोकाः सनातना नाम यच्च तिष्ठन्ति भास्वराः । अमूर्तयः पितृगणास्तै वै पुत्राः प्रजापतेः । विरा-
जस्य द्विवज्रेष्ठ वीराजा इति विद्युताः । लोकाः सोमपदा नाम मरीचेर्यच्च वै सुताः । पितरो यच्च वर्तन्ते देवास्तान्भाव-
यच्छुत । अपिष्वान्ता इति ख्याताः सर्वे एवामितोवसः । वैधावा नाम ते लोका दिवि भान्ति सुदर्शनाः । यच्च वहिषदो नाम पितरो दिवि विद्युताः; for some variations of this statement in the *Purāṇas* compare Wilson's *Vishṇu-Pur.* p. 320 note.) See also पितृ, the next and p. 365 a, l. 35 ff. E. अ priv. and मूर्ति.

अमूर्तिमत् Tatp. 1. m. f. n. (-मान्-मती-मत्) The same as अमूर्ति 1.

2. m. (-मान्) The proper name of a king; see अमूर्तरजस.

3. m. plur. (मन्तः) The same as अमूर्ति 3.; e. g. *Hariv.*:

अमूर्तिमन्तः पितरो धर्ममूर्तिधरा मुने &c. E. अ neg. and मूर्तिमत्.

अमूर्तिरय Bahuvr. m. (-यः) The proper name of a king: a son of Rantināra and descendant of Puru; according to the *Matsya-Pur.* (*Wilson's Vishṇu-Pur.* p. 448 n. 10). E. अमूर्ति and रय.

अमूल Bahuvr. 1. m. f. n. (-जः-जा-जम्) ¹ Having no root, not fixed in the ground, locomotive; e. g. *Satapathabr.*: यदिदमस्यां मूलि चामूलं चात्रात्रं प्रतिष्ठितम् &c. (*Sdy.*: यथा-
पृथिवी मूलमूलान्नसंयुता &c.); or *ibid.*: इयं वा इदं जीवन्

मूलि चैवामूलं च तदुभयं देवानां सकलानां उपजीवन्ति पशवो
ऽमृता जीवध्वी मूलिन्वले पशवो ऽमृता जीवध्वीमूलिनीर्-
ग्धापः पीत्वा तत एव रसः संभवति. ²Not impeded, in
locomotion (as trees &c. are which through their roots are
fixed in the ground), not fettered, free; e. g. *Satap.*:
उर्वकारिचमन्वेमीलकारिचं वा अनु रचरत्नमूलमुभवतः परि-
च्छिन्नं यथायं पशवो ऽमूल उभयतः परिच्छिन्नो ऽन्तरिचमनु-
चरति &c. (*Sáy.*: यथा वृक्षो मूलैः पृथिवीमनुप्रविष्टस्तिष्ठतिव
न नच्छति। यथा व्याघ्रादिरभितः पाशाभ्यां बद्धा त्रियमासः।
नैवं पशवो मूलवान् ("man is not fettered in such a
manner").। नापुभयतः केनचित्संसर्गिणा प्रतिबद्धः। किं तु
परिच्छिन्नः। प्रतिबन्धकासंयुष्टः सन्नकारिचं विग्रहं चरति &c.).
³ Without a material cause or origin; as (in the *Sāṅkhya*)
Prakṛiti or Matter; e. g. *Sāṅkhya Prāv.*: मूलं मूलाभावाद-
मूलं मूलम्. ⁴ Not resting on authority, as an unauthori-
tative text &c.; e. g. *Mitāksharā* (on *Yājñav.*): अमा-
वास्यां च यो यस्य प्रेतपदे ऽधवा पुनः। पार्वणं तच्च कर्तव्यं
नैकीदृष्टं कदाचनेति स्मरणात्। एतदपि नाद्रियन्ते वृद्धाः।
अभिहितवचनेनामूलेन निश्चितमूलानां बहूनां चवाहमाचपार्य-
विविधयाणां वचनानामभावस्याप्रेतपदमृताहविषयत्वेनातिसं-
कोचस्यायुक्तत्वात्सामान्यवचनानर्थक्याच्च.

2. f. (-त्त) The name of a plant; the same as अग्नि-
शिखा (*Saddachandr.*) E. अ neg. and मूल; in the femin.
with टाप्; (the formation of the femin. is taught in a *Gaṇa*
to *Pāṇ.* IV. 1. 4. and in a *Vārtt.* of *Kātyāy.* restricting the
rule of *Pāṇ.* IV. 1. 64., which teaches that Bahuvr. com-
pounds the latter part of which is मूल, form their femin.
with उनीच्).

अमूलत्वं n. (-त्वम्) [¹ The being rootless. ² The being un-
restricted. ³ The not having a material cause or origin.]

⁴ The not resting on authority; e. g. *Dāyabhāga*: अमू-
लत्वशङ्कामपनेतुमाह. E. अमूल, taddh. aff. त्व.

अमृता Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) (ved.) Uninjured, not
liable to injury; e. g. *Rigv.*, *Sāmav.*: साह्यान्विष्टा अमि-
श्रुजः क्रतुर्देवानाममृताः (*Sáy.*: अमृताः शत्रुभिरहिंसितः); or
Rigv.: अमृता रातिः पुब्रह्म दासुषे (*Sáy.*: रातिर्धनादि-
दानममृता शत्रुभिरहिंसितं भवति); or *ibid.*: अस्तेन देवीर-
मृता अमृताः (*Sáy.*: अ० रचप्रभृतिभिरबाधिताः); or *ibid.*:
पदं देवस्य नमसा खन्तः अवस्ववः अव आपन्नमृताम् (*Sáy.*:
अवः सर्वत्र श्रूयमाखममृतामन्तरपरिबाध्यमापन्). E. अ
neg. and मृत्.

अमृता Tatpur. n. (-त्वम्) The root of a fragrant grass,
used in India for *taties* or screens against the hot winds,
commonly called *Kaskas* (*Adropogon muricatum*; *Amarak.*,
Rājanigh., *Sureśv.*: = उशीर or सामज्जक); according to
the *Chūdamāni* of *Narahari* (as quoted in the *Nigh. Pr.*);
also a dark or yellow variety of this grass (काळावाळा
and पीतवाळा). Also मृतास; *Bharatas. Dvir.*: अमृतासं
मृतासं च. E. अ (here implying similarity; "as it were")
and मृतास; (*Rāyamuk.*: मृतासमिव सादृशे नजिति मधुमा-
धवी। मृतासं नलदे स्त्रीवमिति मेदिनेमृतासं चाच। अतो
ऽमृतासमिति स्वरूपार्थे नञ्। अपूपवत्। अतो मृतासामृता-
सयोः पूपापूपयोरिव पर्यायत्वमिति वचनम्; *Bhānid.*: मृता-
समिव सादृशे ऽच नञ्).

अमृत Bahuvr. (according to *Pāṇini*; *Tatpur.* according to
Patanjali; see the E.).

1. m. f. n. (-तः-ता-तम्) ¹ Free from death or de-
struction, immortal, imperishable, indestructible, eternal;
e. g. (*the gods*) *Vājas.*: घृतमुषा मनसा मोदमानाः स्वाहा
देवा अमृता मादयन्तास् (*Mahidh.*: अमृता अमररक्षधर्माः।
नास्ति मृतं मरणं चेवां ते); or *ibid.*: शिशिरेण अमृता देवास्त्र-
चस्त्रिंशे ऽमृता सुताः (comp. also 2. 1.); or (*Agni*) *Rigv.*:
स्वामये प्रथमं देवचको देवं मतो अमृता मङ्गविष्णुम् (*Sáy.*:
हे अमृत अमररक्षणीनाम्); or *Rigv.*, *Sāmav.*, *Vājas.*: प्रप्र
वचममृतं जातवेदसं प्रियं मिषं न शंसिषम् (*Sáy.*: अ०=मर-
रहितम्; *Mahidh.*: अमररक्षधर्माः); or *ibid.*: (अग्निं)
प्रियं वेतिष्ठमरतिं स्वधरं विश्वस्य दूतममृतम् (*Sáy.*: अ०=
नित्यम्; *Mahidh.*: =मररहितम्); or (*the Maruts*) *Rigv.*:
हृये वरो महतो मुळता नकुधीमघासो अमृता अतश्चाः (*Sáy.*:
अ०=अमररक्षधर्माः); or (*night and dawn*) *Rigv.*, *Sāmav.*:
समानवन्धु अमृते अनुषी (*Sáy.*: एते रात्र्युषसी अमृते
मररहिते कासात्मकतया नित्यत्वात्); or (*heaven and earth*)
ibid.: अग्निर्वावापृथिवी विश्वज्ज्वा आ भाति देवी अमृते
अमूरः (*Sáy.*: अ०=मररक्षधर्माः); or (*Indra's shape*)
Vājas.: तदस्त्र (i. e. इन्द्रस्य) रूपममृतम् (*Mahidh.*: अ०=
अमररक्षधर्माः); or (*Indra's eye*) *ibid.*: अग्निर्वावा चचुरमृतं
यहाभ्यां (scil. क्रियते; *Mahidh.*: अ०=अमररक्षधर्माः); or (*Indra's*
ear) *ibid.*: इन्द्रस्य रूपमुषभो बलाय कर्णाभ्यां ओषममृतं यहा-
भ्याम् (*Mahidh.*: अमृतं भूतभविष्यद्वर्तमानशब्दादि); or
(*Indra's semen*) *ibid.*: पयसा मुक्रममृतं जनिषं सुरया मृचा-
ज्जनयन्त रेतः (*Mahidh.*: अ०=अमररक्षधर्माः); compare also s. v.
अभिषेक p. 278 a, line 43-46; or (*Anila, as the Spirit of the*
Universe); *ibid.*: वायुरनिलममृतम् (*Mahidh.*: वायुः प्राणः
.... अथात्मपरिच्छेदं हित्वाधिदेवतत्वं सर्वात्मकममृतं सूचात्मा-
नमनिसं वायुं प्रतिपाद्यतामिति वाक्यशेषः); or (*the shape of*
the Supreme Spirit) *Rigv.*, *Vājas.*: पादो ऽस्य विश्वा भूतानि
चिपादस्त्रामृतं दिवि (*Sáy.*, *Mahidh.*: अस्य पुब्रह्म चि-
पादस्त्ररूपम्। अमृतं विनाशरहितम्); or *Sūryasiddh.*: चिपाद-
मृतं गुह्यं पादो ऽयं प्रकटो ऽभवत् (*Ranganātha*: अस्य वेदा-
त्मनस्त्रिपादं चरणत्रयममृतं दिवि ज्ञेयम्); compare also the
quot. from the *Bṛihadār.* s. vv. अमृत and अमृत; or (*Brah-*
man, neuter) *Bhagavadgītā*: ब्रह्मणो हि प्रतिष्ठाहममृतस्याव-
यस्य च (*Śankara*: ब्रह्मणः परमात्मनः अमृतस्याविना-
शिनः); or (*Manas*) *Vājas.*: वज्ज्योतिरन्तरमृतं प्रजासु।
येनेदं भूतं भुवनं भविष्यत्परिमुहीतममृतेन सर्वम् (*Mahidh.*: अतः।
मनः अमृतममररक्षधर्माः । येन। मनसा अमृतेन
शास्तेन); or (*the Prāṇas*) *Bṛihadār.*: अग्निर्मेति देवाः प्राणा
अमृता आविशन्ति (*Śank.*: प्राणा देवा हिरण्यगर्भा अमृता
अमररक्षधर्माः); or (*the way of the vital air, Prāṇa*) *Vājas.*:
प्राणस्य पन्था अमृतो यहाभ्याम् (*Mahidh.*: अमृतः। अमररक्षधर्माः);
or (*the Veda*) *ibid.*: प्र तद्वोचेदमृतं तु विद्वान्मन्त्रवः (*Mahidh.*:
अमृतं शास्त्रतम्। तत्। ब्रह्म); or *Chhāndogya-Up.*: वेदा
ह्यमृताः (*Śank.*: नित्यत्वात्); or (*sacrificers*) *Rigv.*: वसूयं
पुत्रिमातरो मर्तासो स्वातन। खोता वो अमृतः स्वात; or
Vājas.: सवस्व अद्विरस्त्रगव्य ज्योतिरमृता अमृतम् (*Mahidh.*:
वयं यजमानाः अमृता अमररक्षधर्माः); or (*clarified butter*)
Vājas.: तेजो ऽसि मुक्रममृतमसि (*Mahidh.*: हे आस्य
अमृतमसि विनाशरहितमसि); or (*bricks*); see अमृतेष्टका;
or (*sacrificial grass*) *Vājas.*: होता यचत्सुवर्हिषं पूषस्वजम-
मर्त्तं सीदन्तं वर्हिषि प्रिये ऽमृतेष्टं वयोधसम् (*Mahidh.*: होता
वयोधसमिष्टं यजतु अमृता। अमृते। अमररक्षधर्माः वर्हिषि
सीदन्तं तिष्ठन्तम्); or (*gold*) *Vājas.*: (हे हिरण्य) मुक्रममसि

चक्षुममृतमसि वैश्वदेवमसि (Mahidh.: अ० विनाशरहित-
मसि । अपिसंधोने ऽपि हिरण्यस्य विनाशभावः प्रसिद्धः); or
ibid.: मुक्तं वा मुक्तेषु क्रीडामि चक्षुं चक्षुःशामृतममृतम् (Ma-
hidh.: मुक्तेषु दीप्यमानेन हिरण्येन क्रीडामि.... अमृतेन । अपि-
संधोनादिनापि विनाशरहितेन); or (rice) Yājñav.: अपोशानि-
नोपरिष्ठादधकादभ्यता तथा । अमृतममृतं वैव कार्ष्णमसं दिव-
क्षणा (he should make his food imperishable); comp. also
s. v. अभय p. 233 a, line 47. ¹ Not causing, i. e. freeing
from, death, guarding against death or destruction; con-
ferring immortality, leading to immortality; e. g. (water)
Vājas.: ता अमृतममृतं अमनीवा अमनसः स्वदनु देवी-
रमृता अमृतवृधः (Mahidh.: तास्यवाचिधा चापः.... अमृताः ।
नास्ति मृतं यावत् । मरुतिनिवर्तिकाः); or (the sweet essence
of rice, milk, and clarified butter) ibid.: ऊर्ध्वं वहन्तीरमृतं घृतं
वयः कीर्त्तयन् परिभूतम् । स्वधा स तर्पयत मे धितुम् (Mahidh.:
चापः.... पुण्येभ्यो निःसृतं सारं वहन्तः । तस्य सारं त्रिविधम् ।
ऊर्ध्वं शब्देन घृतशब्देन पयःशब्देन चाभिधेयम् । तथोर्वशब्दो
ऽन्नगतं स्वादुलभमभिधेते । घृतपयसी प्रसिद्धे । तस्य त्रिविधमपि
कीदृशम् । अमृतम् । सर्वतोविनाशकं मृत्युनाशकं च । नास्ति
मृतं चक्षुःशामृतम्); or (milk) ibid.: इक्षुःशब्देन यमिदं पयो
ऽमृतं मधु (Mahidh.: पयश्चेत्क्षुःशब्दं भवतु.... अमृतममरा-
मरुतप्रदम्; or (armour) Rīgv., Vājas.: ममोक्ति ते वर्मणा
हृदयामि सोमस्त्वा राजामृतेनानुवक्षाम् (Mahidh.: अमृतेन ।
नास्ति मृतं मरुतं येन तेन मरुतिनिवारकेनानेन वर्मणा &c.);
or Mahābh. Sāntip.: अनीचरः प्रशास्तात्मा ततो ऽर्क्ष-
मृतं पदम् (see 4. 1). ² Similar to the drink of immor-
tality (see 4. 5), nectar-like; e. g. (Soma) Vājas.: सुतासु-
ताभ्याममृतः सोम इन्दुः (Mahidh.: अ० = अमृतरूपः); or
ibid.: सोमाः.... मुक्ताः पयस्वतो ऽमृताः (Mahidh.: = अमृत-
कक्षाः) or ibid.: आवा स वृचगुरो राधोगूर्ता अमृतस्य
पत्नीः । ता देवीर्देवैर्मयं यच्च नयतोपहृताः सोमस्य पिबत
(Mahidh.: अमृतस्य सोमस्य पत्नीः पाक्षयिज्यः); or (spirituous
liquor) ibid.: स्वादीं स्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन
(Mahidh.: हे सुरे.... स्वा.... अमृताम् । अमृतमुक्षाम्).

2. m. (-तः) ¹ A god (Hemach., Viśwapr., Med., Śabdaratn.);
comp. p. 378 b, l. 3; e. g. Rīgv.: सौधन्वना अभवतामृतासः (Śāy.:
अमृताः । देवाः); or ibid.: इमं नो यज्ञममृतेषु घेहि (Śāy.: अमृ-
तेषु मरुतधर्मरहितेषु चक्षुःशब्देन); or Vājas.: उदायुषा स्वा-
जुषोदक्षाममृतां अनु (Mahidh.: अमृतामनु सोमादिदेवाननु-
सुखम्); or ibid.: यच्च नो देवीरमृतेषु धत्त (Mahidh.: अमृतेषु
देवेषु); or Rīgv., Vājas.: आ कृष्णेन रजसा वर्तमानो निवि-
श्वयज्ञमृतं मर्त्यं च (Śāy.: अमृतं देवम्; Mahidh.: अ० देवादि-
कम्); or Naishadhach.: सौवर्गवर्णैरमृतं विपीय कृतो ऽहि
गुच्छः शशलाञ्छनो ऽयम् । पूर्वो ऽमृताणां निशि ते ऽच नवां
मयः पुनः स्वात्प्रतिमाह्वेन. ² Indra; e. g. Rīgv., Atharv.:
आ ना आजदुशना कावः कषा यमस्य जातममृतं चक्षामहे
(Śāy.: अमृतं मरुतरहितं तमिह चक्षामहे). ³ The sun;
e. g. Rīgv. (where the dawn is said to foretell the sun):
उवः प्रतीची भुवनानि विचोर्षा तिष्ठस्यमृतस्य केतुः (Śāy.:
अमृतस्य मरुतधर्मरहितस्य सूर्यस्य केतुः प्रज्ञापयिषी); or ibid.
(where the dawn is called the wife of the sun): कदा नो
देवीरमृतस्य पत्नीः सुरो वर्येन ततननुवाहः (Śāy.: अमृतका-
मरुतधर्मसाहित्यम्). ⁴ Prajāpati; e. g. Rīgv., Vājas.,
Atharv.: मुखमु विवे अमृतस्य पुषाः (Śāy., Mahidh.: अ० =
प्रजापतिः); or Rīgv., Sāmav., Vājas.: उप नः सूतको विरः
मुखममृतस्य वै । सुमुळीका भवतु नः (Śāy., Mahidh.:

अ० = प्रजापतिः). ⁵ The Soul; e. g. Mahābh. Sāntip.: इन्द्रि-
येभ्यः परा ह्यर्षा चर्षेभ्यः परमं मनः । मनसस्तु परा बुद्धिर्बु-
दात्मा महाम्परः । महतः परमव्यक्तमव्यक्तात्परतो ऽमृतः (Calc.
ed. wrongly ऽमृतं) । अमृतास्त परं विदित्वा काष्ठा सा परा
मतिः (Arjunam.: अव्यक्तं प्रकृतिः । अमृतो मरुतहीनो नित्य
आलोच्यते). ⁶ A name of Vishnu; the 119th of his thousand
names in the Anusāsana. of the Mahābh.; अमृतः शाश्वतः
क्षान्तुः &c. (Gangādhara: अविद्यमानं मरुतं मृतं च चक्षुः-
मृतः; Śankara: न विद्यते मृतं मरुतमखिलमृतः । अचरो ऽमर
इति श्रुतिः). ⁷ Dhanwantari, the physician of the gods (who,
when rising from the ocean, held in this hand a cup of
Amrita); comp. p. 381 b, l. 40 (Hemach., Viśwapr., Med., Śabda-
ratn.). ⁸ The name of an esculent root, the root of the Yam,
Dioscorea (Rājan.: वाराहीकम्; Nigh. Pr.: कुकरकम्). ⁹ A
sort of kidney-bean, Phaseolus trilobus; (Rājan.: वनमुद्गरः;
Nigh. Pr.: मठ, which Molesworth renders: Phaseolus aco-
nitifolius). [Rājā Rādhakāntadeva in his Śabdak. quotes
from Vyādi, two other meanings of अमृत masc., viz. सुन्दर
(beautiful) and अतिहृद्य (very pleasant), but they belong
probably to the neuter; see p. 384 a, l. 52 ff.]

3. f. (-ता) ¹ Spirituous liquor (Rājan.: मदिरा; Nigh.
Pr.: मद्य; Sureśvara: द्राव्य; this meaning is probably founded
on the verse quoted under 1. 2, col. a, line 33); comp. अमृत-
फला and अमृतरसा. ² The name of a class of Apsarasas, ac-
cording to the Vāyu-Pur. (see s. v. अप्सरस p. 223 a, l. 21).
³ A proper name: the daughter of a king of Magadha, wife
of Anaswan and mother of Parikshit; Mahābh. Adip.: अज-
न्ना खलु मागधीमुपयेमि ऽमृतां नाम तस्यामस्य जज्ञे परीक्षित.
⁴ A name or epithet of sun-beams; e. g. Raghuv.: ता-
भिर्नर्भैः प्रजाभूति इद्रे देवांश्चसंभवः । सीरीभिरिव नाडीभि-
रमृतास्त्राभिरम्भयः (Mallin.: अमृता इत्यास्मां यासां ताभिर्ज-
लवह्निनाम्नास्त्राडीभिरिव नाडीभिर्वृष्टिविसर्जनीभिर्दीधिति-
भिः । अच यादवः । तासां शतानि चत्वारि ररमीणां
वृष्टिविसर्जने श्वचयं हिमोत्सर्गे तावद्गर्भस्य सर्वमे । आनन्दाच्च
हिमध्वाच्च (?) नूतनाः पूतना इति चतुःशतं वृष्टिवाहाः । ताः
सर्षा अमृतस्त्रिय इति). ⁵ The name of one of the sixteen
digits, or sixteenth parts, of the moon's diameter (Brahma-
Pur.; Aufrecht's Catal. of the Bodl. MSS.). ⁶ A name of
Durgā, the wife of Śiva, in a valley of the Vindhya-moun-
tains; Matsya-Pur.: अमृता विन्धवद्वरे (Aufrecht's Catal. of
the Bodl. MSS.). ⁷ The name of several medicinal plants,
viz. of ^a a species of moonseed, Menispermum glabrum
(Amarak., Haldy., Hemach., Viśwapr., Trikānd., Med., Śabda-
ratn., Ajayap., Rājanigh., Sureśvara: = मुकुची; Nigh. Pr.:
= मुकुचैश्च or a variety of it, कंदमुकुचैश्च; Ainslie, Mater. Ind.
II. p. 377, and Wise, System of Hindu Med., p. 404 &c. call it
Menispermum cordifolium; Graham, Cocculus cordifolius;
comp. अजन्ता). See also अमृतकम्, अमृतसता, अमृतवल्ली,
अमृतविह, अमृतसंभवा. ^b Myrobalan emblic, Phyllanthus
emblica (आमसकी or चापी, Amarak., Hemach., Viśwapr.,
Tri., Med., Śabd., Rājan., Sureśvara, Ajayap.; — Nigh. Pr.:
चावळी; Ainslie, I. p. 239); comp. अजन्ता and अमृतफला.
^c Chebulic myrobalan, Terminalia chebula or citrina (हरीतकी,
अमया or यक्षा, Amarak. &c., as before; Nigh. Pr.: हर्तकी;
Ainslie, II. p. 128); comp. अजन्ता and अमृतजा. ^d Long-pepper,
piper longum (मानधी or कृष्णा, Hemach., Med., Śabd., Sureśv.;

Ainslie, I. p. 308). ^a The Betel-plant, *Piper betel* (*Nigh. Pr.*: = नागवेष्ट i. e. नागवल्ली; *Ainslie*, II. p. 465). ^b Bitter gourd-plant, *Cucumis colocynthus* (*Rājan.*: = इक्ष्वाक्य; *Nigh. Pr.*: a small variety of it, लघुकावडक; *Ainslie*, I. p. 84). ^c Heart-pea, *Halicacabum cardiospermum* (*Rājan.*: = ज्योतिष्मती; *Ainslie*, II. p. 204). ^d Malabar nightshade, *Basella alba* (Graham); by some it is rendered *Euphorbia tristis* (Molesworth); (*Rājan.*: गोरबदुग्धी = Mahr.: दुग्धी). ^e *Aconitum ferox* (see अतिविषा, *Rājan.*; according to the *Nigh. Pr.*, a dark variety of it: काठें अतिविष; also called *Betula*; see *As. Res.* VI. p. 373). ^f A red variety of *Convolvulus Thurpethum*, the root of which is of great value as a cathartic (*Rājan.*: रक्तचिवृत; *Nigh. Pr.*: रक्तनिशोत्तर; *Molesw.*: *Thomea turpethium*; the same as तेड; *Ainslie*, II. p. 382). ^g Bent grass, commonly *Dūb*, *Agrostis linearis* (*Rājan.*: दूर्वा; according to the *Nigh. Pr.*, a white or dark-blue variety of it: श्वेतदूर्वा, नीलदूर्वा; *Ainslie*, II. p. 27). ^h A small variety of *Panicum italicum* (*Nigh. Pr.*: लघुमासकांगोशी; *Ainslie*, I. p. 226). ⁱ Alum, *Alumen*; sulphas aluminæ (*Ainslie*, I. p. 11; *Nigh. Pr.*: फटकी or तुरटी). ^j *Mimusops hexandra* or *Kanki* (*Nigh. Pr.*: = रांजशी or खिरशी). ^k *Mimosa octandra* (*Nigh. Pr.*: = रासना i. e. रासना). ^l A large variety of the pumpkin gourd, *Cucurbita pepo* (*Nigh. Pr.*: = चोरकोहोळा). ^m *Flacourtia sapida* (*Nigh. Pr.*: = बांवचा or बांवची). ⁿ Holy basil, *Ocimum sanctum* (*Śabdām.*: = तुलसी; *Ainslie*, II. p. 426). ^o The same as शिवलिङ्गी (*Nigh. Pr.*). ^p The same as खर्वूष (*Nigh. Pr.*). ^q (In astrology.) The name of certain Tithis or lunar days, deemed to confer long life, on account of certain conjunctions of planets which take place on them; e. g. *Rājamārtānda* (as quoted in *Raghun.*'s *Jyotistattva*): चन्द्रार्कयोर्भवेत्पूर्णा कजे भद्रा गुरौ यथा । बुधमन्द्री च नन्दायां शुक्रे रिक्तामृता तिथिः । आदित्यहस्तागुरुपुष्ययुक्ता बुधगुराधायनिरोहणी च । सोमे च विष्णुः कुजरेवती च शुक्राश्विनी चामृतयोगवर्गाः यदि विष्टिचतीपातौ दिनं वायुशुभं भवेत् । इत्येते ऽमृतयोगेन भास्करेण तमो यथा; and comp. *Varāha* (quoted there): दुःस्वप्ननाशको वारो नक्षत्रं पापनाशकम् । तिथिरायुष्करी प्रोक्ता योगो बुद्धिविवर्धकः. See also अमृत 4. 30. and अमृतयोग.

4. n. (-तम्) ¹ Immortality, eternal life, final deliverance; comp. अपवर्ग (मोक्ष or मुक्ति; *Amarak.*, *Halāy.*, *Hemach.*, *Viśvap.*, *Trik.*, *Med.*, *Bhūrip.*, *Ajayap.*, *Śabdār.*); e. g. *Rīgv.* (scil. *Soma* and *Pūshan*) जाती विश्वस्य भुवनस्य गोपौ देवा अक्षस्वमृतस्य नाभिम् (*Sāy.*: अमृतस्य । अमरणास्य); or *ibid.*: दक्षिणावन्तो अमृतं भवन्ते दक्षिणावन्तः प्र तिरन्ता चायुः (*Sāy.*: अमृतमविनाशं मोक्षम्); or *Rīgv.*, *Vāj. S.*: घृतस्य नाम गुह्यं यदस्ति जिज्ञा देवानाममृतस्य नाभिः (*Sāy.*: तदेव — scil. घृतं — अमृतस्य नाभिर्बन्धकं भवति; *Mahidh.*: अमृतस्य नाभिः । नहनम् । यजमानानाममृतत्वप्रापकं घृतं यजर्न-नेत्वर्थः); or *ibid.*: आप्यायमानो अमृताय सोम दिवि अवा-स्तुतमानि धिष्व (*Sāy.*: हे सोम त्वममृतायास्माकममृतत्वाया-मरणत्वायाप्यायमानः सन् अवांसि धारय; *Mahidh.* renders, in this passage, अमृत continuation, or increase of, progeny: अमृताय । अमरणधर्मिणी प्रजावि पुत्रादिवृद्धी यज-मानस्य भवेति श्रेष्ठः; but though, in the *Vājas. S.*, this may be the sense of the verse, the literal meaning is, “Soma, be

conducive to our immortality”, scil., through granting us sons who perform our funeral rites and thus free us from transmigration; for, the *Taittiriya-Up.* says: प्रजातिरमृत-मानस्य रसुपस्ये, which words are explained by *Śankara*: प्रजातिरमृतममृतत्वप्राप्तिः पुत्रे च अक्षविमोक्षदारेण &c.; and the *Śatap.*: आप्यायमानो अमृताय सोमेति (in reference to the verse quoted) प्रजातां तदमृतं दधाति । तस्याप्रजातिर-मृता. When *Mahidh.*, therefore, in alluding to the latter words, says that प्रजाति. progeny, is explained there by अमृत, he means that अमृत implies, in this passage, progeny, as the means of obtaining eternal life: अमृतशब्देन श्रुत्वा प्रजातिर्वाख्याता । तथा च श्रुतिः । प्रजातां तदमृतं दधाति &c.); or *Vājas. (Īśa-Up.)*: संभूतिं च विनाशं च यत्तदेदोभयं सह । विनाशेन मृत्युं तीर्त्वा संभूतामृतमश्नुते (*Mahidh.*: संभूता हिरण्यमर्भोपासनेनामृतं प्रकृतित्वयत्तत्त्वम-श्नुते) ॥ विषां चाविषां च यत्तदेदोभयं सह । अविषया मृत्युं तीर्त्वा विषयामृतमश्नुते (*Mahidh.*: विषया देवताज्ञाने-नामृतं देवतात्मभावमश्नुते); or *Manu*: सर्वेषामपि चेतेशमा-त्मज्ञानं परं श्रुतम् । तद्व्ययं सर्वविषाणां प्राप्यते श्रुतं ततः ॥ तपो विषा च विप्रस्य निःश्रेयसकरं परम् । तपसा कि-त्विषं इति विषयामृतमश्नुते (*Kull.*: अमृतं = मोक्षम्); or *Bhāgar.-Pur.*: सो (i. e. *Vishnu*) ऽमृतस्याभयश्रेष्ठः; or *ibid.*: पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं चेम-मभयं चिमूर्त्तं ऽधावि मूर्धसु. ² Long life (see the first instance of the following and under 10.). ³ The abode of the immor- tals, heaven, paradise; e. g. *Rīgv.*, *Vāj. S.*, *Atharv.*: उर्वारकमिव बन्धनाशुखोर्मुचीय मामृतात् (where *Sāy.* admits also the meaning 2.: अमृताश्चिरजीवितात्स्वर्गदेर्वा मा मुचीय, and *Mahidh.*, the meaning 1.: अमृताश्चा मुचीय स्वर्गस्थाशु- क्तिरूपाश्चामृताश्चा मुचीय मुक्तो मा भूयासम्); or *Rīgv.*: अथित वाजा अमृतस्य पन्थां गणं देवानामभयः सुहृदाः (*Sāy.*: अमृतस्यामरणधर्मवत्स्व स्वर्गस्य पन्थां पन्थान्गीत); or *Vāj. S.*: अतं च मे ऽमृतं च मे यज्ञेन कल्पन्ताम् (*Mahidh.*: अतं यज्ञादिकर्म । अमृतं तत्फलभूतं स्वर्गादि). ⁴ The (immortal) light; e. g. (of fire) see meaning 12.; or (in the sense of Brahman, neuter); e. g. *Bṛihadār.*: यस्मादर्वाक्संवत्सरो ऽहो-भिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिरायुर्होपासते ऽमृतम् (*Śank.*: अमृतं ज्योतिः । ... तस्मादायुष्कामेनायुर्गुणेनोपास्यं ब्रह्मे-त्वर्थः). Comp. also अमृताचर. ⁵ The means of obtaining immor- tality, which, when conceived in a material sense, is generally a liquid, (not a solid substance, like *ἀμφορῖα*, though both words are kindred in origin). The substances which, in the oldest portions of Vaidik poetry, were held to procure eternal life, are of a sacrificial nature, viz. ^a the *Soma*, or juice of the *Soma plant*, the chief ingredient of a Vaidik sacrifice, by means of which the gods are invigorated and made propitious to the desires of the worshipper, — which, is the source of wealth and all earthly happiness, and resides in the waters, the abode of all healing herbs (comp. the meanings 7. and 22.; e. g. *Vājas.*: सोमो राजामृतं सुत अक्षविषाक- हाशुखम् (*Mahidh.*: सोमो राजा सुतो ऽभिषुतः सन् । अमृ- तम् । अमृतरूपो रसरूपो भवति; comp. also *ibid.*: शुक्रं त्वा शुक्रेण &c. (see p. 379 a, l. 3), whereupon *Mahidh.*: हे सोम शुक्रं दीपमानं त्वा क्रीयामि । तथा । अमृतं स्वादुत्वेनामृतस- मानम्; comp. *Rīgv.*, *Sāmav.*: आप्यायमानो ऽमृताय सोम &c. (see above a, l. 50); or comp. *ibid.*: जाती विश्वस्य &c. (see

p. 380 a, l. 43); or comp. *Rigv.*: स्वर्वा (Sdy.: = स्वर्गस्य दातारम्) स्वामनु मदेम सोम; or comp. *Mahābh. Ādip.* (ch. 30. vv. 1425. 1426, in the legend of Garuḍa, who, at the behest of his mother, Vinatā, set out to take the Amṛita from the gods): बृहस्पतिरवाच । समर्चो वसिनां त्रेहो हर्तुं सोमं विहङ्गमः ॥ सौतिरवाच । सुखितद्वयं शक्रः प्रोवाचामुतरचिह्नः । महावीर्यवतः पथी हर्तुं सोममिहोचतः (*Arjunam.*: सोमम् । अमृतम्) — which words seem to prove that this legend of the Mahābh. belongs to a period preceding that of the legend told there of the churning of the ocean, for the acquirement of Amṛita (*Ādip.* ch. 17-19); for in the latter the Amṛita is no longer the pure Soma; see below col. b, l. 15 ff. Compare also अमृतवता 2. and see s. v. सोम). ^b Clarified butter, ghee, “which is the tongue, i. e. the delight of the gods”; comp. *Rigv., Vājas.*: सुतस्य नाम &c. (see above p. 380 a, l. 46); whereupon *Sāyaṇa*: तद्देवानां जिह्वास्वादजिह्वास्वाणीयं भवति, and *Mahābh.*: तदपि देवानां जिह्वास्वादिभिरुपैतं किं पुनर्होमः. See d. and meaning 11. ^c Milk, see d. and meaning 10. ^d The sweet essence of rice, milk, and clarified butter; e. g. *Vāj. S.*: ऊर्ध्वं वह्नीरमुत &c. (see p. 379 a, l. 14 ff.); or *Mādh.*’s *Jaiminiyanyāy.*: इदमावाचते । जीवन्मरो यूपो भवत्यूर्वा उडुम्बर ऊर्ध्वश्व ऊर्ध्ववाक्ता ऊर्ध्वं यमुनाभोतूर्वाऽवस्था इति । अमृत-श्चाभिधेयो ऽस्वसासारमुतः सूक्ष्मो ऽन्नरस ऊर्ज्यते. — All these substances were imagined to secure immortality to the sacrificer; but there is no evidence that, in the oldest portion of the Vaidik poetry, they were considered as essential for the immortality of the gods themselves, however much they were supposed to add to their wellbeing and strength. At a later Vaidik period, however, — that of the *White Yajurveda*, — when under the influence of philosophical speculations, the rank of the deities became more defined, and the idea of a universal spirit was gradually developed, the inferior gods were held to have been mortal at the commencement, and to have attained to immortality by sacrificing Amṛita to Agni: and this Amṛita was emphatically Soma; *Śatap.*: अभिपुत्रापावजुह्वसुदपावमुतमदधुः सर्वेषामु द्वे देवानामात्मा चदपिस्वसुदपावमुतमदधुसदात्ममुतमदधत ततो देवा अमृता अभवन् ॥ तत्तदमुतं सोमः सः. See also अमृता-भिषिक्त and अमृताजति. In other passages of the *Śatap.*, *Havis* is called the Amṛita of the gods; and this word may there imply not merely the liquid offering, but, taken in a wider sense, perhaps the animal offering in general; e. g.: जीवं वै देवानां हविरमुतममृतानामधितत्पशुं घ्नन्ति यत्संघपयन्ति यद्विशसत्पापो वै प्रासासदक्षिन्नेतान्प्रासादधाति तथैतज्जीवमेव देवानां हविर्भवत्तमुतममृतानाम् (*Sāyaṇa*: देवा अमृता अमरत्वधर्माः । जीवनममृतं मृतिरहितम् । अतो योम्यत्वाद्देवानां जीवनं युज्यते &c.); or: आत्मा वै मनो हृदयं प्राणः पुषदाश्चमात्रवेधितन्नसि प्राणं दधाति तथैतज्जीवमेव देवानां हविर्भवत्तमुतममृतानाम्. — It is from a combination of the latter idea with the different meanings under which the word Amṛita occurs in the Vaidik hymns, that the myth arose of the origin of the beverage of immortality as related in the epic poems and the Purāṇas. It is produced there for the benefit of the inferior gods, who, feeling their powers impaired, and being desirous of obtaining immortality,

which they did not possess, — are told by Vishṇu to churn the ocean, whence they would acquire the Amṛita, after having collected all kinds of medicinal plants and jewels, and cast them into it (comp. meanings 19. and 21.); *Mahābh. Ādip.*: तच्च नारायणो देवो ब्रह्मावमिदमब्रवीत् । पितायसु सुरेभ्येव मन्त्र-यसु च सर्वशः । देवैरसुरसंघैश्च मज्जतां कस्योदधिः । भविष्यत्त-मुतं तच्च मज्जमाने महोदधी । सर्वैर्वधीः समानाश्च (thus the best MSS. of London, Paris, and Berlin; the Calc. ed. has समवाच) सर्वरत्नानि (v. l. सर्वसत्त्वानि) चैव ह । मधुधमुदधिं (v. l. धममुतं) देवा सप्सधममुतं (ed. Calc. वेत्सधममुतं) ततः. So they took, for the staff, Mandara, “the king of the mountains”, which, as the *Harivansa* describes it, was glittering from the variety of its metals; the serpent Vasuki, for the cord, and churned the ocean. “Churned by the gods and demons with Mandara, the ocean had its various inhabitants ground by the huge mountain; by the hundred they perished; and the various beings of the sea which dwell in the infernal regions, — the mountain sent them into perdition. Through the whirling of Mandara, the large trees, clashing together, fell from the top of the mountain, along with the birds (nesting on them); and through their friction fire arose, which, blazing up, enveloped the mountain with its flames, like a dark cloud with flashes of lightning. There it consumed elephants and lions, which rushed forward; and life departed from all the various beings. Now, Indra the chief of the gods, quieted the raging element with water which he sent down from the clouds; whence the manifold essence of the great trees and the juice of the medicinal plants flowed into the water of the ocean; and from the water of all these kinds of essence which possessed the power of immortality, and also from the stream of gold, (see meaning 19.) the gods obtained immortality. But the water of the ocean became, in consequence (of this mixture), milk; and from the milk, mixed with these best of essences, came clarified butter.” After a further effort in churning the ocean, there arose, amongst others, from this ocean of clarified butter, Soma (the moon), the goddess *Surā* (spirituous liquor; comp. p. 382 a, l. 20 ff. and p. 379 b, l. 21), a horse, the physician of the gods, Dhanwantari, who held in his hand the Amṛita-cup (comp. p. 379 b, l. 10), a fearful poison (comp. meaning 25.) &c.; *Mahābh. Ādip.*: उद्धर्मेष्टमानस मन्दरेण सुरासुरैः । तच्च ना-नाखलचरा विनिष्पिष्टा महाद्रिषा । विषयं समुपाजग्मुः शतशो खलवाश्चसि । वायवानि च भूतानि विविधानि महीधरः । पातासतसवासीनि विषयं समुपाजयत् । तस्मिन् भाव्यमावे ऽद्वौ संघुष्यन्तः परस्परम् । न्यपतन्पतनोपेताः पर्वतायाश्चहा-ङ्गमाः । तेषां संघर्षज्वापरिर्विर्मिः प्रज्वलन्मुञ्जः । विषुन्निरिव नीलाधमावृणोन्मन्दरं मिरिम । ददाह कुञ्जरांश्चाप (ed. Calc. *रांश्चाप) सिंहंश्चैव निमिःसुतान् (ed. Calc. विनिर्गतान्) । विगतासूनि सर्वाणि सत्त्वानि विविधानि च । तमपिममर-त्रेहः प्रदहन्तं ततस्ततः (ed. Calc. इतस्ततः) । वारिणा मेघ-वेणिङ्गः शमयामास सर्वतः (ed. Calc. सर्वशः) । ततो नाणावि-धाक्ष च सुसुषुः सानराश्चसि । महाङ्गमाणां निर्वीक्षा बहवश्चो-वधीरसाः । तेषाममृतवीर्याणां रसानां पयसो ऽपि च (ed. Calc. पयसैव च) । अमरत्वं सुरा जग्मुः काञ्चनस्य च निःस-वात् । ततस्तस्य समुद्रस्य तज्जातमुदकं पयः । रसोत्तमैर्विनिर्ग-

च ततः चीराद्भुजतम् &c. [This is the Amṛita of the *Amarak.*, *Haldy.*, *Hemach.*, *Viṣṇupr.*, *Med.*, *Trik.*, *Bhūripur.*, *Śabdar.*, *Ajayap.*, *Sureśvara.*, &c.] According to a further development of this myth, in the *Viṣṇu-Pur.* &c., the Amṛita is preserved in the moon (see s. v. चमावाक्षा, p. 365 a, l. 18 ff. and comp. चमृत-
 हीधिति, चमृतपुति, चमृतरश्मि, चमृतसू, चमृतांशु); the *Mahābh.* places it in the middle of the ocean (see नरुद; इत्युक्तो
 गच्छः स्पर्शितो मातरमब्रवीत् । गच्छाम्यमृतमाहर्तुं भक्षामि-
 च्छामि वेदितुम् ॥ विगतोवाच ॥ समुद्रकुचावेकानो निषादा-
 नयमुत्तमम् । निषादानां सहस्राणि ताम्बुक्तामृतमाणयः); (less
 distinct is, at the end of the chapter on the churning of
 the ocean, the statement that Indra and the other gods en-
 trusted *Viṣṇu* with the keeping of the Amṛita, though the
 rendering, by the commentators, of the epithet किरीटिने
 with नराय would also seem to point to the water; the
 passage alluded to runs thus: ततो ऽमृतं सुनिहितमेव चक्रिरे
 सुराः परां मुदमभिगम्य पुष्कलाम् । इदो च तं निधिममृतस्य
 रक्षितुं किरीटिने वक्षामिद्वामरैः सह (*Arjunam.* and *Nilak.*
 किरीटिने नराय). — This apparent discrepancy is solved,
 however, by the circumstance that *Soma*, the plant, is also
 the name of the moon, and that the former, according to
 the *Rigveda*, dwells in the ocean (see सोम). A similar
 identification is, indeed, made by the *Śatapathabr.* on the
 passage quoted above (आषायमानो ऽमृताय सोम दिवि &c.,
 p. 380 a, l. 50), where it says: चक्ष्मा वा अक्ष दिवि अत्र
 उत्तमम्, whereas, in the Vaidik verse, not the moon, but
 the Soma plant, or its juice, is meant. — A spiritual view
 of the means of obtaining immortality is that which is
 either implied by, or ascribed by the commentators to,
 some of the Vaidik hymns, but which is also clearly ex-
 pressed by others hymns and by some of the theosophical
 works. It makes immortality dependent on knowledge, i. e.
 on the knowledge of the supreme deity, and thus identifies
 Amṛita with knowledge on the one hand, and with the *Vedas*
 on the other. Thus, in the *Rigveda*-verse, तचामृतस्य चेतनं
 यच्च ते तनवावहे, *Sāy.* interprets: चमृतस्य । अमरस्यचक्ष-
 तस्य वेदस्य । चेतनं प्रज्ञापकम्; and in the *Rigveda*-verse,
 य आत्मदा वक्षदा यस्य विश्वं उपासते प्रशिवं यस्य देवाः ।
 यस्य च्छायामृतं यस्य मूलः कस्य देवाय हविषा विधेम, which
 also occurs in the *Vāj. S.*, — *Mahidh.* refers its latter half to
 the worship of Prajāpati as founded on the knowledge (of
 the *Vedas*): यस्य च्छाया । आश्रयो ज्ञानपूर्वमुपासनम् । चमृतं
 पुक्तिहेतुः । यस्माज्ज्ञानमिति शेषः । मूलः संसारहेतुः. In the
 verses of the *Vāj. S.* (*Īśa-Up.*): संभूतिं च &c., विद्यां चा-
 विद्यां &c., प्र तद्भवेदमृतं &c. (as quoted above, p. 380 b, l. 13 ff.),
 the same view is distinctly expressed, and in this verse of
 the same *Veda*: यच्च देवा अमृतमानशानाक्षुतीषे धामप्रजै-
 रयन्त, *Mahidh.* explains: चमृतं मोक्षप्रापकं ज्ञानम्. On
 the *Bṛihadār.*: असतो मा सद्गमय तमसो मा ज्योतिर्गमय
 मृतोर्भामृतं गमय, *Śankara* comments: सदमृतं सत्त्वास्त्रीय-
 कर्मविज्ञाने ऽमरसहेतुत्वादमृतम् । तस्मादसतो ऽसत्कर्मसो
 ऽज्ञानाच्च । मा माम् । सत्त्वास्त्रीयकर्मविज्ञाने गमय देवभाव-
 साधनात्मभावमापादयेत्तर्षः. The *Svetāśvatar-Up.* says:
 य एकविदुरमृतास्ते भवन्ति (viz., those who know the nature
 of Brahman); and the *Chhāndogya-Up.* contains an allegory,
 in which the fluids (i. e. *Soma*, clarified butter, and milk, as

Śankara interprets the word), used at the sacrificial acts
 connected with each of the four Vedas, and the pronuncia-
 tion of the mystical word Om (i. e. Brahman), are likened
 to five kinds of Amṛita; each kind of these beverages of
 immortality being enjoyed by a different class of deities,
 the Vasus, Rudras, Ādityas, Maruts and Sādhyas; but their
 enjoyment is described in the following manner: न वै देवा
 चक्षन्ति न पिबन्त्येतदेवामृतं ब्रह्मा तृप्सति । त एतदेव रूपमभि-
 संविशन्त्येतस्माद्रूपादुच्यन्ति । स य एतदेवममृतं वेद वसुनाम्
 (or, as the case may be, रद्राणाम् &c.) एवेको भूत्वापिना
 (the chief of the Vasus, or, as the case may be, रद्रेष,
 the chief of the Rudras, &c.) एव मुखेनेतदेवामृतं ब्रह्मा तृप्सति
 स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति; their enjoyment
 is, therefore, not a material one; it is the enjoyment of
 understanding or knowledge (*Anandagiri*: चमृतानि ज्ञेया-
 नि). — In the mystical passage which precedes these words
 the *Vedas* themselves are said to be the essences which
 produced the various kinds of Amṛita: ते वा एते रसानां
 रसा वेदा हि रसास्तेषामेते रसास्त्वानि वा एतान्ममृतानाम-
 मृतानि वेदा ह्यमृतास्तेषामेतान्ममृतानि “they (i. e. the various
 forms of the sun, produced by the Vaidik hymns and the
 ceremonies connected with them), are the essences of the
 essences (that is to say, of the Vedas); for the Vedas, (on
 account of the sacrificial ceremonies founded on them), are
 their essences; these (forms) are the essences; and they
 are the Amṛitas of the Amṛitas; for the Vedas are immortal
 (amṛitās), and the forms (of the sun) which appertain to
 to them are Amṛitas.” Compare also the passage from
 Manu quoted above (p. 380 b, l. 18 ff.).

In the profane, poetical literature, the Amṛita spoken of,
 or alluded to, in comparisons, is meant “for that of the
 epic or Paurāṇic period, or ^b a liquid of a general, ima-
 ginary character compared in its sweetness, coolness, &c.,
 to the drink of the gods; e. g. ^a *Mahābh. Udyogap.*: ततः
 पुरन्दरं विष्णुश्चात्र भुवनेश्वरम् । चमृतं दीयतामस्मीं क्रिय-
 ताममरैः समः; *Bhāgav.-Pur.*: तचामृतं सुरवशाः फलमञ्ज-
 सापुर्यत्पादपङ्कजवरकःत्रयशान्न दत्त्वाः; or *ibid.*: अचाचनमा-
 भ्यपतन्महासुरसेषां सुखकीडनपीचशाचमः । निर्व्वन्दन्निर्व्व-
 जीवितेषुभिः पीतामृतेरप्यमरैः प्रतीक्षते (*Śrīdharaśv.*: अयं
 भावः । नामृतपाणमापेय जीवं सफलं भवति किंतु भववन्ही-
 खानुशरखेनेति तदेव निर्व्वमन्नाश्चिन्तत इति); or *Sūruta*:
 इहामृतं च सोमस्य चित्रभागुश्च भाभिनि । उक्षिःअवाच तुरगो
 मन्दिरे निवसन्तु ते; or *Nalodaya*: सहासहावमादरैः सहा-
 सहाः (i. e. सह असहाः) करस्य ते । सुरासुरा यचामृते सुरासु
 राचमादधुः; or *Bhātik.*: वसिर्व्वन्वे वसधिर्मन्वे अहे ऽमृतं
 दैत्यवत्सं विजिम्बे येन &c.; or *Naishadh.*: यद्वादिषम-
 प्रियं तव प्रियमाधाय नुनुत्सुरसि तत् । जतमातपसंज्वरं तरौ-
 रभिवृक्षामृतमंशुमानिव; ^b e. g. *Mahābh. Vanap.*: चमृता-
 खादनीया मे पीताः प्रसवेयोदकाः; or *Garuda-Pur.*: यच्च
 न पाषयति सोषयतीक्ष्ण्याणि तस्मामृतं चरति ह्यसगतं प्रमा-
 दात्; or *Sisupālab.*: चमृतमनुशममृतस्य धारयन्ती &c. (*Mallin.*:
 चमृतस्य पीयूषस्य गुणं माधुर्यादिकं धारयन्ती); or *ibid.*:
 सिक्ता इवामृतरसेन मुकुर्व्वानां ज्ञानिच्छिदो वनस्पतयस्यदा-
 नीम् विचित्रफलविरिञ्चुः; or *Meghadūta*: पादानिन्दोरमृ-
 तशिशिराञ्जासमार्गप्रविष्टान् &c. (*Mallin.*: वासमार्गप्रवि-
 ष्टान् । नवाचविचरन्तान् । चमृतशिशिरान् । इहोः पादान् ।

ररमीन्; where अमृतशिशिर may mean cool as *amrita*, or cool through the *amrita* which is preserved in the moon, but, more probably, the former; comp. the instance l. 9.) — The word is frequently used in a still more figurative sense than that implied by the latter instances, when the exquisite nature of immaterial objects is likened to *Amṛita*; e. g. (*speech, tale, &c.*) *Bhāgav.-Pur.*: अमृतकथायां (i. e. अमृतम्) मे शब्दमदनुकीर्तनम् । परिनिष्ठा च पूजायां कृतिभिः खवनं मम; or *Bhāṭṭik.*: वचनामृतदीधितिर्वितन्वन् (*Jayam.*: अमृतमयदीधितय इव वचनामृतदीधितिर्वितन्वन् । विचारयन् । लोकवृत्तान्तसंबोधकमाह्लादकं वचनमुदाहरन्नि-
लम्बः; *Bharatam.*: वचनान्वेषामृतदीधितिः सुधासंबन्धिर-
खान्वितन्वन् । वृद्धवृत्तान्तसंबोधकमाह्लादकवचनमुदाहरन्); or (*conversation, discourse*) *Sisupālab.*: शीपतिः पतिरसाव-
वनेष परस्परसंकथामृतमनेकमसिखदतामुभौ; or (*elegant speech, such as taught in rhetorical works*) *Naishadh.*: आसि-
या तव भारती वसति तक्षीवारविन्दोऽसिखदसि तत्कविवेणि-
कशमिखदासीविखासामृते &c. (*Nārāyaṇa*: वासीविखासरूपं वक्रोक्त्यादिवागविधवाविखासरूपममृतं वक्षिन् — viz. आसि —); or (*the qualities of Nala*) *Nalodaya*: किमपः सरसीमा (i. e. सरसि इमाः) या धाम गुणामृतप्रसरसीमायाः (*Tikā*: या त्वं — viz. *Damayanti* — गुणामृतप्रसरसीमाया धाम । गुणा एवामृतं तस्य प्रसरो विसर्पणं प्रवाह आधिक्वं वा । तस्य या सीमा मयादा तस्मा धाम गृहम् । अचामृत-
शब्देन सुधावत्तं चाभिधीयते । गुणामृतप्रवाहस्त्वखेव स्थित इति भावः); or *Naishadh.* (where *Sri-Harsha* says that *Damayanti*, by not withdrawing her mouth from *Nala*'s kisses, shed *Amṛita* into his heart): चुम्बितुं न मुखमाचर्ष्य चत्पलुरस्तरमृतं ववर्ष तत्. — A further application of this meaning — in a figurative sense — may be seen in the compound पञ्चामृत, which means an aggregate of milk, sugar, clarified butter, curds, and honey; e. g. *Raghuṇand. Jyotistattva*: रिवत्प्राप्तिपुनर्वसुदधमरच्युत्तानुराधामघाहसासु-
त्तरफल्गुभिषु भृगुषु जीवार्कवारे तथा । सप्तर्षे उपशोभने च नियतं संलब्ध रिक्तां तिष्ठिं देयं मासि तु पञ्चमे सुकरणे पञ्चा-
मृतं द्योषिताम् । दुग्धं सशर्करं चैव घृतं दधि तथा मधु । पञ्चा-
मृतमिदं प्रोक्तं विधेयं सर्वकर्मसु. With this metaphorical ac-
ception of the word is connected the meaning

⁶ Unsolicited alms (because it is agreeable like *Amṛita*, whereas alms obtained by begging are compared to, and hence called, *mṛita* “death”; *Amarak.*, *Hemach.*, *Viśvapṛ.*, *Trik.*, *Med.*, *Sabdar.*, *Bhūripṛ.* &c. according to) *Manu*: अतामृताभ्यां जीवेतु मृतेन प्रमृतेन वा ॥ अतमुच्छृण्वं ज्ञेयममृतं खा-
दवाचितम् । मृतं तु याचितं भेषं प्रमृतं कर्षणं क्षुतम् (*Medhāt.*: अमृतं खादवाचितमन्नाप्रीतिकरत्वात्; *Kull.*: अयाचितो-
पस्थितममृतमिव । सुखहेतुत्वादमृतम्); hence *Bhāgav.-Pur.*: अतामृताभ्यां जीवित मृतेन प्रमृतेन वा ॥ अतमुच्छृण्वं प्रोक्तममृतं यदवाचितम् । मृतं तु नित्ययाज्ञा खातममृतं कर्षणं क्षुतम्. ⁷ (ved.) Water (on account of its healing and nourishing properties, perhaps also as the abode of *Soma*, the word being originally an epithet of water; compare, for instance, p. 379 a, l. 11 and p. 384 b, l. 10); e. g. *Rigv.*: य चाञ्च-
क्षा अमवद्वहन् उतेशिरे अमृतस्य स्वराजः (*Sāy.*: उतापि चे-
क्षिरे । ईश्वरा भवन्ति । अमृतस्य । उदकस्य । स्वराजः । स्वायत्तदी-
प्तः); or *Rigv.*, *Vāj. S.*, *Atharv.*: महत्तदुच्छो अमुरस्य ना-
जा विचक्ष्मो अमृतानि तक्षी (*Sāy.*: स इक्षो वद्वहन्ना-

मृतानि जलावातक्षी; similarly *Mahidh.*); or *Rigv.*: पुवं तासां दिवस्य प्रशासने विष्वां चवचो अमृतस्य मज्जना (*Sāy.*: मज्जना । अन्वेषामसाधारणेन वनेन विष्वां प्रवाणां दिविभ-
वक्षामृतस्य वृक्षुदकस्य प्रशासने प्रदनेन चवचः । ईश्वरी भवचः; he admits, in this instance also, of the meaning “*Soma*” — see p. 380 b, l. 44: स्वर्गसमुत्पन्नक्षामृतस्य सोमस्य पानेनोत्पन्नेन मज्जना वनेन युक्तौ &c.; but the former inter-
pretation seems preferable); or *ibid.*: बृहन् इज्ञानवो भाञ्च-
जीकमपि सचन विद्युतो न मुक्ताः । जुहेव वृषं सदसि खे-
चक्षरपार ज्वे अमृतं कुहानाः (*Sāy.*: अमृतमुदकम्) “mighty
suns, like brilliant lightnings, resort to the bright-shining
Agni, great in his own abode as in a cavern, as they draw forth *Amṛita* — i. e. water — from the midst of the (wide) ocean”. Though *amṛita* can here scarcely be under-
stood otherwise than *Sāyaṇa* renders it, viz. water, it is probable that this verse is one of those on which the epic myth of the churning of the ocean for the obtainment of *Amṛita* was founded (p. 381 b); for another verse, see meaning ¹⁰.
The meaning “water” is given by *Yaska's Nighantu*; also by the *Amarak.*, *Halāy.*, *Hemach.*, *Viśvapṛ.*, *Trik.*, *Med.*, *Sabdaratn.*, *Ajayap.*, *Sureśw.*, *Rājanigh.* &c. Comp. also अमृतसाव.
⁸ (In later mythology.) The name of a sacred place in the north of the northern shore of the milk-ocean (comp. p. 381 b); *Hariv.*: श्रीरोदक्षोत्तरे कूल उदीक्षां दिशि देवताः । अमृतं नाम परमं खानमाज्जमेनीविषः. Comp. also अमृतेश्व.
⁹ The juice of the *Soma* plant; (for this meaning comp. p. 380 b, l. 44, and for अमृत as epithet of *Soma*, and as such used in the masc. gender, p. 379 a, l. 27 ff.). ¹⁰ (ved.) Milk (comp. p. 379 a, l. 20); e. g. *Rigv.*: राजाना मिवावक्ष्या सुपायी गोषु प्रियममृतं रचमाणा (*Sāy.*: अमृतम् । अमृतवत्खादुभूतं पयः); comp. *Rigv.*, *Vāj. S.*: समुद्राद्भिर्मेधुमा उदारत् &c. (see p. 380 a, l. 46. 47, and 381 a, l. 20) “from the ocean (i. e. the udder of the cows) arose the sweet wave (i. e. of milk); by its brightness man obtained immortality; “tongue of the gods” and “tie (i. e. cause) of immortality” — such is the secret name of clarified butter (which is obtained from milk)”. This is one of the interpretations, given by *Sāyaṇa*, of the foregoing verse (for others comp. his commentary on *Rigv.* VI. 58. 1. and *Mahidh.* on *Vāj. S.* 17. 89); and the verse thus understood is probably another of those which expanded into the epic myth of the *Amṛita*; comp. p. 381 b, l. 34. (Immortality is there meant for “long life”; *Mahidhara*: यो हि घृतमन्नाति स दीर्घायुर्भवति.) In this sense, the word occurs also in the legend of the *Mahābh. Anuśās.* ch. 77, where even *सोम* is used in the sense of ‘milk, clarified butter, &c.’ (*Nilak.*: घृतादि). This meaning is given, by *Hemach.* (not the *Viśvapṛ.*), the *Rājan.*, *Nigh. Pr.*, *Sureśwara*. The *Parīś.* of *Hem.* gives, besides, the meaning “warm milk”. ¹¹ (ved.) Clarified butter (as used in sacrificial acts); comp. the preceding and p. 379 a, l. 14 and p. 381 a, l. 14; e. g. *Rigv.*: सुधीत वहिराजु-
वर्घुतपृष्ठं मनीषिषः । यचामृतस्य चवचम् (*Sāy.*: अमृतस्य । अमृतयमानस्य घृतस्य); comp. also अमृताङ्गति. (This meaning — viz. घृत or सर्पिस् — is given also by *Hemach.*, *Viśvapṛ.*, *Sabdaratn.*, *Sureśw.*, *Rājan.* &c.) ¹² A sacrificial offering (comp. p. 381 a, l. 40 ff.); e. g. (*Rigv.*) *Vāj. S.*: अमिरसि जग्ना जातवेदा घृतं मे चक्षुरमृतं म चाखन् (*Mahidh.*: अमृतं

इवि; *Sāyana*, however, renders the word in the corresponding Rigveda-verse “immortality” or “light” *ज्योतिः*, see meaning 4.); or *ibid.*: तुरीयादित् सवर्णं त इन्द्रियमात्रावमृतं दिवि (*Mahidh.*: अमृतं सुधासमं इवि; acc. to one explanation of this commentator); comp. p. 381 a, l. 40 ff.; in this sense, the word occurs also in the *Sisupālab.*: अमृतं नाम यत्सक्तो मन्त्रविज्ञेयु बुद्धति &c. (*Mallin.*: तत् — i.e. अमृतं — पुरोडाशादिवं बुद्धति); but its legitimate use in this sense is probably restricted to the Vaidik literature. ¹³ The residue of a sacrifice to the gods (as contradistinguished from विषस, or the residue of a repast in honour of deceased ancestors); e.g. *Manu* (and, on his authority, *Amarak.*, *Hemach.*, *Viśvap.*, *Trik.*, *Med.*, *Śabdaratn.*, *Ajayap.*, *Bhūrip.*): विषसाग्नी भवेन्नित्यं नित्यं वामृतभोजनः । विषसो भुक्तशेषं (v. l. भुक्तशेषं) तु यज्ञशेषं तथामृतम् (*Medhāt.*: यज्ञशेषं यज्ञोपयुक्तशेषमिति द्रष्टव्यम्; *Kullūka*: दर्शपीर्यमासादियज्ञशेषं पुरोडाशावमृतम्); according to a remark of *Medhātithi*, *Manu* gave this explanation of the words विषस and अमृत, because they were used in this sense by a certain school only; his object being to prevent a misunderstanding: उत्तरेणार्थलोकेन सौहार्दमेव तस्य वेदार्थव्याख्यानं कक्षाविच्छास्यायामाभ्यां शब्दाभ्यां विधानं दृष्टमतो व्यामोहं निवर्तयति; or (with the explanatory addition of यज्ञशेषं) *Bhagavadgītā*: यज्ञशेषामृतभुजो यान्ति ब्रह्म सनातनम् (*Śankara*: यज्ञानां शेषं यज्ञशेषं च तदमृतं च यज्ञशेषामृतं — which word, therefore, is a *Karmadh.* — तमुज्जत इति यज्ञशेषामृतभुजः । यद्योक्तान्यन्त्यान्त्या तच्छिष्टेण कालेन यथाविधि चोदितमन्नममृतान्यं भुजत इति ते &c.; *Sadānanda*: यज्ञान्त्यावशिष्टे ये काले ऽन्नं भुजते ऽमृतम् &c.; *Arjunam.*: यज्ञान्त्यावशिष्टे काले ऽनिषिद्धमन्नममृतरूपं भुजत इति &c.). ¹⁴ The essence of rice, or of food in general; comp. p. 379 a, l. 13 ff. ¹⁵ Prepared rice (see the next meaning); e.g. *Rigv.*: ईंशे ह्यपिरमृतस्य भूरे: (*Sāy.*: अमृतस्य । अन्नमुदकं वा । द्वितीयार्थे षष्ठी); this meaning, though probably restricted to the Vaidik writings, is mentioned by *Hemach.* (= अन्न), and the *Nigh. Pr.* (= चोदन). A similar definition of अमृत occurs in a verse, towards the end, of the *Naishadh.*, where that poem is likened to Amṛita; the latter word then being defined as “pain-dispelling”, “rejoicing”, and “(as pleasant as prepared) rice”: स परमपरः चीरोदन्त्यावदीयमुदीर्यते मधितुरमृतं खेदच्छेदि प्रमोदनमोदनम् (*Nārāy.*: कीदृशम् (scil. अमृतम्) । मधितुर्देवादेः खेदच्छेदि चोदनं भक्तमासावसिद्धान्तरूपम्). Compare also p. 379 a, l. 5. ¹⁶ Food, in general; *Hemach.*: = अग्नि; (this meaning, which may be implied by the explanation अन्न in the preceding (15.), is distinguished from it by *Hemach.*; but the other Koshas do not give this separate meaning). ¹⁷ Anything sweet; *Hemach.*: = स्वादु (a meaning apparently inferred from *Sāyana*’s or other commentators’ remarks on the sweetness of the Soma, milk, rice, &c. — comp. e.g. p. 380 b, l. 54, 381 a, l. 19 ff., 383 b, l. 30 — and probably met with in later poetry only —; comp. the instances given above, p. 382 b, l. 48 ff.). ¹⁸ Anything agreeable, handsome, beloved (*Hemach.*, *Ajayap.*: इव; *Vyādi*, on the authority of *Bharata*: सुन्दर and चतिहव, as quoted by *Rājā Rādhāk.*, who gives this meaning, however, under the mascul. अमृत; in this sense the word oc-

curs probably in later poetry only, as in the foregoing acceptance). ¹⁹ (ved.) Gold (*Nigh.*; also mentioned by *Hemach.*); e.g. *Rigv.*: अग्निर्भुवद्रयिपती रवीणां सखा चक्रासो अमृतानि विद्या (*Sāy.*: अमृतानि । हिरण्यनामितत् । अमृतं वै हिरण्यमिति श्रुते:); compare also p. 378 b, line 56 ff., अमृतपय and अमृतवर्ष. ²⁰ Property; *Hemach.*: = स्व; (this meaning, which is mentioned by *Hemach.*, is probably inferred from the meaning “gold”). ²¹ A medicament, a drug in general (*Rājan.*, *Nigh. Pr.*: औषध); e.g. *Rigv.*, *Vāj. S.*, *Atharv.*: अमृतममृतमपु मेवममृतम्; *Sāyana* takes अमृत here — I. 23. 19. — in the sense of पीयूष “drink of immortality”; and *Mahidh.* on *Vāj. S.* 9. 6. seems to understand the word in a similar manner, since he does not explain it; this interpretation, however, not only jars with the Vaidik conception of amṛita, but destroys the climax intended by the succeeding word मेवम; nor is it probable that, in the Rigveda-verse which follows the one quoted, and expresses the same idea, मेवम would recur and the stronger term — for such would अमृत be, according to *Sāyana*’s view — be dropped altogether; this verse says: अमृतं मे सोमो अन्नवीर्यार्तिवर्जानि मेवम । अग्निं च विषयं भुवमापय विषमेवमी:; it seems, therefore, that अमृत in the verse alleged, implies a similar, but less emphatic sense than मेवम; or *Patanjali* (in a *Kārikā* to *Pān.* VIII. 1. 8., the quotation of which is inadvertently omitted, “*Pāṇini*, his place &c.”, p. 95 note 106 line 6, and p. 98 last line): सामृते: पाणिभिर्घ्नन्ति गुरवो न विषोचितै:; or *Sisupālab.*: अमृतद्रवैर्विदधदन्वदृशामपमार्गमोषधिपति: स करै: (*Mallin.*: औषधिपतिश्चन्द्र एवीषधिपतिर्वैद्य इति शिष्टरूपकम् । अमृतमेवामृतमौषधविशेष: । तेन द्रवैराद्रै: करै: किरणैरेव करैर्हस्तैरन्वदृशामपमार्गमङ्गपरिमार्जनं विदधत् । कुर्वत); or *Hitopad.*: अग्निष्टादिष्टाभिः ऽपि न नतिवोचते मुभा । यथास्ते विषयसर्गो ऽमृतं तदपि मुखवे; (the present translations of the *Hitop.* take अमृत, in this verse, for the “drink of immortality”; but, whatever allowance be made for poetical liberties, “a drink of immortality, which kills”, seems to exceed all reasonable limits). ²² A medicine which prevents and cures all diseases and prolong life (*Hemach.*: = रसायन q. v.). Under the heading of *Rasāyana*, *Suśruta* treats, in four chapters (27–30) of the *Chikitsita-sthāna*, of four classes of medicines which have such an effect, — of a *Rasāyana* which removes all diseases, another which strengthens the intellect and prolong life, a third which obviates old age and death (the *Elixir vitae*), and a fourth which confers delight on human life, after it is relieved from all complaints. Seven kinds of men, says *Suśruta*, should not take such a medicine: अनात्मवानसो हरिद्र: प्रमादी व्यसनी पापकृत्रेववापमनी च “a man who is not selfpossessed, an idler, a poor man, an insane man, one addicted to licentious practices, an evil doer, and one who has a contempt for medicines”. The *Elixir vitae* is the juice of the *Soma* plant (comp. p. 380 b, l. 44 ff.) which is to be taken according to a series of regulations laid down by *Suśruta*. He names twenty-four varieties of the *Soma* plant, and begins the chapter treating of this *Rasāyana*, in the following manner: ब्रह्मादयो ऽमुष्मपूर्वममृतं

सोमसंक्षितम् । अरामृतविनाशाय विधानं तस्य वक्ष्यते ॥ एक एव खलु भगवान्सोमः स्नाननामाकृतिवीर्यविशेषतुर्विशतिधा भिद्यते. — Compare above p. 379 a, l. 27 and p. 383 b, l. 26. ²² A powerful antidote, which is to be prepared of the seeds of the *Achyranthes aspera* and the *Acacia Sirisha*, two plants called *Śwetā*, and the *Solanum Indicum*, all these pounded, and mixed with cow's urine; *Suśruta*: अपामार्गस्य वीजानि त्रिरीषस्य तथैव च । जेते द्वे काकमाची च गवां मूत्रेण पेययेत् ॥ सपिरितेषु संसिद्धं विषसंश्रमनं परम् । अमृतं नाम विख्यातमपि संजीवयेत्युतम्. ²⁴ Quicksilver or mercury (*Rājan.*: पारदः; *Nigh. Pr.*: पारा; probably called अमृत on account of its medicinal properties). ²⁵ Poison in general (*Rājan.*: सामान्यविष; *Sureśw.*: विष) and ²⁶ The poisonous root of the plant *Vatsanābha* (*Rājan.*: वत्सनाभ; *Nigh. Pr.*: वचनग, which Wilson renders: *Mithā Zehar*, the root of the *Aconite ferox* brought from Nepal; *Wise*: root of the *Sida cordifolia*; *Molesworth*: root of the *Gloriosa superba*). *Suśruta* speaks of four varieties of the *Vatsanābha* (वत्सारि वत्सनाभानि), and describes its effect as producing stiffness of the neck and yellowness of the excrements and eyes (वीवास्तमी वत्सनाभे पीतविषमूत्रवेचता). The two latter meanings (²⁵ and ²⁶) are, in all probability, founded on the use which was made of poison at ordeals; for it was supposed to have no injurious effect on the accused, if guiltless, and thus, in proving his innocence, freed him from the punishment of death, and became, as it were, his "*Amṛita*". This is distinctly implied by the manner in which the poison is invoked on such occasions; e. g. *Yājñav.*: त्वं विष ब्रह्मणः पुत्रः सत्यधर्मे व्यवस्थितः । चायस्मात्सादभीशापात्सखेन भव मे ऽमृतम्; or *Nārada* (according to the *Mitāksharā*): त्वं विष ब्रह्मणा सृष्टं परीचार्थं दुरात्मनाम् । पापानां दर्शयात्मानं शुद्धानाममृतं भव । मृत्युमूर्ते विष त्वं हि ब्रह्मणा परिनिर्मितः । चावस्थेनं नरं पापात्सखेनास्मान्मृतं भव. Amongst the poisons employed at ordeals, *Vatsanābha* is mentioned as one; *Mitāksharā*: विषं च वत्सनाभादि याव्यम् । मृत्पिणो वत्सनाभस्य हिमवस्य विषस्य चेति पितामहवचनात्. ²⁷ Beleric myrobalan, *Terminalia bellerica* (*Sureśwara*: विभीत; other Koshas, consulted by me, do not give this meaning, which, possibly, may have arisen from a misunderstanding of *Amarak.* II. 4. 2. 38.). ²⁸ The name of the *Virāj* (see s. v. विराज) of the metre *Śakvārī* q. v. (*Rik-Prdīś*). ²⁹ (In arithmetic it is sometimes used to denote) the numeral 4 (like other words meaning water or ocean, there being four oceans); e. g. *Muhūrtach.*: ज्ञानादिवीजानामर्तिसर्वशतितमधीनस्य शुभो ऽमृताब्जो मुसलं नदस्य. ³⁰ (In astrology.) The name of certain conjunctions of planets which are deemed to confer long life, or the name of the days on which those conjunctions take place; e. g. *Baghunand. Jyotistattva*: अमृतम् । भुवभुवकर-मृता पीयूषभास्वर्कवारि हरियुगविधिबुग्मे फल्गुनीभाद्रपुग्मे दिवसकरतुरङ्गी शर्वरीणाषवारि । नुबधुनसवातोपात्तपी-ज्यानि बीजे दहनविधिशताब्दा भैषमं सीम्बवारि । मरुददि-तिमपुषाभिषमं बीषवारि भगधुनजपुनको विष्णुभैषे क्षिताहि चसगजमस्योनी सीरिवारि ऽमृताभि; or *Rājamarṭanda* (as quoted *ibid.*): अमृतं सिद्धिधीनस्य यजेन्नक्षत्रिणे भवेत् । तद्विषं तु नवेदुष्टं मधुसविषं च विषम्; or *ibid.*: रक्षादिदिक्से

युक्ता विशाखादिषुचतुः । उत्पाटा मुखः कासा अमृताभि यथाक्रमम्. Comp. p. 380 a, l. 28, अमृतसिद्धिधोन and अमृतधोन. E. According to *Pāṇini* (VI. 2. 116.), a Bahuvr. of अ priv. and मृत, with the udatta on the second syllable, i. e. "free from death"; *Patanjali*, however, in a *Kārikā* to *Pāṇi*. III. 2. 183. (the quotation of which is inadvertently omitted in "*Pāṇini*, his place &c." p. 95, note 106 line 14, and p. 105 note 120) takes the word as a Tatpur., of अ neg. and मृत, i. e. "not dying"; for, amongst the words formed with मृ (i. e. passive past participles) which have the sense of a present tense, and are enumerated by him in this *Kārikā*, he gives अमृत, and adds, by way of comment: न सिद्धये ऽमृताः — these words being the only gloss he adds to the *Kārikā* in question —; but, since *Patanjali* does not assert that मृत, in its uncompound state, or as part of any other compound is used in the sense of "dying", it is questionable whether preference should not be given to *Pāṇini*'s etymology. Nevertheless, *Patanjali*'s statement is valuable in so far as it proves that he would have looked upon a meaning "not dead" as erroneous.

अमृतक n. (-कम्) The drink of immortality (the same as अमृत 4. s., p. 380 b, l. 39 ff.); e. g. *Gangādāsa's Chhandomanjari*: ब्रह्म-सुन्दरीसमुदयेन मुदितमनसा स पीयते । हिमकरनक्षितमिवा-मृतकं सखितं मुरारिमुखचन्द्रविदुतम्.. E. अमृत, taddh. aff. कन्.

अमृतकन्द Tatpur. m. (-न्दः) The root of *Menispermum glabrum* (*Nigh. Pr.*: = कन्दमुक्तवेस; this glossary gives the word as a femin. *कन्दा, which is probably its Mahratta form; like अमरकन्दा which in Mahr. is अमरकांदा). Compare अमृत 3. 7. 2. E. अमृत and कन्द.

अमृतकुण्ड Tatpur. n. (-कुण्डम्) The vessel containing the *Amṛita* or drink of immortality (see अमृत 4. s., p. 381 b, l. 40), in *Swarga* (*Molesworth, Wilson*). E. अमृत and कुण्ड.

अमृतकेशव Tatpur. m. (-वः) The name of a sanctuary erected by *Amṛitaprabhā*, the mother of *Jayapīḍa*, a king of Kashmir, for his salvation, in expiation of the crimes he had committed during his life-time; *Rājatar.*: कृतपापं तमुद्दिश विपन्नममृतप्रभा । मृतोच्चाराय तच्चाता वधतामृत-केशवम्. E. अमृत and केशव.

अमृतचार Karmadh. n. (-रम्) Sal ammoniac (*Nigh. Pr.*: नवसागर). E. अमृत and चार.

अमृतगति Bahuvr. f. (-तिः) The name of a metre regulated by number and quantity, a species of the metre called *Pankti*; it consists of a stanza of four lines, with the following ten syllables in each line: ० ० ० ० — ० ० ० ० —. Also called *Amṛitamati*, according to Colebr. Ess. II. p. 159, or according to *Gangādāsa's Chhandomanjari, Tvaritagati*. — The latter treatise gives the following two instances of this metre, which is not of frequent occurrence: स्वरितगति-ब्रह्मयुवतिशरविभुता पिपिनता । मुररिपुषा रतिमुषा परिरमिता प्रमदमिता; and चितिविजिति स्थितिविहति त्रतरतवः परततवः । उष रचधुर्ष दुधुर्षधि कुरवः स्वम-रिकुसुम. E. अमृत and गति.

अमृतगर्भ Tatpur. m. (-र्भः) The immortal foetus; a Vaidik epithet of sleep; *Atharvav.*: सो न बीजो ऽसि न मृतो देवा-नाममृतगर्भो ऽसि स्वप्न । वक्ष्यामी ते माता यमः पितार-वर्जनामासि. B. अमृत and गर्भ.

अमृतचिति Tatpur. The arrangement of consecrated bricks (see **अभिषेचन** and **दृष्टका**) —, by which act, it was believed, immortality is obtained; e. g. *Satapathabr.*: स प्रथमां चितिं चिनोति । सा हाक्षीवा प्राय एव तद्दि तदमृतममृतं हि प्रायः शेषामृतचितिरथ पुरीषं निवपति । द्वितीयां चितिं चिनोति । सा हाक्षीवापान एव तद्दि तदमृतममृतं ह्यपानः शेषामृतचितिः अथ पुरीषं निवपति &c. । तृतीयां चितिं चिनोति । सा हाक्षीव चानेव तद्दि तदमृतममृतं हि वाक्षीवामृतचितिः अथ पुरीषं निवपति &c. (*Sāyana*: एवैकस्या दृष्टकाचितेरपरि निधीयमानाया एवैकस्याः पुरीषचितेरमृतत्वसंपत्त्याम् &c.). E. **अमृत** (4. 5.) and **चिति**.

अमृतव Tatpur. 1. m. f. n. (-वः-वा-वम्) Produced by Amṛita (comp. p. 380 b, l. 39 f.); see the inst. s. v. **अमृतवर्ष**.

2. f. (-वा) Yellow or Chebulic myrobalan (*Nigh. Pr.*: = **हर्तकी**, i. e. **हरीतकी**). Comp. **अमृत** 3. 7. c. E. **अमृत** and **व**.

अमृतजटा (probably) Bahuvr. f. (-टा) Indian spikenard, *Valeriana jatamānsi* (*Rājan.*: = **जटामांसी**; *Ainslie, Mat. Ind.* vol. II. p. 367 has a doubt, whether the scientific name of this plant is not *Cyperus stoloniferus*). E. **अमृत** and **जटा**.

अमृतजीवी Bahuvr. f. (-वी) Malabar nightshade, *Basella alba* (Graham); (*Nigh. Pr.*: = **कुडी**; *Molesworth* adds that by some **कुडी** is rendered, *Euphorbia tristis*). E. **अमृत** and **जीव**, fem. aff. (probably) **जीव**.

अमृततरङ्गिणी Tatpur. f. (-णी) ¹ Moonlight (comp. **अमृत**, p. 381 b, l. 38 and p. 382 a, l. 5). ² The name of a plant "the bitter root of which is supposed to have sovereign virtues in cases of snake bites and scorpion stings", *Ophioxylon Serpentinum* (Lin.); see *Ainslie, Mat. Ind.* vol. II. p. 441 (*Rājan.*: = **चण्डिका**; *Nigh. Pr.*: = **चांदिनि**; the nature of these two works, which contain chiefly medical terms or terms of natural history, makes me suppose that when **चण्डिका** is used in them, the name of the plant is meant). — Comp. **अमृतद्रव**. E. **अमृत** and **तरङ्गिणी**.

अमृतत्व n. (-त्वम्) Freedom from death, the condition of a god, immortality; e. g. *Rigv.*, *Vāj. S.*: समुद्रादूर्मिर्मधुमां उदारदुर्पांमुना सममृतत्वमावह (Sāy.: **अमृतत्वं मोक्षम्**); or *Rigv.*, *Sāmav.*: तव क्रतुभिरमृतत्वमावह्यज्ञानर वत्पिचोरदीहिः (Sāy.: **अमृतत्वं देवत्वम्**); or *Vāj. S.*: आ मा नन्तां पितरा मातरा वा मा सोमो अमृतत्वेन नम्यात् (*Mahidh.*: सोमस्यामृतत्वेन सहितो मा मामानम्यात् । चतुर्थेन तुतीया । **अमृतत्वाय** मम देवत्ववन्ने &c.); or *Satapathabr.*: ते (scil. देवाः) ऽर्चन्तः आम्बन्तश्चैव । **अमृतत्वमवहत्समानासां** प्रजापतिश्चाथ &c.; or *Satap.*, *Bṛihadār.*: अविचोपकरवतां जीवितं तथैव ते जीवितं खादमृतत्वस्य तु नाशसि वितेन; or *Chhānd. Up.*: **अमृतत्वं** देवेभ्य आमावाणि; or *ibid.*: ब्रह्मसंख्यो ऽमृतत्वमेति; or *Sankara* (in his comm. on the *Chhānd.*): यच्चात्मनिकममृतत्वं तदपेक्षया न तथ हविषा यन्ति &c.; or *Rik-Prātiś.*: अमृतत्वं वेद विशेषमेतं स्वर्गं अयत्नेभिरचामृतत्वम्; or *Manu*: अहिंसया च भूतावाममृतत्वाय कल्पते; or *Ved.-Sūtra*: समाना चासुसुपक्रमादमृतत्वं चापुषोऽथ; or *Sank.* (on the *Ved.-Sūtra*: अक्षर्याम्बुधिदेवादिषु तर्धन्यपदेशात्) एष त आत्मानर्थात्ममृत इति चात्मत्वामृतत्वे मुख्ये परमात्मन उपपद्यते; or *Bhagavadgītā*: वं हि न ज्ञानं च यन्नेति पुष्टं पुष्टवर्धन । समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते. E. **अमृत**, taddb. aff. **त्व**.

अमृतदीधिति I. Tatpur. (-तिः) A ray consisting of, or

being essentially, the Amṛita or drink of immortality; e. g. *Bhāṭik.*: अचचामृतः; see s. v. **अमृत**, p. 383 a, l. 9.

II. Bahuvr. 'The moon; (lit.: having Amṛita-rays; comp. **अमृत**, p. 381 b, l. 38 and p. 382 a, l. 5; *Sābdar.*: हिमवृत्तिर्हिमपतिर्विचक्षामृतदीधितिः); e. g. *Naishadhach.*: अमृतदीधितिरेव विदमन्ने भवसि तापममुष्य किमनुभिः (*Premach.*: अ० चक्रः । न तु तीक्ष्णदीधितिः). ² (In arithmetic sometimes used to denote) the numeral 1 (like other synonyms of the moon, according to a native compilation). Compare also the next, **अमृतांशु** and **अमृतरश्मि**. E. **अमृत** and **दीधिति**. **अमृतवृत्ति** Bahuvr. m. (-तिः) The same as **अमृतदीधिति** II. (*Hemach.*: अमृतचेतहिमवृत्तिर्माँः; *Vallabhagani*: अमृतचेतहिमेभी ऽपि वृत्तिः । अमृतवृत्तिः । चेतवृत्तिः । हिमवृत्तिः). E. **अमृत** and **वृत्ति**.

अमृतद्रव Tatpur. m. f. n. (-वः-वा-वम्) Flowing with Amṛita; e. g. *Sisupālab.*: अमृतद्रवैर्विदधद्वह्वह्वाम् &c.; (where the word is an epithet of the moonbeams, and implies, flowing with "medicaments"); comp. **अमृत**, p. 384 b, l. 28. Comp. **अमृततरङ्गिणी**.

अमृतधारा Tatpur. (-रा) "Stream of Amṛita"; the name of a species of the metre *Padachaturirdha* which belongs to the class of unequal metres, the stanza being composed of dissimilar verses; it consists of four lines, the first of which contains 20, the second 12, the third 16 and the fourth 8 syllables, each line beginning with, or ending and beginning with, a spondee, the rest being short syllables (*Colebr., Essays* II. p. 165). E. **अमृत** and **धारा**.

अमृतनाद Tatpur. m. (-दः) "The sound of immortality"; the name of an Upanishad belonging to the Atharvaveda (*Anquetil du Perron's* transl. of the Upan., *Weber's Ind. Stud.*), a commentary on which is called **अमृतनादोपनिषद्दीपिका** (*Catal. of MSS.* in the Sanskrit College of Benares; MS. No. 7). E. **अमृत** and **नाद**.

अमृतन्धम Tatpur. m. (-म्) An epithet of Vishnu, in the *Harivansa*; (its meaning is not explained by the comm.). E. **अमृत** in the accus., and **धम**.

अमृतप Tatpur. 1. m. f. n. (-पः-पा-पम्) ¹ Drinking Amṛita (i. e., Soma or the Amṛita of the milk-ocean, or figuratively; see **अमृत** 4. 5., p. 380 b, l. 39 ff.). ² Protecting the Amṛita. ³ Protecting immortality. ⁴ Protecting the gods.

2. m. (-पः) ¹ A god (*Wilson*). ² A name or epithet of Vishnu, the 504th of his thousand names in the *Anusāsanap.* of the *Mahābhārata*: सोमपो ऽमृतपः &c. (*Sankara*: धर्ममर्षादां दर्शयन्वचमानक्येति स्वात्मनामृतरक्षं पिबन् । **अमृतपः** । मधितममृतमसुरिर्हिममां रक्षित्वा देवान्पाचयित्वा तमपिबदिति वा, i. e., either because he drinks the Soma of the sacrifice, or because he protects the Amṛita churned from the ocean, and drinks it; *Gangādhara*: देवांश्च सर्वानमृतांश्च पाति स्वस्त्वभूतं स्वमृतं सुखं वा । पिबन्तसी चामृतपः, i. e., because he protects the gods, or because he is the guardian of immortality, or because he drinks the Amṛita). E. **अमृत** and **प**.

अमृतपक्ष I. Tatpur. m. (-पः) The golden wing (of the sacrificial fire; such fire being compared to a bird, on account of the bird-like shape in which the sacrificial fire-place was arranged — comp. **अभिषेचन** —, and its wings

सर्वास्त्रमुभाभि हेतुया नियतम् । न भवति पुनरिह शक्नो विधुति-
विष्टिच्यतीपाते &c. Comp. अमृतसिद्धिचोम. E. अमृत and चोम.
अमृतरश्मि Tatpur. m. (-श्मी) Protecting the Amṛita or drink
of immortality; an epithet of the gods; e. g. *Mahābh. Adip.*
(in the legend of Garuḍa, where the Amṛita is identified
with the juice of the Soma, comp. अमृत 4. s., p. 381 a,
l. 3 ff.): तेनावकीर्णा रजसा देवा मोहमुपागमन् । न चैव दह-
मुच्छन्ना रजसामृतरश्मिः. Comp. the meaning of अमृत-
वन्धु in the Rīgveda. E. अमृत and रश्मि.

अमृतरश्मि Bahuvr. m. (-रश्मिः) The moon (lit. "having
Amṛita-rays"); e. g. *Bhāṭik.*: रश्मिरोन्नतरत्नगौरवः परि-
पूर्णामृतरश्मिमण्डलः । समदृश्यत (*Jayam.*: परिपूर्ण-
मृतरश्मिसङ्क्रमसो मण्डलमिव मण्डलं यक्ष सः; *Bharatam.*:
.... चक्षुस्त्रिव मण्डलं वक्राकारत्वं यक्ष सः). Comp. अमृतदी-
धिति II. and अमृत, p. 381 b, l. 38 and p. 382 a, l. 5. E.
अमृत and रश्मि.

अमृतरस I. Tatpur. m. (-सः) The Amṛita-essence, the drink
of immortality; e. g. *Bhartrih.*: पिबाम शास्त्रीचातुत (v. l.
शास्त्रार्थातुत) विविधकायामृतरसात्त विद्रः किं कुर्मः कति-
पयनिमेषायुषि जने; or *Śank.*; comp. p. 386 b, l. 44.

II. Bahuvr. f. (-सा) The dark-coloured grape (*Rājan.*:
कपिलद्राक्षा; *Nigh. Pr.*: कालेन्द्राक्ष); comp. अमृता 3. 1. E.
अमृत and रस.

अमृतवत् Bahuvr. m. f. n. (-तः-ता-तम्) Having a voice like
Amṛita; e. g. *Kālid. Śrutab.*: सा (the metre described) लक्ष्यता-
ममृतवते (vocative fem.) प्रभावती; (a various reading of this
verse is: सा लक्षितामृतवतिषे प्रभावती). E. अमृत and वत्.

अमृतसता Tatpur. f. (-ता) ¹ The same as अमृता 3. 7. a.; a
species of moonseed, *Menispermum glabrum*; *Graham*:
Cocculus cordifolius; *Ainslie, Mat. Ind. II.* p. 377; *Meni-*
spermum cordifolium (Russell); *Nigh. Pr.*: = गुळवेस which
is the same as गुळूची. Compare अमृतकम्, अमृतवल्ली,
अमृतवल्ली, अमृतसञ्जवा. ² The same as सोमसता; *Ruta*
graveolens, according to *Ainslie* (l. c. II. p. 378), who when
treating of the medicinal properties of the *Somalatā*, observes
(I. p. 352): "Rue was held in high estimation by the an-
cients, and was a principal ingredient of the celebrated
antidote of Mithridates, king of Pontus. Pliny notices it
in several parts of his Natural History, and calls it one of
the best medicinal herbs, &c.". This description explains
the use which *Bhartrihari* makes of the word, when he
says that a beautiful woman is like the Amṛita- or Soma-
plant, if agreeable to the wishes of her lover, but that she
is like a poisonous creeper, if she is averse to them: नामृतं
न विषं किंचिदेकां मुक्ता नितम्बिनीम् । सेवामृतसता रक्षा
विरक्षा विषवल्ली. E. अमृत and सता.

अमृतसतिष्ठा f. (-का) The same as the preceding, perhaps
in a diminutive sense; e. g. see s. v. अमृतवत्. E. अमृत-
सता, taddh. aff. क्त and fem. aff. टाप्.

अमृतवपुस् Bahuvr. m. (-पुः) "Of immortal shape", a name
or epithet of Viṣṇu; the 814th of his thousand names in
the *Anuśāsanap.* of the *Mahābh.*: अमृताशो ऽमृतवपुः &c.
(*Śankara*: मृतं वरुणं तद्गृहितं वपुरखेतममृतवपुः; similarly,
Gangādhara). E. अमृत and वपुस्.

अमृतवर्ण Bahuvr. m. f. n. (-र्णः-णा-र्णम्) Having a colour
like gold; e. g. *Mahābh. Anuśās.*: सायुक्तसौरभेकीसु सुर-

भिलोकमातुकाः । सुवर्णवर्णाः कपिलाः प्रजानां वृत्तिधेनवः ।
तासाममृतवर्णानां चरन्तीनां समन्ततः । वभूवामृतवः केनः
अवकीर्णामिवोर्मिजः. E. अमृत (p. 384 b, l. 2) and वर्ण.

अमृतवल्ली Tatpur. f. (-री) ¹ The same as अमृता 7. a., and
the following (*Nigh. Pr.*: गुळवेस). ² A large species of
the esculent vegetable *Mayāla* (*Nigh. Pr.*: चोरमवाळ).
E. अमृत and वल्ली.

अमृतवह्नि or अमृतवल्ली Tatpur. f. (-ह्निः or -ल्ली) The
same as the preceding 1. (*Ratnamālā*: गुळूची; *Nigh. Pr.*:
गुळवेस); e. g. *Suśruta* (on the treatment of goitre): तैलं
पिबेच्चामृतवह्निनिम्बहंसाद्वायुचक्षुष्यकीर्णः. For its pro-
perties see its synon. अमृतसञ्जवा. E. अमृत and वह्नि or वल्ली.

अमृतवाका Tatpur. (?) f. (-का) A species of bird, which,
as the *Śatapathabr.* says, engendered the hawk: राजवन्ध-
वो मनुष्यानाममृतमां गोपायन्ति तस्माद् तु वेदीर्वाज्ञायते
ऽमृतवाका वयसां सा चिमं ज्ञेयं जनयति (*Sāyana*: वयसां
पक्षिणां मध्ये ऽमृतवाका नाम पक्षिवाति). E. अमृत and वाका.

अमृतविन्दु Tatpur. m. (-न्दुः) "Drop of Amṛita"; the name
of an Upanishad belonging to the Atharvaveda (*Colebr.*,
Misc. Ess.; *Weber, Ind. Stud.*). E. अमृत and विन्दु.

अमृतशास्त्र Tatpur. n. (-स्त्रम्) The name of one of the seven
Buddhist *Abhidharma*-works (see अभिधर्म); it was com-
posed by *Goshiha* and contains a compendium of Buddhist
tenets; (*Wassiljew, der Buddhismus* p. 116). E. अमृत and शास्त्र.

अमृतसङ्क्रम Tatpur. m. (-मः) Calamine, impure carbonate of zinc
(*Nigh. Pr.*: कससाधरी). Comp. अमृतासङ्क्रम. E. अमृत and सङ्क्रम.

अमृतसञ्जव Tatpur. 1. m. f. n. (-वः-वा-वम्) Produced by
Amṛita, or Soma (comp. p. 380 b, l. 44); e. g. *Mahābh. Anuśās.*:
अथ कुर्वं महर्देवं प्रजापतिरभाषत । अमृतेनावसितस्त्वं गो-
च्छिष्टं विषते ववाम् । यथा ह्यमृतमादाय सोमो विषयते
पुनः । तथा चौरं चरन्तेता रोहिणो ऽमृतसंभवम्.

2. f. (-वा) The same as अमृतवह्नि q. v. (*Rājan.*:
गुळूची). E. अमृत and सञ्जव, fem. aff. टाप्.

अमृतसहोदर Tatpur. m. (-रः) The horse; (lit., "the brother
of Amṛita"). Comp. अमृतसोदर. E. अमृत and सहोदर.

अमृतसार Tatpur. m. (-रः) Probably the same as तवराज
q. v.; see the next. — *Lassen, Ind. Alterth.* I. p. 98. 99,
considers this word to have become the modern name of
the town Amṛitsir; but Dr. Hall looks upon the latter as a
corruption of *Amṛitaearas*, "lake of Amṛita". E. अमृत and
सार; "essence of Amṛita".

अमृतसारज m. (-जः) ¹ Raw sugar (*Rājan.*: गुड). ² Sugar-
candy (*Rājan.*: तवराजोद्भवखण्ड; *Nigh. Pr.* — fem. °जा —
खण्डेसारज). E. अमृतसार and ज.

अमृतसिद्धिचोम Karmadh. m. (-जः) A common term for cer-
tain periods in astrology, viz. the days of the week, be-
ginning with Sunday, on which occur, respectively, the
nakshatras, इक्ष, अश्लेष, अश्विनी, अनुराधा, पुष्य, रेवती,
रोहिणी; the day having its proper nakshatra; or the oc-
currence of the proper nakshatra on the proper day. (*Moles-*
worth.) Comp. p. 385 a, l. 55. E. अमृत and सिद्धिचोम.

अमृतसू Tatpur. 1. m. (-सूः) The moon (*Hemach.*; lit. "the
generator of Amṛita"; this epithet, if taken literally, would
not be quite in accordance with the Paurānik notions;
for, according to them, the Amṛita is preserved in, not
produced by, the moon; but, since Amṛita is originally

identical with the juice of the Soma, and therefore may be considered as produced by the Soma, and again, since Soma, the name of the moon-plant, is also a name of the moon, the epithet in question originates probably in the confusion of these two meanings of Soma).

2. f. (-सूः) A *Mātri* or a divine mother (Wilson; *Rājā Rādhak.*: अमृतानां देवानां सूः प्रसूतिः). E. अमृत and सू. अमृतसेव Tatpur. m. (-सः) The shedding of Amṛita or the drink of immortality, the sprinkling with Amṛita; e. g. *Hūtop.*: वर्धनं वाच (ed. Schlegel-Lassen; वर्धयन्वाच edd. Seramp., Calc., Bombay; वर्धनं वाच ed. Wilkins. and ed. Johnson) सन्धानं सन्धानां प्रीतये कुतः । सस्यममृतसेवे ऽपि न पञ्चानि विषदुमाः. E. अमृत and सेव.

अमृतसोदर Tatpur. m. (-रः) The horse (*Rājan.*: = घोडक; *Nigh. Pr.*: = Mahr. घोडा). See अमृतसोदर and अमृत-वन्धु. E. अमृत and सोदर.

अमृतसवा Tatpur. f. (-वा) Literally, "Shedding Amṛita or the drink of immortality"; the proper name of 'A tree, also called *Rudanti* or *Rudantika* (*Rājan.*, *Nigh. Pr.*: = रूदन्ती). 'A creeper, also called *वृषावहा*, or *उपवहिका*, or *सितसता*, or *अनवहरी* (*Rājan.*); the same as अमृत-वहरी (*Nigh. Pr.*, according to the *Chūddmanī*; the same work renders अनवहरी with अमृतवहरी). The *Rājanighāṇī* and *Nighāṇīprakāśa* describe the medicinal properties of this creeper as follows: "it is wholesome (in general), rather bitter, and has the properties of *rasāyana* (the elixir of life which prevents the infirmities of old age); it heals sores, acts as an antidote, and cures leprosy, constipation, jaundice and swellings;" *Rājan.*: उक्तामृतसवा पञ्चा रूपातिता रसायनी । प्रवहरी विषकुहानं कामसां वचसु वधेत; *Nigh. Pr.* (on अमृतवहरी): हितकारक, माहीकउवट, वराकाधिकूर-करकारी, व विषनाशक, अग्नी पाहे. चावि प्रव, कुष्ठ, चाव, कापीठ, सूज, हे रोगदूरकरिषे. E. अमृत and सव, fem. aff. टाप्.

अमृतसाव Tatpur. m. (-वः) A flow or current of water; e. g. *Sūryasiddh.*: अमृतसावधोनेन कासधमवसाधनम् "by the application of a current of water (in constructing a sphere instrument) the revolution of time is ascertained" (*Ranganātha*: अमृतसावधोनेनैतादृशं नोसं ज्ञत्वा जसप्रवाहा-धोनेन कासधमवसाधनं वडिनायवपटीभिर्दृष्टान्तमोक्षधमसं वचा भवति तथा साधनं कारकं कार्यं स्वयंवहनीकयनं कार्यमित्यर्थः; and comp. Burgess's translation of XIII. 16. p. 262). E. अमृत (p. 333 a, l. 49 ff.) and साव.

अमृतसुत Tatpur. m. f. n. (-त्-त-त्) Shedding Amṛita or the drink of immortality; e. g. (the rays of the moon; comp. अमृत 4., p. 382 a, l. 3 ff. and अमृतदीधिति) *Śikupālab.*: वि-वतो निवेवितुमपक्रियचा समुपिति सर्वमिति सत्वमदः । अमृत-सुतो ऽपि विरहाज्जवतो यदमूं दहन्ति हिमररिमवः. E. अमृत and सुत.

अमृतस्वादनीय. See अमृतास्वादनीय.

अमृतांश Tatpur. m. (-शः) (In arithmetic) The 37th part amongst 60 parts; (according to a native compilation of mathematical terms; as regards the present word, in reference to the *Sarvārthachintāmaṇi*: षट्शान्तर्गतः सप्तविंशतमो भागः । सुधामृतांशविति). E. अमृत and अंश.

अमृतांशु I. Tatpur. m. (-शः) 'An Amṛita-ray; compare

अमृतदीधिति. ' (In arithmetic) The 17th part amongst 60 parts; (according to the native compilation mentioned under the foregoing word: तद्वर्धतः सप्तदशः).

II. Bahuvr. m. (-शुः) The moon. Compare अमृतदी-धिति, अमृतसुति, and the following. E. अमृत and अंशु. अमृतांशुव Bahuvr. or Tatpur. m. (-वः) "He who caused the moon to arise, scil. from the ocean when it was churned by the gods for the obtainment of the beverage of immortality"; or "he who is the origin of the moon, scil. when the ocean was churned" &c. (comp. अमृत 4., p. 381 b, l. 38); a name or epithet of Vishṇu; the 283^d amongst his thousand names in the *Anuśāsanap.* of the *Mahābhārata*: अमृतांशुवो भागुः &c. (*Śankara*: मधमनि पयोदधाव-मृतांशुवः । अमृतमन्त्रे तस्मिन्मयी वसात्सी ऽमृतांशुवः; *Gangādhara*: स देववक्त्राय योऽयं उदयति मधमाने). E. अमृतांशु II. and अंशुव.

अमृताकर Tatpur. m. (-रः) "A mine of Amṛita"; the proper name of a minister of Unmattāvantī, a king of Kashmir; according to the *Rājataranginī* which qualifies him as a depredator of the public treasury. E. अमृत and आकर.

अमृतावर Dvandva n. (-रम्) That which is (at the same time) immortal and inalterable, viz. the one supreme Soul (and distinct, therefore, from Matter which is liable to alteration, and the individual Soul; the supreme Soul ruling both); *Śvetāśvatara-Up.*: चरं प्रधानममृतावरं हरः । वरात्मनाभीशति देव एकः (*Śankara*: अमृतं च तद्वरं चा-मृतावरममृतं प्रतीय ईश्वर इत्यर्थः). E. अमृत and अवर.

अमृतावह Bahuvr. m. (-वः) "Having the happiness of im- mortality"; the proper name of a Nepalese commentator (mentioned in Burnouf's *Lotus de la bonne Loi*), and of the editor of Śrīkṛishṇānanda's *Tantrasāra* (as mentioned in Weber's *Catal. of the Berlin Sanskr. MSS.*). E. अमृत and आनह.

अमृतावस् Bahuvr. m. (-व्हाः) A god, a deity (lit. "whose food is Amṛita or the beverage of immortality; *Amarak.*, *Hemach.'s comm.*, *Śabdaratn.*). Compare अमृताज्ञ. E. अमृत and अवस्.

अमृतावस Bahuvr. m. (-वः) The same as अमृतावस् 1. 1. (*Nigh. Pr.*: = पटोठ; *Dravyābhidhāna*, as quoted by *Rādhak.*: पटोठ; in the I. O. MS. of the *Dravyābhidhāna* of Sareśvara I did not find this word. E. (probably) अमृत with a prolongation of its final vowel, and वस्.

अमृतामिश्र Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Sprinkled with Amṛita, i. e. with Soma; e. g. *Śatapathabr.*: सो ऽक्षीव देव आत्मा सोमाभिमिश्रो भवत्वमृतामिश्रो ऽव भव-यति यदात्मानमभिमिश्रति सो ऽस्मायमात्मा सोमाभिमिश्रो भवत्वमृतामिश्रः (*Sāyana*: सोमस्मान्मृतास्तोमाभिमिश्र-मृतामिश्र एव भवतीत्याह । सोमाभिमिश्रो भवतीति). Comp. अमृत 4., p. 380 b, l. 44 ff., and अमृतसव. E. अमृत and अभिमिश्र.

अमृताय denom. ātm. (-यते) To be like Amṛita or the drink of immortality. See the following. E. अमृत, denom. aff. क्त्व (comp. *Pāṇ.* III. 1. 11.).

अमृतायमान m. f. n. (-जः-जा-जम्) Being Amṛita-like, similar to the drink of immortality; e. g. (speech) *Raghuv.*: उत्तिष्ठ वत्सेत्वमृतायमानं वचो निश्म्य &c. (*Mallin.*: अमृतमिवाव-रतीत्वमृतायमानम् । उपमानादाचार इति क्वच् (*Pāṇ.* III.

1. 10.; but the quotation of rule III. 1. 11. would have been more to the purpose). E. अमृताय्, kṛit aff. शानच्.

अमृताश्च I. Tatpur. and II. Bahuvr. m. (-श्चः) A name or epithet of Vishnu; the 813th amongst his thousand names in the *Amśāsana* of the *Mahābhārata*, viz. I. Tatpur. 'because he enjoys his spiritual happiness, as if it were Amṛita (*Śankara*: आत्मानन्दामृतरसमन्नातीलमृताश्च; *Gangādh.*: अन्नालसावमृतवत्स्वसुखं हि); or 'because, having allowed the gods to drink the Amṛita obtained through the churning of the ocean (see अमृत p. 381 a, l. 50 ff.), he himself partook of it (*Śankara*: मन्वितममृतं सुराभ्याययित्वा स्वयं चास्नातीति वामृताश्च; *Gangādh.*: देवान्नीत्वाशयलमृतमुत्तममन्विजं वा(?); or II. because his desire is undecaying, i. e. because the result of his desire is everlasting or because his desire is always successful (*Śankara*: अमृतानन्तरा । अविनश्यत्फलत्वेनाशं वाञ्छास्तेति वा; *Gangādh.*: आशामृतास्तु सफलत्वमृताश्च उक्तः). E. I. (Tatpur.) अमृत 4. 5. and आश्च; II. (Bahuvr.) अमृत 1. 1. and आशा.

अमृताश्च Tatpur. 1. m. (-नः) (Literally, "enjoying Amṛita"; see अमृत p. 381 a, l. 50 ff.) A god, a deity (*Haldy*: अमृताशना अनिमिषा देवाः &c.). Compare अमृतान्वस् and अमृताशिनः.

2. n. (-नम्) The enjoyment of Amṛita, enjoyment like that of Amṛita; e. g. *Garuda-Pur.* (in the chapter where Kṛishna explains to Garuda the mystery of procreation): स्त्री चैवमीषधीपाचं वीचं चाप्यमृताशनम् । तच्च तावन्नरः स्वामी जनुस्त्वच निषिध्यते । निषिक्तसमये यादृक्करचित्तविकल्पना । तादृक्स्वभावसंभूतिर्जनुर्वसति कुचिनः. E. अमृत and अशन.

अमृताशिनः Tatpur. m. (शी) (Literally, "enjoying Amṛita") A god; comp. the foregoing word; e. g. *Mallinātha* on *Śisupālab.* (2. 107.) — in reference to the words नाकिनामिति पुरोडाशभुजाम् &c. of the preceding verse — तचाप्यमृताशिनां तेषां किमेभिः पिष्टमन्नप्रलोभनैरत आह &c. E. अमृत (4. 12.) and आशिनः.

अमृताश्च Karmadh. m. (-श्चः) (Perhaps) A precious stone in general. (The word is given by the *Kāśikā*, *Siddhāntak.* &c. on *Pāṇ.* V. 4. 94, and by *Vopadeva*, as an illustration of a compound ending in अश्चन्, and implying जाति or a class name, which, for instance, "a precious stone" would be; comp. *Amarak.*: रत्नं मणिर्द्वयोश्चैव जातिः &c. That the word is a Karmadh., is implied by the following definition of the *Purushottamavṛittitika*: अमृताश्च इति विशेषणसमासः). E. अमृत and अश्चन्, samās. aff. टच्.

अमृताष्टमीतपस् Tatpur. n. (-पः) The name of a Jaina work descriptive of their religion (*Wilson's Works* I. p. 283). E. अमृत-अष्टमी and तपस्.

अमृतासङ्ग Tatpur. n. (-ङ्गम्) A collyrium extracted from the *Amomum xanthorrhiza* (*Hemach.*: = कर्पूरिकातुत्य; according to Wilson's rendering of the word; but कर्पूरिकातुत्य, another reading of कर्पूर, is rendered by the *Nigh. Pr.* कलसापरी which, according to Molesworth, is "Calamine, impure carbonate of zinc". Compare also the following, अमृतसङ्गम्, अमृतोद्भव, अमृतोपम). E. अमृता and सङ्ग; or more probably अमृत with a prolongation of the final vowel and सङ्ग.

अमृतासङ्गम् Tatpur. m. (-ङ्गः) Blue vitriol, sulphate of copper (*Nigh. Pr.*: = मोरचुक). Compare the preceding and अमृतसङ्गम्. E. अमृता and सङ्गम्; or more probably अमृत with a prolongation of the final vowel, and सङ्गम्.

अमृतासु Bahuvr. m. (-सुः) Endowed with immortal life; *Atharv.*: अमृतासुव्रत एमि कृत्स्नसुरात्मा तन्वसात्सुमनुः. E. अमृत and असु.

अमृतास्वादनीय Karmadh. m. f. n. (-च्-या-यम्) As pleasant to the taste as Amṛita or the drink of immortality; e. g. *Mahābh. Vanap.* (*Indralok.*): अमृतास्वादनीया मे पीताः प्रसवयोदकाः; (the reading in Bopp's ed. of the *Indralok.*, अमृतस्वाद° is less good). E. अमृत and आस्वादनीय.

अमृताहरण Tatpur. m. (-हः) "The robber of Amṛita or the drink of immortality"; a name of Garuḍa, the bird of Vishnu (*Harḍvali*). See s. v. बह्वृ, and compare अमृत, p. 381 a, l. 3 ff. E. अमृत and आहरण.

अमृताहुति Tatpur. f. (-तिः) (ved.) The name of certain offerings to the gods; of some, because the gods delight in them as in Amṛita; of others, because the sacrificer, by means of them, obtains immortality; e. g. *Āitareyaabr.* (where the first part of the compound is also used in allusion to the meanings of अमृत (p. 380 b, l. 44, and p. 381 a, l. 14): सा वा एवामृताहुतिरेव च द्वापाहुतिरमृताहुतिरग्न्याहुतिरमृताहुतिराग्न्याहुतिरमृताहुतिः सोमाहुतिरेता वा अशरीरा आहुतयो या वै काशाशरीरा आहुतयो मृतत्वमेव ताभिर्यजमानो जयति (*Sāyana*: या द्वापाहुतिरस्ति सैवा स्वयममृताहुतिः । देवानाममृते यावती प्रीतिस्त्वावतीतिर्वपाहुती विश्वमानत्वात् । आतिथ्यकर्म तु मन्वितस्त्वामिराहवनीयायी प्रेषेयत्वा येयमाहुतिः साप्यमृताहुतिः । अमृतत्वात्स्वस्व देवत्वस्य प्राप्तिहेतुत्वात् । चाप्यग्न्या काचिद्वाह्याहुतिः साप्यमृताहुतिः । अमृतं वा चाप्यमिति श्रुतेः । चाप्यग्न्या सोमाहुतिः सापि । अपाम सोमममृता अभूमेति सोमस्त्वामृतत्वप्राप्तिसाधनत्ववशात् । या एताश्चतस्र आहुतयः । ता सर्वा अशरीराः । शीघ्रमरणयुक्तशरीरप्राप्तिसाधनत्वाभावात् । अत एव याः काचिदशरीरा आहुतयः सन्ति ताभिर्यजमानश्चिरवीविनो रूपममृतत्वमेव देवत्वं प्राप्नोति); or *Śabara* (on the *Jaimini-Sūtra*: उपस्करणाभिचारणयोरमृताह्वत्वाद्-कर्म स्थातः) अमृताहुतिमेवेना करोतीति ते उपस्करणाभिचारणे. E. अमृत and आहुति.

अमृताह Bahuvr. n. (-हम्) A fruit which has the shape of a small Vilva-fruit and in Khorasan is called *Nāsapāṭi*; according to *Rājā Rādhākāntadeva* who quotes for his authority the *Bhāvaprakāśa* and enumerates as the properties of this fruit the following: गुह्यत्वम् । वातनाशित्वम् । स्वादुत्वम् । अक्षत्वम् । हविर्मुक्तकारित्वं च । तक्षुप्तफलगुणाः । वृष्यत्वम् । सुखादुत्वम् । विदोषनाशित्वं च । तक्षुप्तदेशे बद्धत्वं लभ्यते " (when) heavy, it cures rheumatism, it is sweet, acid, stimulates the appetite and increases the semen; when light, it is an errhine, very sweet and removes disorders of the three humours". (In the MS. of the *Bhāvaprakāśa* in the I. O., I could not find this word, nor the description given of it by the Rājā; but since the definition quoted above s. v. अमृतफल from the *Bhāvaprakāśa* and *Nigh. Pr.*, is very similar to that of अमृताह, and since the Rājā does not append a detailed definition to अमृतफल, I presume that both words are different readings of the same name.) E. अमृत and आह.

अमृतेव्यन Tatpur. m. (-नः) "Kindler of the Amṛita", an epithet of Viṣṇu in the *Harivaṇśa*; (it is not explained by the comm.). E. अमृत and इव्यन.

अमृतिश Tatpur. m. (-शः) "Lords of the gods", one of the thousand epithets or names of Śiva; in the *Uttarakhaṇḍa* of the *Paṇḍapurāṇa*: अमृतिशाय सीम्याय खेचराय च धन्विने (scil. नमः). Compare अमृतेश्वर. E. अमृत 2. 1. and ईश.

अमृतिशय Tatpur. m. (-यः) "Resting on the Amṛita or on that sacred place of the northern shore of the milk-ocean called Amṛita (see अमृत 4. 8.)", an epithet of Viṣṇu in the *Harivaṇśa*; (it is not explained by the comm.). E. अमृत in the loc., and शय.

अमृतिश्वर Tatpur. m. (-रः) "Lord of the gods", a name of Śiva; comp. अमृतिश; e. g. *Rājatar.*: अमृतप्रभया तस्मै राज्ञः पत्न्यायया कृतः । दक्षिणस्मिन्नग्नौ पार्श्वे देवो अमृतिश्वरः. E. अमृत 2. 1. and ईश्वर.

अमृतेष्टका Karmadh. f. (-का) (ved.) A burnt or baked sacrificial brick ("because bricks, by being baked in fire, become everlasting"); *Śatapathabr.*: हनीतद् (scil. मृदं चापस्व) अग्निना पचानीति (scil. Prajāpati) तदग्निनापचत्तदेनमृतमकरोदितद् हविरमृतं भवति यदग्निना पचति तस्मादग्निनेष्टकाः पचन्मृता एवेनास्तुर्वन्ति. Whereas the usual name of baked bricks is पक्लिष्टका, the term अमृतेष्टका is mythological; it occurs in a legend of the *Śatapathabr.* describing the proceedings of Prajāpati, which are considered as the type of some ceremonies performed at the arrangement of a sacrificial fire place. According to this legend, Agni once hid himself before his father Prajāpati by entering five *paśus*, viz. a man, a horse, an ox, a sheep and a goat. Prajāpati, in search of Agni and perceiving that these *paśus* had fire-like properties, in their eyes &c., consecrated the man to Viśwakarman, the horse to Varuṇa, the ox to Indra, the sheep to Twashṭri, and the goat to Agni, then cut their heads off, placed them in the order in which bricks are placed at the arrangement of a fire-place and threw their trunks into the water, reserving the goat, however, for the sacrifice. But when he became aware, that by this means he could not get at Agni, he thought that his soul was in the trunks he had thrown into the water, sought after the trunks, and ultimately made bricks of this water and of the soil connected with it. These bricks, afterwards baked, are termed *amṛita* or everlasting; *Śatap.*: प्रजापतिरभिरूपास्त्रिभयायत् । स यो ऽयं कुमारो रूपास्त्रिभुवः प्रविष्ट आसीत्तमन्वेच्छत्सो ऽभिरवेदन् वै मा पिता प्रजापतिरिच्छति हन्त तद्रूपमसानि यन्म एव न वेदिति । स एताम्पञ्च पशून्पञ्चत् । पुरुषमर्धं गामविमर्धं यदपञ्चत्तस्मादिते पशवः । स एताम्पञ्च पशून्प्राविशत् । तान्नाना देवताभ्य आलिप्तत वैश्वकर्मेष्टं पुरुषं वाचसमश्नन्मृदुमृषं त्वाङ्गमविमामेयमजम् ॥ स ऐशत । या वै श्रीरभ्यधासिषमिमासाः श्रीर्षसु हन्त श्रीर्षास्त्रिभुवोपदधा इति स श्रीर्षास्त्रिभुवोपदधा चत्तावेतराणि कुसिन्धान्यप्यु प्राज्ञावयद्वेन यज्ञं समखापयत् इत्येतेन पशुनेहा तत्प्रजापतिरपञ्चयत्तस्मादिते न पश्येत् ॥ स ऐशत । यमिममात्मानमप्यु प्रापिष्वं तमन्विच्छानीति तमन्वेच्छत्तदेषामप्यु प्रविज्ञानां प्रवृत्तिष्ठत्ता अपः समभरद्वय यदस्मां तां मृदं तदुभयं संभुज्य मृदं चापक्लिष्टकामकरोत्तस्मादितमुभयमिष्टका भवति मृचापस्व ॥ स ऐशत हनीतदग्निना &c.

(see col. a, l. 19-22). — In the ceremony founded on this myth (the detail of which is described *Śatap.* VI. 1. 4. 1 ff.), the sacrificer takes the heads of five such *paśus* as named before and places them in a vessel: the human head in the middle, those of the horse and the sheep, one after the other, northwards, and those of the ox and the goat, one after the other, southwards, of the former (*Kātyāy. Śr. S.*: सहस्रदा इति — *Vāj. S.* 13. 40. — पुरुषशिर मध्ये ॥ अन्वाब्धौत्तरतः पूर्वापरं ॥ गो-जयोश्च दक्षिणतः; comp. also *Vāj. S.* 13. 41. — where पुरुषादीनां शिरांसि should have been edited for the meaningless पुरुषादीनां शिरसि — and 13. 42-45.). The heads used at this ceremony, were, according to some, the natural heads of a man, a horse &c.; according to others, they were made of gold (comp. p. 334 b, l. 2); but the *Śatap.* rejects these practices and sanctions the practice of those who made them of clay (*Śatap.*: तस्मिन्ने । इत्येवैतानि पशुश्रीर्षाणि वित्तोपदधत्तुभवेति पशव इति ते ह ते मत्वाः कुशपाः संभवन्त्वनाप्रीतानि हि तानि ॥ हिरण्यमयान् इवे कुर्वन्ति । अमृतेष्टका इति वदन्त्या ह ता अमृतेष्टका न हि तानि पशुश्रीर्षाणि ॥ मृदमयान् इवे कुर्वन्ति &c.). These (clay-made) heads, however, Śāyaṇa observes, are not to be confounded with the baked bricks, which, to the number of 10800, are used for the arranging of a consecrated fire-place, and, in ritual language, are called लोकेष्टका; they belong to the 370 bricks called यजुष्मती or यजुष्मदिष्टका; Śāyaṇa on *Śatap.* X. 3. 1. 1: चयने पक्लिष्टकाः किंचिदधिकीकादशसहस्रसंमिता उपधेयाः । तथा च कात्यायनः । अघातः सर्वासां पक्लिष्टकानां समाखेन संख्याप्रमाणान्यनुयास्यासामः सहस्रास्त्रिभुवोत्तराः सप्ततिं च शतमिति (the last words तथा च कात्यायनः &c. to शतमिति are omitted in the so called "Extracts" which appear in the present ed. of the *Śatapathabrāhmaṇa*, though the succeeding passage, given by this edition is only partly intelligible without them) । यद्यपि दर्भसामपुष्करपर्णैश्चपुरुषाः — comp. *Vājas. S.* 13. 1-a. — सुगुहूस्त्रिपशुश्रीर्षकूर्मादयो — comp. *Vājas. S.* 13. 27 ff. and *Śatap.* X. 4. 3. 14. — यजुष्मदिष्टकामध्ये परिगणिताः । तथापि ते पक्लिष्टका न भवन्तीति न तेषामत्र परिगणनम् । तत्रोक्तसंख्यानां पक्लिष्टकानां मध्ये लोकेष्टका अष्टशतोत्तरादशसहस्रसंख्याकाः । शिष्टा यजुष्मत्तः । तथा च कात्यायनो लोकेष्टकानां प्रतिचिति संख्याविशेषं विदित्वेतावत् इति सूचितवान् । द्विसाहस्री प्रथमा लोकेष्टकानां पञ्चाशद्विंशतिराश्वद्विसाहस्र्युत्तमा वक्रास्त्रिभुवोत्तरां दक्षिणोत्तरे मध्ये उत्तरासां षट्त्रिंशच्छत्या वा तृतीयाष्टादशशत्या उत्तरा इति (comp. *Kātyāy. Śr. S.* XVII. 7. 21-25.; this quotation — तथा च कात्यायनो लोकेष्टकानां प्रतिचिति &c. —, which is the text commented upon in the succeeding words of Śāyaṇa — अयमर्थः । प्रथमा चितिः पञ्चाशद्विंशतिः &c. —, is likewise omitted in the "Extracts" referred to; and in the portion given by them there are so many arbitrary skipplings and alterations that it is not superfluous to protect Śāyaṇa, also on this occasion, against the inferences which might be drawn from a description of Extracts which, very improperly, have been associated with his name.) E. अमृत and इष्टका.

अमृतोत्पत्ति Tatpur. f. (-त्तिः) The origin of the Amṛita or drink of immortality. (This is the title of a chapter in the

first book of the Rāmāyaṇa, relating how the Amṛita was obtained by the gods.) Compare अमृतमन्त्र and अमृत (p. 381 b). E. अमृत and उत्पत्ति.

अमृतोत्पत्ति Tatpur. 1. n. (-त्तम्) Calamine, impure carbonate of zinc. See अमृतासङ्ग and अमृतोद्भव (Nigh. Pr.: = अमृतापरी; Rājan., as quoted by Rādhāk.: = खर्परीगुल which is rendered by the Nigh. Pr.: अमृतापरी).

2. f. (-त्ता) The house-fly (Rājan.: = मक्खिका; Nigh. Pr.: = गृहमक्खिका). E. अमृत and उत्पत्ति.

अमृतोद्भव Bahuvr. m. (-वः) The proper name of the son of Sinbāhānu and brother of Śuddhodana who was the father of Śākyamuni. Also अमृतोद्भव which is the Prākṛit form of this name (Burnouf's Lotus de la bonne loi I. p. 157; Lassen's Ind. Alt. II. p. 88 note, 103 and Append. II.). E. अमृत and उद्भव.

अमृतोद्भव Tatpur. n. (-वम्) ¹ The same as अमृतोत्पत्ति 1. (Rājan.: = गुल or खर्परीगुल). ² Blue vitriol, sulphate of copper (Nigh. Pr.: = नीरपुष). Comp. अमृतासङ्ग and अमृतोपम. ³ Emblic myrobalan, Phyllanthus emblica (Nigh. Pr.: = चांबका).

2. f. (-वा) ¹ Emblic myrobalan, Phyllanthus emblica (Nigh. Pr.: = चांबकी). ² The betel plant, Piper betel (Nigh. Pr.: = नाकवेसी). E. अमृत and उद्भव.

अमृतोपम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Amṛita-like, similar to the beverage of immortality.

2. n. (-मम्) Blue vitriol, sulphate of copper (Nigh. Pr.: = नीरपुष). Comp. अमृतोद्भव 1. 2. E. अमृत and उपम.

अमृतोपहिता Tatpur. f. (-ता) China root, Smilax China (Nigh. Pr.: = चीपयिनी). E. अमृत and उपहित.

अमृत 1. Tatpur. m. (-तुः) Immortality, freedom from death; e. g. Kaushītaki-Br.-Up.: तस्य अमृतोऽमृतव चाभिरधम् (Śāṅkara: अमृतवेऽमर्त्याव ब्रह्मज्ञानपरिपूर्ति); or Śatap.: ब्रह्मज्ञानेति साहेति द्वितीयमाहुतिं कुर्वति। अमृतं वा अमृतो ब्रह्मज्ञानेति मूलः &c. E. अ neg. and मृत (with the udātta on the first syllable).

II. Bahuvr. 1. m. f. n. (-तुः-तुः-तुः) ¹ Free from death, immortal; e. g. Rīg.: तिस्रो ब्रह्म समिधः परित्यज्योऽपिरपुनश्चिष्यो अमृतवः (Śāy.: अमृतवो मृतुरहिताः); or Rīg., Śāṁav.: ते ब्रह्म ब्रह्म वेतवोऽमृतवः (Śāy.: अ = मरणाधर्नरहिताः); or comp. s. v. अमविष्णु (where Śāy. renders अमृतवः, अमारिताः, i. e. not made subject to death); or Bhāgav.-Pur.: दितिर्वाच । वरदो यदि मे ब्रह्मपुत्रमिच्छेत् पुत्रे । अमृतं मृतपुत्राहं येन मे चातितो सुतो (Śrīdharaśw.: अमृतं मृतपुत्रम्). ² Freeing from death, causing immortality (or long life); e. g. (food, milk) Rīg.: या शर्धाय मावताय स्वभानवे अमृतोऽमृतं पुषत (Śāy.: या धेनु-रमृत्यमररहेतु अमृतोऽमृतं वषोऽमृतं.... पुषत । अमृतम्). ³ Not causing death (see 2.).

2. m. (-तुः) "Immortal", or "not causing death"; a name or epithet of Viṣṇu; the 198th of his thousand names in the Anuśāsanap. of the Mahābh.: अमृतः सर्वदृक् &c. (Śāṅkara: मृतुर्विनाशकहेतुर्वाक्यं न विद्यत इत्यमृतः; Gaṅgādh.: मृतुर्वैतो नास्त्वयवाक्यं मृतुः). E. अ priv. and मृत (with the udātta on the first syllable, like the Tatpur.).

अमृष Tatpur. m. f. n. (-प्रः-प्रा-प्रम्) ¹ Uninjured, unhurt, unimpaired; e. g. Rīg.: अश्विना परि वामिषः पुरुचीरीयु-

र्गोर्भिर्बतमावा अमृषाः (Śāy.: अमृषाः केनाप्यतिरस्कृताः); or *ibid.*: तस्मा अमृषा उषवो वृष्ट्या (Śāy.: अमृषा अहि-सिताः); or *ibid.*: वा वृष्टी वनसा वर्तव्ये वावा वावाय पु-चिषी अमृषे (Śāy.: अमृषे हिंसारहिते); or *ibid.*: प्राचीनु देवादिना धिक् मेऽमृषा वातवे कृतं ववृषुम् (Śāy.: अमृषा-महिंसितान्); or *ibid.*: वसे नदः पुतनावाकमृष इक्ष तं न चा मर मृषासम् (Śāy.: अमृषोऽहिंसितः). ² Not liable to injury, invulnerable; e. g. Rīg.: त्वं पिशा दीर्घं पुषं निहो नपातम-मृषम् । प्र चावयन्ति वामभिः (Śāy.: अमृषं केनाप्यहिंसितम्); comp. also the next instance. [³ Hard (lit or figur.); e. g. Rīg., Vāj. S.: चिचिषेना इषुवसा अमृषा अतोवीरा उरवो व्रातसाहाः (Mahidh.: अमृषाः । मृषा मुदयो न भवन्मृषाः कठिनाङ्गा उषशाखना वा; Śāyāna, however, renders the word in a more plausible manner: हिंसितुमशक्ताः "un-injurable". ⁴ Not making wet; (this meaning which is not very probable, is proposed by Śāyāna in the instance line 8 (त्वं पिशा &c.) besides the one mentioned there: अमृषम् । मृषु मृषु उषवे । मर्धतुद्वेनोपनीति मृषः.] E. अ neg. and मृष.

अमृषा Tatpur. ind. ¹ Truthfully; compare the next words.

² Truly, indeed; e. g. Śatap. or Brihadār.: यथा वृषो वन-सतिकषिपु पुरवोऽमृषा (Śāṅkara: यथा लोके वृषो वनस-तिः । वृषस्य विशिष्यं वनसतिरिति । तथैव पुरवोऽमृषा । अमृषा । सत्यमेतत्); or Bhāgav.-Pur.: इत्वं मित्रोऽतस्म-तन्मन्त्राभितं सुता विचिन्विष्यमृषा मुवाचते । रवो विदित्वा-खिसभृतहृत्किन्तः स्वानां निरोधुं भववाक्यो दधे (Śrīdharaśw.: अमृषा वसुतः सर्वपुरुरुर हव मुवाचते स्वानां सर्वसादृश्यो-चरमेव प्रतीयते &c.). E. अ neg. and मृषा.

अमृषाभाषित n. (-सम्) The speaking truthfully; (one of the qualities which a good spy should possess; see s. v. अमास्य). E. अमृषभाषिन्, taddh. ल.

अमृषाभाषिन् Tatpur. m. f. n. (-वी-विषी-वि) Speaking truth-fully. See the preceding. E. अमृषा and भाषिन्.

अमृषोव Tatpur. n. (-वम्) Truthful speech, truth; (the reverse of अमृतोव q. v.); e. g. Bhāṭik.: स राजसूयवाचीव तेजसा सूर्यसमिधः । अमृषोव बद्धुषो वनवे वा निजाचरः (Bharatas.: अमृषोव सत्यवचनम्). E. अमृषा and उव (वद्, kṛitya aff. कर्), or अ neg. and मृषोव (Pāṇ. III. 1. 114).

अमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not rubbed off &c. See the meanings of मृष्ट and compare the next. E. अ neg. and मृष्ट.

अमृष्टकृष Bahuvr. m. f. n. (-कः-का-कम्) Of unimpaired cleanliness, perfectly clean; e. g. Bhāṭik.: पयोधराश्चक्षुष्य-दिग्वावासांसि चामृष्टमृषानि दृष्टा । स्त्रीणां सपत्न्यो जह्युः प्रभाति मन्दायमानावुद्वेगमनोभिः (with a v. l. चास्मिष्टमृ-षानि which is less good; Jayam.: अमृष्ट = अनपनीतमुष्ट-भाषानि; Bharat.: अनपनीतमुष्टमुष्टभाषानि). E. अमृष्ट and कृष.

अमृषत् Tatpur. m. f. n. (-त्-त्ती-त्) The same as अमृष-मास q. v.; e. g. Kumārila (in his comm. on the Mānava-Kalpa-S.): अमृषत्तमित्यर्थः. E. अ neg. and मृषत्.

अमृषमास Tatpur. m. f. n. (-सः-सा-सम्) Not being able to bear or to endure, exasperated at, enraged at; e. g. Śatapathabr.: स हेनममृषमासकृपं सचते; or Mahābh. Vanap.: (प्रकृतयः) अमृषमासा वसन् राक्षो धर्माधर्शिनः;

or *ibid. Virāṭap.*: तां चासीनी दृष्टुर्गुर्गोमिधेषुभिडिरी ।
 समुद्यमासी ज्ञायाः कीचकेन परामयम्; or *ibid. Dronap.*:
 समुद्यमासी राजानो यत्नं जाता इवा इव । रणे वैवाहिके
 युक्ताः प्रतोदेन कृतवन्ताः &c.; or *Bṛady. Yuddhak.* (ed. Govr.):
 स तास्त्वयस्मद्गुमांशुकोप नचाद् कोपात् विमुक्तं वक्त्रम् ।
 समुद्यमासी ऽव विमील्य चतुर्षु श्रेष्ठराजं स उवाच वाक्यम्;
 or *Bhāgav.-Pur.*: (दितिनन्दनाः) समुद्यमासी उत्पेतुर्देवाप्र-
 मुक्ततायुधाः; or *ibid.*: (नदसंस्पर्शादिवः) समुद्यमासी चारा-
 धैर्यपूर्वकमवाजयान्. E. च neg. and मुद्यमाव.

अमेध Bahuvr. m. f. n. (-ः-वा-कम्) Without the sacri-
 ficial implement for mixing, called मेध q. v.; e. g. *Mānava-
 Kāpā-S.*: अमेधवी (*Kumārila*: अविशमावमेधवी ।
 एवं चावदानकावे ऽपि न मेधेनाकथेत्). E. च priv. and
 मेधव.

अमेधोपस्य Bahuvr. m. f. n. (-वः-वा-कम्) Not overspread
 with rain-clouds (as the sky); e. g. *Sūtruta*, in the chapter
 of the *Sātrasthāna* which treats of evil omens, says that a
 man is sure to die when he sees these phenomena: अमेधो-
 पस्ये यच्च शक्रचापतद्विमुक्तान् । तद्विस्तृतो ऽसिनाम्नो वा
 निर्मले नवने घनान्. E. च priv. and मेधोपस्यव.

अमेदस्य Bahuvr. m. f. n. (-ः-वा-कम्) Not fat, lean;
 e. g. *Sūtr.-Chikits.*: मांससात्त्राय वा चापुसमांसममेदसं
 वितरेत्. E. च priv. and मेदस्, samās. aff. कप्.

अमेधस्य Bahuvr. m. (-धाः) A fool, an idiot (*Pāṇini, Kāśikā,
 Vopad.*; *Siddhāntak.* &c.; *Hemach.*). Compare अममेधस्य,
 कुमेधस्य, मन्मेधस्य, सुमेधस्य. E. च priv. and मेधा, samās.
 aff. कसिच्.

अमेध Tatpur. 1. m. f. n. (-धः-धा-कम्) ¹Not fit or worthy
 to perform a sacrifice or to be connected with sacrificial
 functions; e. g. *Śatapathabr.*: अमेधो वै पुष्यो यदनुतं वद-
 ति; or *ibid.*: अस्मि वै पत्न्या अमेधं यदवाचीनं नामेः; or
Manu: ऊर्ध्वं नामेर्वाणि खानि तावि मेधावि सर्वशः । वाय-
 धसायमेधानि देहाद्यैव मन्वाद्युताः; or *Satap.*: तदुद्वुश-
 मुपविदधति तन्नापित उपतिष्ठते तत्केशरमसु च वपते नखानि
 च निरुक्तते ऽस्ति वै पुष्यस्वामेधं यथासापो नोपतिष्ठते
 केशरमस्यौ च वा चक्षु गच्छेयु चापो नोपतिष्ठते तत्केशरमसु
 च वपते नखानि च निरुक्तते मेधो भूत्वा दीया इति; or a
 quotation to the same effect by the *Jaimintyanyāy.* — where
 discussing and negating the question whether shaving,
 paring the nails &c. are acts of a sacrificial nature —
 केशरमसु वपते मृता वा एष स्वमेधा यत्केशरमसु मृतामेव
 त्वचममेधामपहव यज्ञियो भूत्वा मेधमुपैतीति. ²Not fit to
 be used for sacrificial purposes; e. g. *Satap.*: एते पक्ष पश-
 वो ऽभवंस एत उत्क्रान्तमेधा अमेधा चयज्ञियाः; or *ibid.*:
 अथ यज्ञपात्राणि प्रोचति । तद्वेदेवैवामवागुपस्य वावो
 वामेधः; or *Jaimintyanyāy.*: अमेधा वै माया इति निरुद्धा;
 or *Bhagavadgītā*: उच्छिष्टमपि चामेधं भोजनं तामसप्रियम्
 (*Sāṅkara*: अमेधमवधार्यम्; *Sadānanda*: भुक्तावशिष्टवुच्छि-
 ष्टममेधमकृतुचितम् । भोज्यमेतादृशं यत्तामसस्य प्रियं सदा).
 Comp. अयज्ञिय. ³Impure; e. g. (a Brāhmaṇa should not
 drink the following ten kinds of spirituous liquor, as being
 impure, according to *Viśvak. Viśṇu* quoted by the) *Mitāksharā*
 (on *Yājñav.*): माधुकीचरं शिरं तावं सार्वरूपानसम् । मधुर्वं
 वैव माधीकरीचं चारिकेकम् । अमेधानि दक्षितानि मन्वानि
 प्राक्षयन्तु नु; or *Manu*: विवाद्यन्तुतं वाह्यं वाचादपि सुभा-
 वितम् । अग्निषादपि सक्तममेधादपि काचमम्.

2. n. (-धम्) Impurity, but especially such as proceeds
 from the body, excrements, and the like, a nuisance; e. g.
Manu: (who fines a person two Kārshāpāṇas, or thirty-two
 Paṇas, when committing a nuisance on a public roadway,
 unless he is in distress, and orders him to clear it away
 quickly) समुद्यमेद्राक्यमाने चस्वमेधमवाहति । वा द्वौ कार्वा-
 यवौ द्वादमेधं चासु शोधयेत् (*Kullūka*: अमेधं=पुरीषम्);
 or *Kātyāyana* (who fines such a person two hundred and fifty
 Paṇas): तत्रानोवागतीर्षानि यो ऽमेधेन विनाशयेत् । अमेधं
 शोधयित्वा तु द्वादयेत्युर्वसाहसम् (*Vivādach.*: उपहन्तुद्वारा
 तदमेधं शोधयित्वा तं सार्धं तत्पक्षद्वयं द्वादयेत्; *Viśṇu*,
 quoted by the same work, fines such an offender a hundred
 Paṇas; and the *Vivādach.* tries to reconcile the great dif-
 ference in the amount of these fines by observing that the
 fine imposed by *Manu* applies to a case where the nuisance
 committed is not very great — तद्वतिश्रयितमवाहये —,
 whereas that imposed by *Kātyāyana* concerns a repeated
 offence of this kind — द्वादमसक्तदुपघाताचरणे; but, as none
 of these law-books hints at such mitigating or aggravating
 circumstances, it is possible that the difference in the fine
 was caused by the different value which money probably
 had at the periods of *Manu*, *Viśṇu* and *Kātyāyana*, se-
 verally; or *Manu*: नामेधं प्रविपेदयी (*Kull.*: अमेधं मूष-
 पुरीषादिकम्); or *ibid.*: यावन्नापितमेधान्नाग्नौ सेपय
 तत्कृतः । तावन्नुद्वारि चादिषं सर्वासु द्रव्यमुज्जिषु (*Kull.*: वि-
 डादिषिन्नाग्नावावत्सर्वमग्निवौ मन्वसेयी &c.); or *Bhāgav.-
 Pur.*: अमेधसिद्धं यत्नेन नश्यं सेवं व्यपोहति । भवति प्रकृति
 वत् तच्छीघ्रं तावद्विद्यते. — A *Śrauta-S.* of *Kātyāyana*
 bids a man who sees a nuisance, address a prayer to the
 sun: अमेधं दृष्ट्वा सूर्यमुपतिष्ठेतावत् नमो हरिर्द्रं चतुः सूर्यो
 ज्योतिषां त्रेधा दीपे मा मा हासीदिति; (*Yājñikā.*, in his
 gloss on these words, comprises under "nuisance" not only
 excrements and the like, but also men of the lowest castes
 and great sinners; this view, however, does not appear to
 belong to a remote period: अमेधममुषि मूद्रास्त्वपपिष्ठ-
 पुरीषादिकमपविचं वक्षु). But if a man, in travelling, sees
 such a nuisance in different places of his journey, he should
 not repeat that prayer; such is the ruling of *Jaimini* (and
 the *Mīmāṃsists*), in this Sūtra: स्वप्नदीतरणाविवर्धना-
 मेधप्रतिमन्त्रेषु चैवम् (*Śabara*: सर्वमेधानि च युगपत् ।
 सर्वेषामुपस्थानात् । तत्रादनामुत्तिर्मन्त्रः; *Mādhava's Jai-
 mintyany.*: अथर्वं मन इत्यादिभिरमेधदर्शनमन्त्रः (see l. 30)
 and concludes, like his predecessor, तत्रास्मात्स्वावृत्तिः);
 hence the same rule in the school of the White-Yajus;
Kātyāy. Śr.-S.: स्वप्नदीतरणाविवर्धनामेधदर्शनप्रयायेषु तु
 सक्तत्वात्तद्विचार्यत्वात्. — *Yājñavalkya* mentions the
 proximity of a nuisance as one of the thirty-seven cases in
 which the reading of the Veda must be discontinued so
 long as the cause lasts: अमेधश्च वमूद्रास्त्वपमन्त्रानपतितानि
 सप्तविंशदध्यायानेतांसात्कानिचान्विदुः. E. च neg.
 and मेध, with the udātta on the last syllable (*Pāṇi*. VI. 2. 155).
 अमेधसिद्धं Tatpur. m. f. n. (-ः-धा-कम्) Smeared with
 ordure, foul, defiled; e. g. *Manu*: नाप्यु मूषं पुरीषं वा हीवर्णं
 वा समुत्सुजेत् । अमेधसिद्धमन्त्रा कोहितं वा विवाहि वा.
 Compare the next. E. अमेध and सिद्ध.

अमेध्यात् Tatpur. m. f. n. (-तः-धा-कम्) The same as the

preceding. See the instance s. v. अमेध 2., p. 393b, l. 24.
E. अमेध and अत.

अमेन Bahuvr. m. (-नः) (ved.) One who has lost his wife, a widower; e. g. *Rigv.*: न हि तदिह वक्षो अमदस्त्वमेना-
विष्यन्वितवर्ष (Sāyana: अमेनाम् । मेनाशब्दः स्त्री-
वाची । अपमत्स्त्रीकान्). E. अ priv. and मेना.

अमेनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Not doing in-
jury, kindly disposed; e. g. *Vājas. S.*: अमेन्यो नृन्मानि
धारय (Mahādh.: अमेनिः । अहिंसन् । अक्रुधन्); or *Atharv.*:
यो ऽस्माद्युवा मनसा विष्वाकूवा च यो अघायुरभिदासात् ।
त्वं तागये मेन्यामेनीम्बु स्वाहा. E. अ neg. and मेनि.

अमेय Tatpur. m. f. n. (-यः-या-यम्) Immeasurable, unlimited,
immense; e. g. *Bhāṭik.*: अमयमेयाद्भुतभावभाजि जिताभि-
मानाश्च जना विविधाः (Jayam., Bharatas. &c.: अ० = अ-
संख्य....); or *Raghuv.* (the gods address Vishnu): अमेघो
मितलोक्तस्त्वमर्घी प्रार्थनावहः । अजितो विष्णुरत्यन्तमम्यतो
अतकारणम्; compare the next word. E. अ neg. and मेय.

अमेयात्मन् Bahuvr. 1. m. [f. n.?] (-त्मा [-त्मा-त्मा?]) 'The
limits of whose nature or manifestation cannot be deter-
mined; e. g. (Indra) *Mahābh. Vanap. (Indralok.)*: अम्यक्र-
मदमेयात्मा द्वितीय इव वासवः. 'Whose intellect or whose
designs cannot be measured; possessing unlimited powers
of mind; see the following.

2. m. (-त्मा) The 102^d and the 179th name or epithet
of Vishnu amongst his thousand names or epithets in the
Anuśāsanap. of the *Mahābhārata*; the 102^d in the sense of
1. 1.; *Anuśāsanap.*: वृषाकपिरमेयात्मा सर्वयोनविनिःसृतः
(Śāṅkara: इयानिति मातुं परिच्छेनुं न शक्यत आत्मा वक्ष्येत्-
मेयात्मा; *Gangādh.*: मातुं परिच्छेनुमियानिति त्वं न शक्य
आत्मास्व परं स्वरूपम् । सो ऽमेय आत्मान्वचवेदनः स्वयं-
प्रकाशो न हि मानसिद्धः); the 179th epithet in the sense of
1. 2.; *Anuśāsanap.*: अमेयात्मा महाद्रिध्रुव (Śāṅkara:
सर्वप्राणिभिरमेया बुद्धिरात्मा चक्ष सो ऽमेयात्मा; *Gangādh.*:
मातुं न शक्येत्वमिदं च कर्तुं प्रवृत्त आर्यैरपि बुद्धिरस्व). E.
अमेय and आत्मन्.

अमेष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Sacrificed in the
house or at home; e. g. *Vājas. S.*: अष्ट यत्ने क्रिवि परं नाम
तस्मिन्मृतमम्यमेष्टमसि स्वाहा (Mahādh.: हे इविः अमेष्ट
.... अमाशब्दो नृहवाची मदीये नृह इष्टं दत्तम्). E. अमा
and इष्ट.

अमोक्क Tatpur. m. f. n. (-क्कः-क्का-क्कम्) (ved.) Not capable
of being untied or loosened, indissoluble; e. g. *Atharv.*:
सिनालेनामिर्द्धतिर्मृतोः पाशैरमोक्कीः. E. अ neg. and मोक्क.

अमोचयत् Tatpur. m. f. n. (-न-नी-त्) Not liberating, neg-
lecting to liberate; e. g. *Yājñav.*: शक्तो अमोचयस्वामी
दंष्ट्रिणां शृङ्गिणां तथा । प्रथमं साहसं दद्याद्विकुटे द्विगुणं तथा
(Mitāksh.: शृङ्गिभिर्नवादिभिर्वधमानं समर्घो ऽपि स्वामी
अमोचयमुपेक्षते; thus the Benares ed.; both Calc. odd.
wrongly अमोचमु०).

अमोघ Tatpur. 1. m. f. n. (-घः-घा-घम्) Not vain or
barren, effectual, efficacious, prevalent to produce the effect
intended (*Hemach., Viśvap., Medinī, Śābdaratn.*: = सफल);
e. g. (a weapon) *Rāmādy.*: अमोघा इव वक्ष्ये ब्रह्मदत्ताः सुते-
वक्षः; or *Vikramorv.*: त्वां कामिनो मदनदूतिमुदाहरन्ति मा-
नापमाननिपुणं स्वमोघमस्त्रम्; or *Mahāvīrach. (ed. Trithen)*:
अमोघमस्त्रं चक्रवर्त्त ब्राह्मणानामनुग्रहः । दुरासदं च ततोऽयः

चापं च ब्रह्मसंयुतम्; or *Bhāṭik.*: आचोघने आचुक्कमस्त्रा-
तममोघमभ्यर्चमहाहवाय । इदी वधाय चबदाचराणां तथै
मुनिः श्रेयसि जानकः (Jayam.: अमोघमवस्थमवुचामोच-
त्वात्; *Bharatas.*: अमोघमवर्धम्); or (Kāma) *Naishadha-*
char.: अमोचश्रुत्या निवधेव मूर्तवा तथा विनिर्जितुमिधेव
श्रेयधम् (*Premach.*: अमोचश्रुत्या । इवोत्पेधे । अमोघास्त्रवि-
शेषधेव &c.); or (a medicine) *Suśruta*: अमोघं श्रुतसाहसं
युक्तं युक्तरचं युतम् । युवर्षपञ्चवीजानि मधुखावाः प्रियङ्गवः ।
नखेन पयसा पीतमस्त्राणीं प्रतिषेधयेत्; or (devotion) *Rāmādy.*:
अमोघा वत मे भक्तिः पुष्टे पुष्करेचये; or (passion) *ibid.*:
(Rāma is) अमोघकोधहर्षश्च त्वागसंयमकाशवित् &c.; or
(appearance, presence) *Bhāgav.-Pur.*: अमोघं दर्शनं देवि
आधत्से स्वयि चात्मजम्; or *Ratndvālī* (in the transl. of the
Prākṛit) नमस्ते भगवन्सुमायुध मुभदर्शनो मे भविष्यसि इष्टं
चक्षुष्यम् । अमोघदर्शनो मे भविष्यसि; or (eyes, looks)
Meghad.: सधुभङ्गप्रहितनयनैः कामिस्त्रिष्वमोघिस्त्रारक्ष-
दुखवनिताविधमैरेव सिद्धः (*Mallin.*: तस्मै मन्त्रस्त्रारक्षः....
अमोघिः सफलप्रयोगिः). Compare also the following com-
pounds.

2. m. (-चः) 'The 110th and the 154th name or epithet
of Vishnu, amongst his thousand names or epithets in the
Anuśāsanap. of the *Mahābhārata*; the 110th (... अमोघः
पुष्टरीवाचः &c.), "because he grants the object desired,
or because he is unfailing in carrying out his designs or
promises" (*Śāṅkara*: सर्वं फलं ददाति न वृषा करोत्वमोघः ।
अवितथसंकल्पादादास्य (?) इति श्रुतेः; *Gangādh.*: वर्षः पुमा-
मोघ उदारविष्णुर्न मोघ आसीत्सुफलप्रदाता । चः सत्वसंकल्प
इति प्रसिद्धः स वाचमोघो गदितार्थकारी); the 154th (... अ-
मोघः शुचिर्द्विषितः &c.), "because his exertions are never in
vain" (*Śāṅkara*: न मोघं वेष्टितं यत्न सो ऽमोघः). 'The
proper name of a minister of an Asura-King at war with
Kārttikeya; *Skanda-Pur.*: अमोघास्त्रसदा मन्त्री मन्त्रज्ञो
मतिमान्वशी । रावानं प्रेक्ष्य सङ्गो नीतिशास्त्रविशारदः &c.;
or *ibid.*: इत्यमोघं वषः श्रुत्वा रावामोघस्य धीमतः । श्रमं
अगम्य शनैरासोक्षीवं स्व आत्मनि. [The name of a
river (?); see अमोघानन्दन.]

3. f. (-घा) 'The name of one of the *Mātrīs* or divine
mothers who followed Kārttikeya when he was inaugurated
commander in chief of the divine armies; (according to
the *Sālyaparvan* of the *Māhabh.*, where she is the 131st, in
the order given: अमोघा चैव कौरवा &c.). 'A name of
Durgā, the wife of Śiva (*Hemach. Śeśhas*). 'The name of
a club; e. g. *Rāmādy. Bālak.*: (Viśvāmitra speaking to Rāma)
शक्तो च दे नृहाणिने अमोघां विजयां तथा. 'A proper name:
the wife of the saint Śāntanu, who, embraced by the god
Brahman, gave birth to a sea, from the middle of which
a child arose which became the origin of the river Brahma-
putra. For the detail of this legend of the *Kālikā-Pur.*,
comp. *Lassen's Ind. Alterth.* I. p. 555. 'A mystical name
of the letter च; in the *Rāmāpūrvatāpaniya-Upan.* (according
to *Weber's Ind. Stud.* II. p. 316). 'The name of several
plants: 'The trumpet flower, *Bignonia suave olens* Roxb.;
Padrieroot-tree, *Bignonia chelonoides*, *Lagers parviflora*
Grah. (according to *Molesworth s. v. पाटक*); (*Amarak.*,
Rājānigh., *Surekhara*: पाटका; *Nigh. Pr.*: पाटक); or a red
variety of it (*Nigh. Pr.*: रक्तपाटक). Also मोघा; *Bharatas.*

Duiripak.: पाटला खात्पादविष अमोघा मोघवा सह.

^b *Erycibe paniculata* Roxb. (Wilson); *Embelia rives* (Molesworth, s. v. वावडिंग); a wild plant the seeds of which are considered of great efficacy as a vermifuge (*Hemach., Viśwapr., Med., Śabdār., Rājānigh., Suresw.*: विडङ्ग; *Nigh. Pr.*: वावडिंग). ^c Yellow myrobalan, *Terminalia chebula* (*Hemach.* and the other authorities just mentioned: पञ्चा; *Nigh. Pr.*: हर्तकी, i. e. हरीतकी); comp. अमृत, अमला.

^d A variety of the lotus (*Nigh. Pr.*: पद्ममेद).

4. n. (-अम्) Successfulness; e.g. *Satapathabr.*: अचत्सं महिमानमिति । . . . तदच तं प्रीत्याति तयो हास्थीयो ऽमोघा-वावाहितो भवति तस्मादाह अचत्सं महिमानम् (*Sāyana*: तयो ह । तथैव सति । अत्स यवमानस । अमोघाय साफवा-यापिहितो भवेत्). E. अ neg. and मोघ.

अमोघदर्श Bahuvr. m. (-शः) "Of unfailing intuition"; the name of a Bodhisattwa (*Wassiljew, der Buddhismus*). Probably the same as अमोघदर्शिन. E. अमोघ and दर्श.

अमोघदर्शनता f. (-ता) (Probably.) The condition of unfailing intuition; *Lalitav.*: काव्यता धर्मासौक्यमुखमोघ-दर्शनतायै संवर्तते; (the Calc. ed. has °दर्शनायै which seems to be a misprint). E. अमोघ-दर्शन, taddh. aff. तत्.

अमोघदर्शिन Tatpur. m. (-र्शि) "Of unfailing intuition"; the name of a Bodhisattwa (*Burnouf, Lotus de la bonne Loi*). Compare अमोघदर्श. E. अमोघ and दर्शिन.

अमोघफल Bahuvr. m. (-लः) A tree in fruit (*Nigh. Pr.*: = फलितवृक्ष). E. अमोघ and फल.

अमोघबल Bahuvr. m. f. n. (-लः-ला-लम्) Of unfailing power, of ever-efficacious strength; e.g. *Mahdbh. Ādip.*: . . . अपू-जयन् । मधमने ऽमृते वातमश्नरत्नमनुत्तमम् । अमोघबलम् (viz. the horse *Uchchhaiśravas*) &c. E. अमोघ and बल.

अमोघभूत. See the following.

अमोघभूति Bahuvr. m. (-तिः) "Of unfailing power"; the proper name of a king of the Punjab, who probably lived in the first century after Christ (*Lassen's Ind. Alterth. II.* pp. 825. 827. 852. 920. 923; at page 1091 of this work the name is written, *Amoghahūta*). E. अमोघ and भूत.

अमोघमहिम्न Bahuvr. m. f. n. (-मा-मा-मम्) Of greatness which secures the effect desired; e.g. (a weapon) *Bhāgav.-Pur.*: अस्त्रास्त्रमोघमहिमानि निरूपितानि गोपस्युर्गुहुरिदा-समिवासुराणि. E. अमोघ and महिम्न.

अमोघराज Tatpur. m. (-जः) The proper name of one of the Bhikshus or religious mendicants who accompanied the Buddha Śākyamuni (*Lalitav.*). E. अमोघ and राजन्, samās. aff. टच्; "an infallible king".

अमोघवर्ष Bahuvr. m. (-र्षः) The name of a king of Kānchi who lived at the end of the ninth century of the Christian era (*Wilson's Works*, I. pp. 279. 332). E. अमोघ and वर्ष.

अमोघवाक् I. Tatpur. f. (-क्) Speech which is not idle, effectual speech.

II. Bahuvr. m. f. n. (-क्-क्-क्) One whose speech is not idle; comp. the instance from the *Bhāgav.-Pur.* s. v. अमानिन् (*Śrī-dharaśv.*: अमोघवाक् । वर्षावापरहितः). E. अमोघ and वाक्.

अमोघविक्रम Bahuvr. m. (-मः) "Of ever-efficacious power"; one of the thousand names of Śiva; in the *Uttarakhaṇḍa* of the *Padmāpurdhā*: अमोघविक्रमायाव नपाय दक्षधातिनि &c. (scil. नमः). E. अमोघ and विक्रम.

अमोघवीर्य Bahuvr. m. (-र्षः) ¹ Of unfailing power; e.g.

Bhāgav.-Pur.: नाङ्गस्य वंशो राजर्षेरेव संज्ञातुमर्हति । अमो-घवीर्यो हि नृपा वंशे ऽस्मिन्नेववाग्रवाः. ² Of unfailing virility or procreative power; e.g. *Bhāgav.-Pur.*: (Dushyanta)

अमोघवीर्यो राजर्षिर्महिष्यां (i. e. Śakuntalā) वीर्यमादधे । अमृते स्वपुरं यातः काशेनासूत सा सुतम्. E. अमोघ and वीर्य.

अमोघसिद्ध. See the following.

अमोघसिद्धि Bahuvr. m. (-द्धिः) "Of unfailing accomplish-ment"; the proper name of the last of the five superhuman- or Dhyāni-Buddhas who were produced by an Ādibuddhi or primordial Buddha, and are therefore also called Anu-papādakas (or born without parents). According to one legend, *Amoghasiddhi* proceeded from the green ray that emanated from the space between the eye-brows of the Buddha, the other four Dhyāni-Buddhas proceeding from four other rays, black, white, yellow, and red. His wife is called Āryatārā, surnamed Sragdharā; and he produced, by the double energy of science and contemplation, the superhuman- or Dhyāni-Bodhisattwa Viśwapaṇi (*Wassiljew, der Buddhismus; Burnouf*, in his *Introduction à l'histoire du Bouddhisme Indien* calls him अमोघसिद्ध). E. अमोघ and सिद्धि.

अमोघानन्द Tatpur. m. (-नः) The name of a river; *Śabda-ratn.*: अमोघानन्दनप्रपञ्चसीहितसीहिताः . . . नदभेदाद्य विज्ञेयाः . . . (*Rājā Rādhākāntad.*, on the authority of this passage, gives अमोघ m., as the name of a river, but has no statement to this effect s. v. आनन्दन. It seems that अमोघानन्दन is the name meant by the *Śabdār.*). E. अमोघा and नन्दन (or perhaps a Bahuvr. of अमोघ and आनन्दन).

अमोत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) I. Woven in the house, home-woven; e.g. *Atharv.*: अमोतं वासो दद्या-द्विरस्त्रमपि दक्षिणाम्. E. अमा and उत्त.

II. (Probably.) Protected or taken care of at home (as young children); see the following. E. अमा and उत्त.

अमोतक Tatpur. m. (-कः) (ved.) (Probably.) One protected or (still) taken care of at home, a young child; e.g. *Atharv.*: प्र रेभासो मनीषा वृषा गाव इवेरते । अमोतपुत्रका एषाममोतका इवासते (a v. l. . . . वृषा गाव इवेरते । अमोत पुत्रका एषाममोत गा उपासते). E. अमा and उत्तक (उत्त, taddh. aff. कन्) — which E. suits better the accent of the word (udātta on the second syllable) than an E. अमोत, taddh. aff. कन्. See the following.

अमोतपुत्रक Karmadh. m. (-कः) (ved.) (Probably.) A young child, one that is protected, or still taken care of, at home. See the quotation in the foregoing article. E. E. अमोत and पुत्रक.

अमोह Tatpur. m. (-हः) Freedom from bewilderment or error; in Buddhist doctrine, one of the 108 धर्मासौक्यमुख q. v.; *Lalitav.*: अमोहो धर्मासौक्यमुखं सर्वज्ञानविधमनतायै सं-वर्तते. E. अ neg. and मोह.

अमोघ Tatpur. n. (-घम्) Freedom from perplexity or con-fusion, clearness of perception, presence of mind, (a quality which a good spy should possess). See s. v. अमान्य. E. अ neg. and मोघ.

अमोघधीत Tatpur. m. f. n. (-तः-ता-तम्) Not cleansed by

a washerman; *Kātyāy. Śr.-S.*: ज्ञातव्यं वामीषधीतम् (*Yājñikad.*: जमीषधीतमरजकप्रवासितम्). E. च neg. and मीषधीत.

जमीन Tatpur. n. (-जम्) ¹The reverse of मीन q. v. ²The mental condition which precedes मीन; viz. the knowledge of Soul (i. e. the knowledge that there is Soul) and the power of removing the belief that there is no Soul; (according to Śāṅkara's interpretation of these words of the *Bṛihadār.*: वाचं च पाण्डित्यं च निर्विबाध मुनिर्मौनं च मीनं च निर्विबाध ब्राह्मणः "when a man thoroughly knows what is "the nature of strength" and "the nature of wisdom" he becomes an (accomplished) *Muni* (or thinker); and when a *Muni* thoroughly knows what is the knowledge of Soul and the power of removing disbelief in it, both which result in *mauna*, he becomes an (accomplished) *Brāhmaṇa*". Since Śāṅkara defines "the knowledge of Soul" as पाण्डित्य or "wisdom", and "the power of removing disbelief in it" as वाच or "the nature of strength", he understands by जमीन that mental disposition which produces the condition of a *Muni*, and, as preceding it, is therefore "not yet मीन". In conformity with this view, मीन becomes the result of जमीन or of the power to remove the disbelief in Soul, this power being necessarily a consequence of the knowledge of Soul; Śāṅkara (on the foregoing quotation): वाचं च पाण्डित्यं च निर्विबाध निःशेषं कृत्वा । च च मननामुनिर्योगी भवत्येतावन्नि ब्राह्मणेन कर्तव्यम् । यदुत सर्वात्मप्रत्ययतिरस्कार एतत्कृत्वा कृतकृत्यो योगी भवति । जमीनं चात्मज्ञानात्मप्रत्ययतिरस्कारौ पाण्डित्य-वाचसंघटी — both these terms precede, in the *Bṛihadār.*, the words here quoted — निःशेषं कृत्वा । मीनं नामानात्म-प्रत्ययतिरस्कारणस्य पर्यवसानं फलम् । तच्च निर्विबाध ब्राह्मणः कृतकृत्यो भवति. (The words जमीनं च मीनं च &c., alleged from the *Bṛihadār.*, are quoted also in the *Tika* of *Rāmākrishṇa* on the words मुभामुभयोरीदासीत् वा of the *Vedānta-Sāra*.) E. च neg. and मीन.

जम्बर. See the following.

जम्बस् (निपात—जम्बय—खरादि) indecl. ¹Quickly, unexpectedly (*Gaṇaratnam.*: = शीघ्र); e. g. *Atharv.*: ये (scil. the Gandharvas) जम्बो जाताम्भारवन्ति सुतिका जम्बुरते. ²At present, now; *Gaṇaratnam.*: (= साम्प्रतिक; e. g.) जम्ब एवागच्छति. ³A little, not quite; *Praurīhamanor.*: (जम्बः शब्द ईषदर्थे; e. g.) जम्बरसमितः. According to Pāṇini, the final स् of this word may become र् before sonants, in the Veda e. g. (*Gaṇar.*): जम्ब एवागच्छति or जम्बरेवानच्छति. E. To judge from the position of rule VIII. 2. 70., जम्बस्, not जम्बर, must have been the etymological form of this particle, according to Pāṇini. Nor does जम्बर occur as a separate form in the Gaṇa खरादि of the *Gaṇaratnam*. (The Gaṇa खरादि in the *Kāśikā* and *Siddhāntakaumudī* contains neither जम्बस् nor जम्बर.) It is perhaps a Tatpur. of ज and जम् (of जा, un. aff. जसुन्). Comp. the similarity of meanings 1. and 3. with those of जम्.

जम् I. (जम्—भादि—उदात्त—उदात्तित) r. 1st cl. ātm. (जम्बते—जाम्बे; desider. जम्बिष्यते; caus. जम्बयति—जाम्बयत) ¹To produce a sound (probably the sound "amb", in जम् q. v.) (*Mādhava, Maitreya, Govind.*,

Siddh.k., Hemach. &c. जम्बे); e. g. *Chaturbhūja* (as quoted by Govinda): जम्बते जम्बो पुत्रः. ²To fall, to drop (?; see *Rāyamuk.* on the etym. of जम्बु, where he gives the meaning "विशंसने"; but the commentators on the *Dhātup.* assign this meaning to जम्ब, not to जम्ब). Compare, for the same meaning, रम्ब, लम्ब, जम्ब, रज्ज, लज्ज. See also जम्ब I. 2.

II. (जम्ब or जम्ब—भादि—उदात्त—उदात्तित) r. 1st cl. par. (जम्बति) To go (*Mādhava &c.*: गती). This dhātu seems to be another form of जम्ब. Compare, for the same meaning, besides the causal of जम्ब and जम्ब, पर्ब and पम्ब, जर्ब and जम्ब, मर्ब and मम्ब, खर्ब and खम्ब, जर्ब and जम्ब, शर्ब and शम्ब, सर्ब and सम्ब, जर्ब and जम्ब, तर्ब and तम्ब, नर्ब and नम्ब, खर्ब and खम्ब.

जम्ब I. 1. m. (-जम्) ¹Father. ²Sound, word. ³The word, the Veda. ⁴One who sounds or proclaims. — All these meanings are doubtful, and, as it seems, merely assumed for the sake of extracting some mystical sense from the word जम्ब q. v.; the first, because, according to "those who know the Tantras", Śiva is "the father of the three, scil. worlds"; *Mādhava* s. v. जम्ब in the *Dhātuvṛtti*: जम्बां लोकानामम्बः पितृत्वानम्बविदः (see also जम्ब I.); the second, because, according to *Bhāṭṭa-Bhāskara*, "the three sounds a, u, m, i. e. om, express that which he is"; the same: जम्बः शब्दः । जयः शब्दा जम्बोकारमकाराः प्रतिपादका जम्बेति भट्टभास्करः; *Bhānud.* (in his comm. on the *Amarak.*): जम्बोकारमकारा जम्बाः शब्दा वाचका जम्बेति (scil. जम्बकः); the third, because "he possesses the Veda" in the three, scil. worlds or divisions of time"; *Bhānud.* (ibid.): त्रिषु लोकेषु वाचेषु वा । जम्बः शब्दो वेदवचनो जम्बेति (scil. जम्बकः); see also जम्ब I.; the fourth, because he proclaims the Veda; *Bhānud.* (ibid.): चीन्वेदाजम्बते शब्दायते (scil. इति जम्ब-कः).

2. f. (-जम्बा; its vocative is in the Vedas either जम्बे or जम्ब, in the classical Sanskrit जम्बा; *Pān.* VII. 3. 107. and 109. v. 1.; VI. 1. 118.; compare जम्बाडा, जम्बासा, जम्बासी, जम्बासिका, जम्बि, जम्बिका). ¹A mother (*Halāy., Hemach.*); e. g. *Rāmāy.*: रावा भवति भूयिष्ठमिहाम्बाया निवेष्टवे; or *ibid.*: यदहं प्रभुमिच्छामि तदम्ब वत्तमर्हसि; or *Bhāgac.-Pur.*: जम्बा वा इतपुत्रार्थी कृता जता च तपस्विनी; or *ibid.*: ताताम्ब कंसादुदयङ्कितानां प्रसीदतं नो हतनिष्कृतीनाम्; or *ibid.*: जम्बाम्ब हे बधूः पुत्रा वीर नार्हन् शोचितुम्; or *Hitopad.*: मुषिगणनगरात् न पतति खट्विनी सुसंभवाय (v. l. ससंभवा जम्ब). तेनाम्बा यदि सुतिनी वद जम्बा कीदृशी भवति; or *Śākunt.*: सखे । त्वमम्बा पुत्र इति प्रतिनृहीतः; or *Pra-bodhach.*: जम्बामनुसरत्येवा इताशा (v. l. दुराशा) न कथंचन.

²The same, used as a term of veneration or respect (where the sense "mother" retains merely a figurative value, or that of comparison). In the Vedas, deities or deified objects, such as herbs, sacrificial implements &c., are invoked by this name; e. g. *Ṛigo., Atharv.*: उवे जम्ब वृषामिषे यवेवाहू मविष्यति । भसये जम्ब सविष मे शिरो मे वीच हवति विश-कादिन् उतर (where *Indrājit* is thus addressed; *Sāy.*: एकमिन्द्राणीं जम्बो वृषावपिर्नृवीति); or *Ṛigo., Vājas.*: जम्बो वो जम्ब धामानि सहस्रमुत वो वहः (where herbs are invoked; the vocative sing. being used instead of the plural: *Sāy.*: हे जम्ब मातर जोषचयः; (*Mahtāh.*: हे जम्ब

मातृक्षाना जीवधरः); or (applied to one of the deities in the Upashomas of the Nakshatreshthas) *Kāthaka-Yajurv.*: रोहिते तु सा जीमूते तु सादयाम्यग्नेषु (सा) जीमूते तु सादयामि अग्नेषु सा नीलेषु सा सिते तु सा जीमूते तु सादयाम्यग्ना नामासि दुसा नामासि नितली नामासि &c.; *Mādh. Jaiminiyany.*: अग्न्यादिदेवतापुत्रानां कृत्तिकादिनक्षत्राभिरुच्यः कात्या विहिताः । अपये कृत्तिकाभ्यः पुरोडाशमष्टावपासमिन्नादयः । तत्र प्रधानहोमा अभिर्न पातु कृत्तिका इत्यादिवाच्यानुवाक्यापुरःसरं भूयन्ते । तद्योपहोमा एवमावाताः । सो ऽत्र ब्रूहोति । अपये स्वाहा । कृत्तिकाभ्यः स्वाहा । अग्न्याय स्वाहा । दुसाय स्वाहेत्यादयः &c.; or (applied to a sacrificial pot, which is compared to a wife) *Vājas.*: मा सु भित्वा मा सु रिषो ऽस्य धृष्य वीरयस्य सु (*Mahādh.*: हे अग्न्य मातः । उच्ये); *Satapathabr.* (in reference to the foregoing words): मा सु भित्वा मा सु रिष इति । यथैव अजस्रवा वनुरस्य धृष्य वीरयस्य स्थिति योषा वा उच्यतेति वै योषाया आनन्दस्य &c. — When, in the Vedas, this epithet is given to a river, or to deities who, from their nature, share in the properties of water, it seems that a double meaning was intended by its application: that of veneration, and that of water, — the latter either as an allusion to अग्न्यु and अजस्र — or because the word as a neuter — and then of a different origin — had this sense (comp. also अग्नि); e. g. *Rigv.* (where the *Sarasvati* is addressed): अग्निमते नदीतमे देवितमे सरस्वति । अग्रशका इव अग्निं प्रशस्तिमस्य नक्षुधि (*Sāy.*, however, renders here अजस्रं merely, हे मातः); or the *Kaushitaki-Br.-Upan.* (in describing the world of Brahman, says that there are in it, amongst others, *Apsarasas* — comp. *अप्सरस* p. 223 a, l. 45 — and *Rivers*, with these epithets): अग्न्याद्यामायवीक्षाप्सरसो ऽग्न्या नवः (*Sānkara*, in his comm. on these words, takes अग्न्याः as a mystical designation of “Vedas”; these being “the mothers of the world”: अग्न्या अग्न्यजन्यः न्युतयः; but it seems more natural to interpret the word as stated; see also अग्न्यायवी, and comp. अजस्रया). — As a term of respect (only — not of veneration — it is used) e. g. *Vājas.* (where the wives of the sacrificer address one another): अग्ने अग्निवे ऽग्न्यासिने न मा नयति अजस्र; see the comm. s. v. अग्न्यासिना. [The corresponding words in the *Taitt. S.* and *Kāthaka* are: अग्ने अग्न्यासिने न &c.; some MSS. of the *Jaiminiyany.* II. 1. 7. have अग्ने ऽग्निवे ऽग्न्यासिने, others अग्ने अग्निवे अग्न्यासिने; and the same passage of this work, quoted in *Sāyana's* *Introd. to the Rigv.* — is in *Müller's* ed. I. p. 21: अग्ने अग्न्यासिने अग्निवे; and in *Roer's* ed. p. 22: अग्ने अग्न्यासिने. Since the *Mīmāṃsists* always refer to the *Black*, not to the *White*, recension of the *Yajurv.*, the latter reading would appear to be the correct one; but as *Pāṇini* founds his rule VI. 1. 118. on the reading अग्ने अग्न्यासिने अग्निवे, it seems either that the latter is the genuine reading of the *Black-Yajurv.*, or that it is the reading of one of its schools, whereas अग्ने अग्न्यासिने is that of another. The circumstance that *Pāṇini* did not mention the reading of the *Vājas. S.*, though requiring notice, by his rule, as much as that of the older recension, — had he known it — may add another proof to those given in “*Pāṇini, his Position*” &c. pp. 131–140, that he preceded the com-

position of the *White-Yajus.*] — In the classical Sanskrit, अग्न्या, occurs as a term of respect, especially in the dramatic literature (*Amarak.*, *Hemach.*); e. g. *Vikramorv.*: (the king addressing a female ascetic) अग्न्य (a v. l. भगवति) अग्निवा-इये; or *Mahāvtrach.* (ed. *Trithen*; Kaikeyi speaking to Arundhati): अग्न्य मह मन्दभादसीह &c. — According to the *Daśarūpa* and *Sāhityad.* a *bawd* is addressed by the same term when spoken to by her follower: कुटुम्बमेतन्नुवति: पूज्या च वरती वने: .² The name of an *Apsaras*; see p. 401 a, l. 30. ³ A name of *Durgā*, the wife of *Śiva* (*Rāyamuk.*, *Bharatam.* &c. on the *Amarak.*, *Bhūrip.*; but her more usual designation, in the same sense, is अग्निवा). ⁴ A proper name: the eldest daughter of a king of *Kāśī*, who, with the permission of *Bhishma*, became the wife of a king of *Śālwa*; she was a sister of *Ambikā* and *Ambālikā*, and, on her mother's side, a granddaughter of *Hotravāhana*; e. g. *Mahābh. Adip.*: अनुवक्षे तदा ज्येष्ठामग्न्यां काशीपतिः सुताम् । अग्निवाग्न्यासिने भार्ये प्रादाग्न्यायै यवीचये । मीमो विधिचवीर्याय विधिदृष्टेन कर्मणा; or *ibid. Udyogap.*: अग्न्यो-वाच । विसर्जिताहं भीष्मेश सुतैव भुज्जन्तम् । शास्त्रराजमर्तं भावं मम पूर्वमनीषितम् &c.; or *ibid.*: होषवाहन उवाच । दौहित्रीयं मम विभो काशिराजसुता प्रिया. — Her history, adverted to in the *Adip.*, is the subject of a special episode (the *Ambodākyāna*) in the *Udyogap.*, of the *Mahābhārata*. Compare also *Lassen's Ind. Alterth.* I. p. 632. ⁵ The name of a plant, the same as अजस्र 2. 4. (*Rājan.*: अजस्राडा; *Nigh. Pr.*: चावाडी). ⁶ (In Astrology it is used to denote) the fourth (scil. condition — see सौख्य —, which results from the conjunction of planets); *Jātakāṅkara*, which enumerates the other names implying the same sense, in the following manner: अग्न्या पातासतुर्थे हिनुकनुहसुहदाहर्न पानसंज्ञं वधासं चाम्नु नीरं अजस्र. — [“अग्न्या becomes *Amnā* in all the languages of Southern India except *Tuluva*, and is affixed, as a respectful term of address to females in general, to their names, as *Sitamna*, *Vangamma*. It forms, also, a designation of various popular goddesses unknown to the general system, as *Mariyamnā*, and *Agathamnā*, tutelary goddesses of *Madras*. The latter is usually called *Yāgatha*, and both are no doubt adopted from the Roman Catholics, being, in fact, the *Virgin Mary* and *Sancta Agatha*, although now especially worshipped by shopkeepers and *Pareyar*. In *Tuluva* the word means father.” *Wilson, Glossary of Judicial &c. Terms.*] E. The femin. comes, according to the *Gāṇaratnam.* from अच्, with *kṛit* aff. अच् (?), because “the mother protects her child from the moment of conception till the end of his life”: अचति याचयति नर्माधानात्मभृति चा जीवितात्मात्पुत्रमित्यग्न्या माता; a less sentimental, but more plausible, etymol., is that of *Chaturbhūja*, who says that अग्न्या is an onomatopoeic word, the child calling its mother, *ambā*: अग्न्यति ऽग्न्या पुत्रः; hence *Mādhava* and other commentators on the *Dhātupāṭha* refer अग्न्या to अग्न्य. The accent of the word is the *udātta* on the last syllable (*Philsūtr.* and *comm.*). Compare अग्न्याडा, अग्न्यासा, अग्न्यासिना, अग्नि, अग्निवा. — Should the mascul. अजस्र be a real word, it might, in its first meaning, be likewise onomatopoeic; in its second and third, it would then

come from चञ् I., kṛit aff. चञ्, provided that this dhātu means “to sound”, in general, and is not merely abstracted from चञ्, to suit the theory that all nouns come from dhātus capable of being inflected verbs; in its fourth meaning, it would, according to *Bhānuḍ.*, be चञ् I., kṛit aff. चञ्, but merely occur as the latter part of चञ्च, this compound receiving the taddh. aff. क (?); चञ्चि शब्दे कर्म-सञ्च (Pāṇ. III. 2. 1.) । संज्ञायामिति क; (but the latter affix would not result from any rule of Pāṇini).

II. n. (-ञ्चन) An eye. This meaning is given by Śaṅkara, but seems doubtful; see p. 398b, l. 14. E. See the E. of चञ्चक II.

III. n. (-ञ्चन) Water. This meaning is hypothetical, and rests on the opinion expressed in the E. of चञ्च, and s. vv. चञ्चया, चञ्चायवी, चञ्चि. E. Probably चञ्च II., kṛit aff. चञ्; when it would imply the moving element, like चप, चञ्चु, चञ्चस्.

[IV. m. f. n. (-ञ्चः-ञ्चा-ञ्चन) Exceeding, too much. (Śaṅkara, in his explanation of चञ्चायवी q. v., चञ्चो ऽभ्यधिकः; a very doubtful meaning, for which I know of no etymol.)]

चञ्चक I. 1. m. (-कः) A father. — This meaning is doubtful, and probably assumed for the same purpose as those mentioned s. v. चञ्च I. 1.; thus, *Sāyaṇa*, in commenting on *Rigv.*: चञ्चकं यजामहे सुगन्धिं पुष्टवर्धनम् explains चञ्चकम् (according to him, equivalent there to महद्देवम्) thus: चयाणां ब्रह्मविष्णुब्रह्माणामञ्चकं पितरम् (a very doubtful interpretation of the sense of the *Vaidik* word चञ्चक); or *Bhānuḍ.* (on the same word, in the sense of Śiva, in the *Amarak.*): चयाणां लोकानामञ्चकः पिता. E. If the word is real, it would come from चञ्च I. 1., taddh. aff. कञ्.

2. f. (-ञ्चिका) See s. v. चञ्चिका.

II. n. (-ञ्चकम्) ¹ The eye (*Halāy.*, *Hemach.*, *Trikāṇḍ.*, *Bhūrip.*, *Rājanigh.*, *Nigh. Pr.*); e. g. *Mahidh.* (on the *Vaidik* passage quoted line 25, as occurring in the *Vāj. S.*): चञ्चकं नेत्रचयोपेतं ब्रह्मं यजामहे; or the same (on *Vāj. S.*: अथ ब्रह्मदीमह्याव देवं चञ्चकम्): चञ्चकं नीलञ्चकानि नेत्राणि यस्य तादृशं देवम् &c.; or *Mādhava* (s. v. चञ्च in the *Dhātuvr.*): नीलञ्चकानि चक्षुष्यस्येति चञ्चकः; similarly *Jayam.*, *Bharatas.* &c. on चञ्चक in the *Bhāṭik.*; or *Bhānuḍ.* (amongst his various interpretations of चञ्चक in the *Amarak.*): नीलञ्चकान्यस्य । चिञ्चकमस्येति वा । चञ्चकं नयनं दृष्टिरिति ह्यस्युधः. (In this sense, the use of the word seems to be restricted to the compound चञ्चक.) ² Copper (*Rājanigh.*: तास्र). ³ A large variety of the *Mimusops* *Elengi* (*Nigh. Pr.*: बहुद्वकुल). — E. The etym. of *Mādhava's* *Dhātuvr.*, where चञ्चक n. is referred to चञ्च “to sound”, is not plausible. It is better perhaps to analyse this word into चञ्-च, taddh. aff. क; चञ् being the prefix which is a synonym of चा (see चञ् III., the Preface, and compare चञ्चर and चञ्चरीष), and च, an equivalent of भ, from भा; when the etymological sense of चञ्च would be “shining, bright”, and thus naturally apply to “eye” and “copper”. For, as regards the assumed identity of भा to गा, not only is abundant evidence of the interchange

between aspirate and unaspirate sounds afforded by the *Dhātupāṭha*, but that of भा and वा (or गा), itself, in one sense, at least, is acknowledged by the commentators, e. g. by *Jayam.*, *Bharatas.* &c. on *Bhāṭik.* 10. 19. Comp. also the etym. of चञ्चर्य. Another possibility is that of referring the latter part च or व to the dhātu ची, which, according to *Yāska* (4. 19.) and his commentator *Durgā*, has, amongst others, the sense “to see”.

चञ्चया f. (of चञ्चय) (-या) (ved.) Perhaps; carrying water, rich in water; *Kaushitaki-Br.-Up.*: चञ्चया नद्यः (see the quotation s. v. चञ्चा p. 397 a, l. 30); Śaṅkara in his comm., renders this word in a mystical sense, viz. (the rivers) “going to the eye (or sight), i. e. to the knowledge, of Brahman, worshipping (Brahman)”: चञ्चमञ्चकं लोचनं ब्रह्मज्ञानं यान्तीत्यञ्चयाः । उपासनाः । नद्यो वारां प्रवाहधारिणः पुरायतनादिवासिभ्योऽप्यञ्चयाः. E. According to this gloss, a *Tatpur.* of चञ्च II. and च; but, in my opinion, चञ्चि, a denom. of चञ्च “water”, kṛit aff. श्च.

I. चञ्चर (probably) *Tatpur.* 1. m. n. (-रः-रम्) ¹ Sky, atmosphere, æther (*Yāska's Nigh.*: चञ्चरिच; *Amarak.*, *Halāy.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdaratn.*, *Bhūrip.*, *Ajāyap.* &c.: = चोमन् &c.); e. g. *Āik-Prāṭis.*: मासुवेचः संहितां वायुमाह तचाकाशं चास्य माचञ्च एव । समानतामनिचे चाञ्चरे च मत्मानस्यो ऽविपरिहारं तदेव (where चञ्चर, as *Śaunaka* reports, is used by *Agastya* in the same sense as चाकाश by *Mākharya*); or *Rāmāy. Sundarak.* (edd. *Calc.* and *Bombay*): (हनुमान्) भजे ऽञ्चरं निरासञ्चं पचयुक्तं हवाद्दि-राट्; or *ibid.* (ed. *Gorr.*): — Hanumat says — निमेषान्तरमावेष्ट निरासञ्चमञ्चरम् । सहसा निपतिष्यामि घनाद्भि-दिवाञ्चरे; or *Rāmāy. Aranyak.* (edd. *Calc.* and *Bombay*) — Rāvaṇa speaking — उद्वेह्यं भुवाभ्यां तु मेदिनीमञ्चरे स्मितः; or *Mahābh. Ādip.* (*Kadrū* addressing *Garudā*): त्वमुत्तमा सगिरिवना वसुन्धरा सभाञ्चरं चित्तिमिरमञ्चरं तथा । एवं क्षुतसदा कद्रु भगवान्हरिवाहनः । नीलजीमूतसंघतिः सर्वमञ्चरमावृणोत्; or *Bhāgav.-Pur.* (in the chapter which explains its theory of creation): रूपं वायौ स च सञ्चं लीयते सो ऽपि चाञ्चरे । चञ्चरं शब्दतन्मात्रं इन्द्रियाणि स्वयोजिषु; or *Raghuv.*: सा (scil. राचसी) चक्षुःशकार-याङ्मुखा तावतर्जयदञ्चरे (scil. रामलक्ष्मी); or *Bhāṭik.*: सुधीवो ऽस्त्राधश्चक्षुःसात्मगाहिष्ठ (v. l. °धिष्ठ) चाञ्चरम्; or *Śiśupālāb.*: स्तुतिताञ्चरचितितले परितस्त्रिमिरे जनस्य दृश-मन्वयति । दधिरे रसाञ्जनमपूर्वमनः प्रियवेरमवर्त्मसु दृशो ददृशुः (comp. also the instance p. 405 a, l. 1); or *Naishadhach.*: एकः पिपासुः प्रवहानिलस्य क्षुतो रसादाहनरङ्गुरेव । अस्त्रञ्चरे ऽनमुनि लेलिहासः पिवन्नमुष्णामृतविन्दुवृन्दम्; or *Nalod.*: अथ नीरात्सारसतः केनपरीताश्चाम्बरात्सार-सतः । अतिमुखरात्सारसतस्त्रीरमिताः स्त्रीततिश्चिरात्सारसतः. ² A vacuum; e. g. *Amarus.*: माहासिङ्गनवामनीकतकुचप्रो-ञ्जितरोमोद्गमा साङ्गलेहरसातिरेकविमलक्ष्मीमन्त्रितञ्चाम्बरा — where, according to the common-sense explanation, the latter word is analysed as a compound साङ्ग° — °ञ्जीमत° — नितम्ब — चञ्चर (चञ्चर in the sense 4.); but, according to the transcendental interpretation, (compare चञ्च p. 351 a, line 50 ff.), चञ्चर° ञ्जीमन् (vocat.) इतम् वा-चञ्चरा; and चाम्बरा explained thus: वा चिकल्यः । स एवाञ्चरं मूलं चच निर्विकल्योत्कर्षः. ³ (ved.) Vicinity, neighbourhood (*Yāska's*

Nigh.: = चक्षिन्; e. g. *Rīgv.*: यन्नासत्ता परावति वक्षः
 क्षी चक्षन्ते (*Sāy.*: यक्षि । परावति दूरदेशे । क्षः ।
 वक्षः यदि चक्षन्ते । चक्षिन्नामेतत् । समीपे क्षः । भवक्षः).
 'Cloth, apparel, garment (*Amarak.*, *Haldy.*, *Hemach.*,
Viśwapr., &c. as before: चासस् or चांमुक्); e. g. *Manu.*:
 कृत्तकेशनखरमनुदीनाः मुक्ताम्बरः मुचिः । स्वाध्याये चैव
 युतः क्षान्तिवमात्रहितेषु च; or *Rāmāy. Bālak.*: चक्ष रावा
 विदेहानां ददौ कन्वाधनं वक्षः । कम्बलादीनि वस्त्राणि चोम-
 पट्टाम्बराणि च; or *Mahābh. Śalyap.*: (मातरः) नानाम्बर-
 धारिणी नानामात्राम्बरास्तथा &c.; or *Bhāgav.-Pur.*: महा-
 भिवेकविधिना सर्वोपस्करसंपदा । अभिविष्टाम्बराकक्षीर्ण-
 मात्राहृष्टादिभिः । पूजयामास केशवम्; or *Sūtruta*
 (in his treatment of ophthalmia): कसेरुमधुकाभ्यां चूर्णम-
 म्बरसंवृतम् । वक्षमस्यान्तरिवासु हितमाश्च्योतनं भवेत्; or
Śiśupīlab.: नवकुङ्कुमाखण्डपयोधरया स्वकरावसक्तविराम-
 रया &c.; or *Bhātrih.*: कृषित्वन्वाधारी कृषिदपि च दि-
 वाम्बरधरो मन्त्री कार्याधीनं न गणयति दुःखं न च सुखम्;
 or *Naishadhach.*: चाभिर्मुनेन्द्रोदरि (vocat.) कौमुदीभिः ची-
 रस्व धाराभिरिव चणेन । अक्षालि नीलीवचिरम्बरस्ता तमो-
 मयीयं रजनीरजस्ता — where the night being compared to
 a laundress, चम्बर is employed equivocally, in the meaning
 "sky" or in the meaning "cloth"; and the commentator
Nārāyaṇa, in order to show that Śrī-Harsha did not
 allow this laundry simile to fail in technical accuracy,
 adds, in his gloss, a smart quotation from a *Kalā-Kośha*
 which, amongst other useful things, seems to teach
 that of removing stains from cloth: तैलं घृतेन तक्षोष्णव-
 शिर्दुग्धेन कक्ष्यतम् । नाशयेदम्बरस्त्वं तु मलं चरेण सोष्मया.
 Compare also चनम्बर, दिगम्बर, नीलाम्बर, पीताम्बर,
 समुद्राम्बर. 'A mineral substance, talc or mica; see
 चक्ष I. 9. (*Rājan.*, *Nigh. Pr.*: = अक्षक; *Trikānd.*: नागभिद्र
 — probably — a red kind of talc). 'A fragrant substance,
 Amberggris (*Hemach.*: सुरभिद्रव्य; *Viśwapr.*: सुगन्धक; *Med.*:
 सुगन्धनार — a kind of सुगन्धि —; *Jaiādhara*, *Trikānd.*,
Bhūrip.: गन्धद्रव्य; *Ajayap.*: सुगन्धिद्रव्यभेद; *Nigh. Pr.*:
 चम्बरसुगन्धद्रव्य; the *Śabdaratn.* assigns this name to several
 fragrant substances, as results from the definition it gives:
 चम्बरं चांमुके स्त्रीयं कोचि सीगन्धवसुषु). See *Ainslie*,
Materia Ind. I. p. 15–17. 'Cotton (*Hemach.*, *Viśwapr.*:
 कार्पास). Comp. चम्बरद. 'Saffron, *Crocus sativus* (*Hem.*
Śeṣha: कुङ्कुम). 'In arithmetic, sometimes used to denote
 a cipher; comp. चक्ष I. 10. (according to a native com-
 pilation). [In the present edition of *Hemach.*'s *Nānārthas*,
 the definition of चम्बर ends thus: सुरभिद्रव्ये रदक्षद-
 कपाटयोः. The best MSS. however read, instead of these
 words, the following: सुरभिद्रव्ये ऽररं कक्षकपाटयोः,
 where कक्ष* becomes the explanation of चरर; and, since
 the *Viśwapr.* also defines चररं कपाटे कक्षे, there can be
 no doubt that the passage quoted is to be corrected in
 the manner stated.]

2. m. plur. (-राः) The name of a people in the north
 of India (*Vardhamihira's Brihatsanh.*, in *Weber's Catal.* of
 the Berlin Sanskr. MSS.). E. According to *Rāyam.* on the
Amarak. and *Ujjvaladatta's* comm. on the *Uā. S.* चम्बर I.,
 uñ. aff. चर — i. e. चम्बर, so called "because it sounds or
 makes a noise" (*Rāyam.*: चम्बते शब्दावते ऽम्बरम्); *Bhānud.*

(on the *Amarak.*) takes it for a Tatpur., चम्बर and र,
 viz. चवि शब्दे । भावे चम् । चम्बरः शब्दः । तं राति । चम्बरम्;
 which analysis would yield a similar sense, "giving a
 sound". Neither of these E. has much probability; it
 seems to me that the word is a Tatpur. of the prefix चम्
 III. (q. v., and comp. the E. of चम्बर and चम्बरीव, चम्बर्य)
 and चर (or वर, from वृ, to surround, to cover), चम्बर
 thus becoming synonymous with चावर or चावर्य "sur-
 rounding, covering", whence the meanings "sky", "æther
 (vacuum)" and "cloth", as well as that of "vicinity"
 would naturally follow. For the meaning 1. 5. see the E.
 of चक्ष; and the meanings 1. 6-8. are probably connected
 with the meaning "sky", in the same manner as some of
 the meanings of चक्ष are with "cloud". The connection of the
 name of the people(2.) with any of the foregoing meanings is
 not clear to me; comp., however, चम्बर. — According to
Rāyam.'s and *Ujjwal.*'s E. the accent of the word would be the
 udātta on the second; according to *Bhānud.*'s E. the udātta
 on the last syllable; in the *Veda*, it is udātta on the first
 syllable. — The double gender of the word results from
 चम्बर occurring in the *Gaṇa* चर्धर्वादि to *Pāṇ.* II. 4. 31.;
 and the *Gaṇaratnam.* writes therefore चम्बरो वस्त्रम्, but
 the neuter gender, which alone is taught by the *Siddhāntak.*,
Śabdaratn. and other comm., prevails with the best authors.
 — The *Śabdabhedha* of the *Viśwaprakāśa* points out that the
 word is to be written with च (not with च).

II. चम्बर. See चम्बर्य.

चम्बरम् Tatpur. m. f. n. (-गः-गा-गम्) Travelling in the
 sky; e. g. *Sūtr.*: वीर्येण वक्षिरादन्ते दोषानापादमस्तकात् ।
 पक्षाशयस्थो ऽम्बरगो भूमेरको रसानिव. E. चम्बर and ग.

चम्बरद Tatpur. n. (-दम्) Cotton (comp. चम्बर I. 7.; *Nigh.*
Pr.: = कापूस्, i. e. कार्पास). E. चम्बर (cloth) and द.

चम्बरयुग Tatpur. n. (-गम्) The two principal female gar-
 ments, or upper and lower cloths or mantles (*Wilson*). E.
 चम्बर and युग.

चम्बरश्रेष्ठ Tatpur. m. (-ज्ञः) A mountain reaching to the sky,
 a very high mountain; e. g. *Naishadhach.*: उच्चैस्तरादम्बर-
 श्रेष्ठमौलस्युतो रविर्गैरिकगण्डश्रेष्ठः । तस्मैव पातेन विचूर्णित-
 तस्व संधारकोराजिरिहोष्णिहीति (*Nārāy.*: चम्बरश्रेष्ठस्व गे-
 नगिरेर्मौलिः &c.). E. चम्बर and श्रेष्ठ.

चम्बरस्थली Bahuvr. f. (-ली) The earth (*Hem. Śeṣha*). E.
 चम्बर and स्थल "resting on the sky".

चम्बरात् Tatpur. m. (-ज्ञः) 'The horizon. 'The end of
 a garment (*Wilson*). E. चम्बर and चत्त.

चम्बरिष n. (-वम्) A frying-pan. E. See the next, of which
 it is a various reading, according to *Ramāndha* on the
Amarak.

चम्बरीव 1. m. (-वः) 'The sun (*Hemach.*, *Ajayap.*, *Jaiādh.*:
 सूर्य; *Viśwapr.*: मार्तण्ड; *Bhūrip.*: रवि; *Med.*: भास्कर).

'A name of Śiva (*Hem.*, *Viśwapr.*: सख्यपरम्; *Trikānd.*:
 शङ्खु). 'A name of Viṣṇu (*Trikānd.*: हरि). 'The proper
 name of 'a Rājārshi, a son of the king Vṛishāgir; *Rīgv.*: एतत्पुत्र
 इक्षु वृष्य उक्त्वं वार्षागिरा अभि नृबन्ति राधः । अक्षरावः
 प्रतिभिरम्बरीवः सहदेवो भयमानः सुराधाः (*Sāy.*: वार्षा-
 गिरा वृषागिरो राधः पुत्रा अक्षरावादयो ऽभिगृह्णन्ति
 चम्बरीवादयस्तातो रावर्धयः); he was the author of the

Rigv.-hymn 9. 98. or the *Sāmav.*-verses 1. 549. (= I. 6. 1. 5.; or 2. 588. = II. 5. 1. 16, 1.), 1. 552. (= I. 6. 1. 8.; or 2. 679. or 2. 1031. = II. 5. 2. 18, 1. or 8. 2. 8, 3.), 2. 589. 590. (= II. 5. 1. 16, 2. 3.) 680. (= II. 5. 2. 18, 2.) 681. (or 1029. = II. 5. 2. 18, 3. or 8. 2. 8, 1.) 1030. (= II. 8. 2. 8, 2.); comp. *Colebrooke's Misc. Ess.* I. p. 24, and *Benfey's Index*; ^b a descendant of the Manu Vaivaswata and son of Nābhāga; celebrated for his devotion to Vishnu and his charity to Brāhmaṇas; his name occurs in the *Vishnu*-, *Padma-Pur.*, *Harivaṇśa* &c.; and his history is related in the *Sāntiparvan* of the *Mahābh.*, the (ninth book of the) *Bhāgav.-Pur.*, the *Uttarak.* of the *Linga-Pur.* &c. (see also *Muir's Original Texts* I. p. 46); ^c a son of Māndhātṛi (according to the *Vishnu-Pur.*; see also *Muir's O. T.* I. p. 47); ^d a Rājārshi, a descendant of Sagara, son of Praśūruka and ancestor of Daśaratha (according to the *Rāmāyaṇa*; see also *Lassen's Ind. Alt.* I. pp. 723. 725. 750; App. p. VI. VIII. IX. and *Muir's O. T.* I. p. 104 ff.); ^e a son of the patriarch Pulaha (acc. to the *Linga*- and *Vāyu-Pur.*; see *Wilson's Vishnu-P.* p. 83, note 6). ⁵ A colt (*Hemach.*, *Viśwapr.*, *Trikāṇḍ.*, *Med.*, *Bhūripur.*, *Śabdar.*: *विशोर*; *Ajayap.*: *हचकिशोरक*). ⁶ The hog-plum, *Spondias mangifera* (*Hemach.*, *Viśwapr.*, *Med.*: *आमातक*).

2. m. n. (-षः-चम्) ¹ A frying-pan (*आम्र*; *Amarak.*, *Trikāṇḍ.*, *Viśwapr.*, *Med.*, *Śabdar.*, *Bhūripur.*, *Ujjwalad.*, *Unīādi-Kośha*, n.; *Halāy.*, *Hemach.*, *Ajayap.*, *Gopālita*, as quoted by *Ujjwalad.*, m.; *Gāṇaratn.*, m. n.); e. g.: *Rāmāy. Sundarak.* (ed. Gorr.): *अशोभत मुखं तस्य वृक्षमावृक्ष धीमतः । अमरीषोपमं दीप्तं विधुन इव पावकः* (the same verse occurs, in the *Calc.* and *Bombay* edd., in the last chapter of the *Kishkindhyak.*; but the *Tilaka* observes, on the last half *Śloka*: *अमरीषोपमं . . . पावक इति प्राचीनः पाठः*; on the last half verse it has this gloss: *अमरीषं आम्रं तदुपमम् । अत एव दीप्तं प्रज्वलत् । अकारवर्षप्रतप्तआम्रोपममिति यावत् । स्वयं च विधुनः पावक इवाशोभत*; thus the *Bombay* ed. of the comm.; the *Calc.* ed. contains these words: *अमरीषो ऽअखडित्वाप्त (sic, for °गत) इव दीप्तं ज्वलत् । अकारवर्षमतम (sic, for °प्रतप्त) आम्रोपममिति &c.*, but the beginning of this passage seems to be wrong). ² A hell (*Med.*: *वरकस्य प्रभेदः*; masc.; *Śabdar.*: *वरक*, m. n.); according to the *Śiva-Pur.* ³ Repentance (*अनुताप*, *Med.*, masc.; *Śabdar.*, m. n.). ⁴ War, battle (*Med.*, *Viśwapr.*, *Bhūripur.*, *Śabdar.*, *Trikāṇḍ.*: n., *रक्ष*, *युध*; *Hemach.*: m., *युध*).

3. n. (-चम्) Æther, sky (*Ujjwalad.*: *आकाश*; with this instance: *अमरीषमिवाभाति मुखं ते मरुताम्रज*). [According to *Rāmānātha* on the *Amarak.* *अमरीष* "frying-pan" is also written *अमरिष*; according to *Bharatasena*, *Dvirūpakośha*, also *आमरीष*, but in which of the above meanings, this *Kośha* does not say.] E. The *Unīādi-S.* — and accordingly the comm. on the *Amarak.* — derive it from *अम्* "to sound", un. aff. *ईयन्* and *āgama* *चट्*, "because a noise is made in it"; but to judge from *Ujjwalad.*'s comm. on the Un. S. this etym. would apply to the meanings "sky" and "frying-pan" only; the *Unīādi-Kośha* tries to account, by means of the same etymol., for the meaning "frying-pan" and the proper names 1. 4.; as to

the rest, I cannot ascertain the etymol. views of the native authorities. It seems, however, that, in the sense "frying-pan" (hence, "hell" and "repentance"), the word is a Tatpur. of the prefix *अम्* III. (q. v., and comp. the etym. of *अम्* and *अमर*) and *वरीष*, which may be a gradual corruption of *भर्ष* from *भृज्* "to fry"; in the sense Vishnu, Śiva, "sun", and "sky", it is perhaps of the same origin as *अमर*; and the proper names are perhaps applications of the meaning "sun".

¹⁰ *अमरीषपुत्र* Tatpur. m. (-चः) "The son of Ambarisha", a proper name whence the name of a country is derived; see *आमरीषपुत्रक*. (The word is included, by the *Kāśikā*, the *Gāṇaratnam.* and some *Gaṇa*-lists, in the *Gaṇa* *राज-वादि* to *Pāṇ.* IV. 2. 53.; but *Patanj.* refers it to the *Gaṇa* *वैश्वनादि* to IV. 2. 52. v. 4, which is only a portion of the former *Gaṇa*, and, in the enumeration of the *Mahābhāṣya*, merely comprises the words *वैश्वन*, *अमरीषपुत्र* and *आम्रकामेय*). E. *अमरीष* and *पुत्र*.

अमरीक Bahuvr. m. (-काः) A god; e. g. *Kumāras.*: *तथा हि नृत्तामिनवक्रियाचतुर् विविष्यते मौलिभिरमरीक-साम्*. E. *अमर* and *चोक्त*; "whose abode is the æther". *अमर्य* denom. par. (-र्यति) To bring together, to collect (*Gāṇaratn.*, in the *Gaṇa* *कल्यादि* to *Pāṇ.* III. 1. 37.: *संभरये*). E. *अमर*, denom. aff. *यक्*. This base *अमर* (II.) seems to be a Tatpur. of the prefix *अम्* III. (q. v., and comp. the E. of *अम्*, *अमर* I., *अमरीष*) and *वर*, for *भर*.

²⁰ *अमरु* Tatpur. 1. (-रुः) ¹ The name of a military people, and its country, situated in the middle of the Punjab (probably the *Ἀμύραται* of Ptolemy; *Viśwapr.*, *Med.*, *Śabdaratn.*: *देशभेद*); e. g. *Mahābh. Sabhāp.*: *तान्दशार्धान्स खिला च प्रतप्ते पाण्डुनन्दनः । शिबीरंस्त्रिगताम्रजान्मासवाप्यक्ष कर्पटान्*; or *ibid. Droṇap.*: *अमरुस्तु नदां नृक्ष क्रोधपर्व-कुलेष्वः अससाद् रणे पार्थं वेश्वं च महारथम्*; or *Vishnu-Pur.* (in its enumeration of the nations of India): . . . *पुष्पाः कलिका मगधा दाचिवात्याश्च सर्वशः । तवापरान्ताः* (*Wilson* p. 177; in the extreme west; see s. v.) *सीराणाः मुरामी-राक्षसार्जुनाः । कारुणा मासवाप्यश्च वारिपाचनिवासिनः । सीवीराः सन्धवा ह्रवाः शालाः शाकसवासिनः । मरू रा-मासवाप्यः पारसीकादयस्तथा*. (See also *Weber's Catal. of the Berlin MSS.*, s. vv. Atharvav.-Parīśiṣṭā, *Setusaraṇī* and *Varāhamibira's Bṛihatsanhitā*, and comp. *Lassen's Zeitschrift* III. pp. 185. 195., *Ind. Alterth.* I. p. 820.) ² The name of one of the mixed tribes or of an individual belonging to one; viz. the son begotten in wedlock, by a Brāhmaṇa father and a Vaiśyā mother (*Amarak.*, *Hemach.*, *Viśwapr.* &c. &c.); e. g. *Manu*: *ब्राह्मणद्विजकन्यायामम्रुः नाम जायते*; or *Yājñav.*: *विप्राकूर्ध्ववसिष्ठो हि चविवाचां विश्वः स्त्रियाम् । अम्रुः &c.* (*Mitāksh.*: *ब्राह्मणात् वैजकन्यायां विप्रायाम्* — which word is supplied from the context — *अम्रुः नाम भवति*); or *Jaimintyanyadyam.*: *अम्रुणां दार्विहीमिषो ब्राह्मण इति स्मृतावम्रुस्यामिके स्मार्तोमे &c.* — The occupation assigned by *Manu* to this mixed caste is that of the practice of medicine; *Manu*: . . . *अम्रुणां चिकित्सितम्*; hence e. g. *Suśruta*: *सहस्रेष्वपि हेतुना नाम्रुणादिविचयेत्* (comp. s. v. *अमीमांसा*). In the same manner, however, as these words of *Suśruta* imply that medicine was practised, at a

later period, also by men of other castes than that of the Ambashthas, the occupation of the latter seems to have varied at different epochs; thus, in the tenth book of the *Bhāgavata-Pur.*, an Ambashtha is an elephant-keeper or driver; e. g.: अथ ह्येष रामश्च कृतशीची परंतप । महदुन्मुभिर्निर्घोषं युत्वा द्रुमुपेयतुः । रज्ज्वारं समासाय तस्मिन्नागमवस्थितम् । अपस्त्रवत्तयापीडं ह्येषो ऽम्बहप्रचोदितम् । बद्धा परिकरं शीरिः समुह्य (Śrīdharasw.: निबध्य) कुटिलासकान् । उवाच हस्तिपं वाचा मेघनादमभीरवा । अम्बहाम्बह मार्गं नौ देह्यपक्रम मा चिरम् &c. (Śrīdharasw.: अम्बहो हस्तिपः); and *Rādhākāntad.*, in his Sanskrit Dict., mentions that, in the West, the Ambashtha is (now?) a sort of *Kāyastha* or writer (*Śabdakalp.*: अम्बहः ... कायस्थवातिविशेषः । इति पश्चिमदेशे प्रसिद्धः). [Since *Manu* does not acknowledge more than four castes, — compare, for the passages, *Muir's O. S. T. I.* p. 175 ff. — but, probably in order to assign a Brahmanic origin to nations or tribes which do not belong to his system of society, gives to several of his mixed tribes names which correspond with the names of those nations, it seems plausible that his Ambashthas were originally the people so called, and that the occupation, followed perhaps by some Ambashthas in his country, gave rise to the clause which in an absolute manner regulates the livelihood of such individuals. And it might seem also that a legend, related by *Wise*, — in his *Hindu System of Medicine* p. 11 — on the authority of the *Purāṇas*, was invented to reconcile this clause of *Manu* or other legislators with the obscure etymology of the word; for, according to this legend, a young woman of the *Vaiśya* caste, called *Ambā*, was serving as a menial to *Gālava*, the Muni; she gave birth to a child, *Virabhadra*, who, through the favour of his father, *Gālava*, became the first of the *Vaidya* or medical caste. His thirteen sons were taught by the sacred Sages the works they had written, and thus became skilful physicians; and it is from their descendants that the caste of Hindu physicians derives its origin. — But, whatever view *Manu* may have taken of this supposed identity between the Ambashtha military people and the Ambashtha medical caste, there seems reason to doubt not only of this identity having existed at a period previous to *Manu*, but of the people itself having originally borne the name of Ambashtha. In the *Aitareya-Br.*, अम्बह्य is met with as the name of a king; and this word, alleged by the *Kāśikā*, would, according to *Pāṇi.* IV. 1. 171., come from अम्बह, the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV. 1. 168.). Now, if the instance “अम्बहः”, which is given by the *Kāśikā* on *Pāṇi.* IV. 2. 69., were derived from अम्बह, taddh. aff. अम्, its plural, meaning the people of the country so named, would be अम्बहाः, according to *Pāṇi.* IV. 2. 81. and I. 2. 51. But *Pāṇini* himself, when teaching, VIII. 3. 97., that अम्, as the latter part of certain compounds, becomes ह, gives, amongst others, as first part of such compounds, अम्ब and अम्बह, thus expressly denying that, in his opinion, अम्बह is a derivative of अम्बह; for, had he considered अम्बह to

be such, the alleging the word itself would have been superfluous, as the change of अम् to ह in such a derivative would have been implied by that in its base अम्बह. The necessary inference, however, to be deduced from this analysis of अम्बह (into अम्ब and ह) then is, that the plural of the word could not have been अम्बहाः — like पद्माः of पद्माः, अम्बाः of अम्बा, &c. —, but, at the time of *Pāṇini*, was अम्बहाः. Since, on the other hand, however, no military people of the name of अम्बहाः occurs in the literature — so far as it is known to me — subsequent to *Pāṇini*, it seems to follow that the older name of the people was अम्बहाः, and that, by a wrong grammatical analogy, it became at a later period अम्बहाः.]

2. f. (-ह्य) The name of several plants; viz. ¹ Yellow wood-sorrel, *Oxalis corniculata*, or *Rumex vesicarius* Rox. (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdār.*, *Rājānigh.*: अम्बहोली or अम्बहोलिका; *Sureśw.*: बाङ्गिरी; *Nigh.Pr.*: चगिरीलोला or चुका); see *Ainslie, Mat. Ind.* II. p. 324, where its medical properties are described. Comp. अम्बहका 1. and अम्बहा. ² A sort of jasmin, *Jasminum auriculatum*, or a small variety of it (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdār.*, *Bhūrip.*, *Ajayap.*, *Sureśw.*: चुकी or यूविका; *Rājānigh.*: बाला; *Nigh.Pr.*: लघुचेतकुरी). ³ *Cissampelos hexandra* (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Trikāṇḍ.*, *Śabdār.*, *Ajayap.*, *Bhūrip.*, *Sureśw.*, *Rājānigh.*: पाठा or खापनी; *Nigh.Pr.*: पाट). Comp. अम्बहिका 1. and अम्बहकी 3. ⁴ Hog-plum, *Spondias mangifera* (*Rājānigh.*: अम्बा; and उपविशेषः । अम्बाडा इति ख्याता; *Nigh.Pr.*: आंबाडी); the properties of the latter plant being thus described by the *Rājānigh.*: अम्बहा सकषायका कफकण्ड-रुपापहा । वातामयवलासघ्नी रुचिहृत्पीपी परा “it is astringent, sour, removes phlegm, diseases of the throat, diseases arising from vitiated air and swellings of the throat — called valāsa —; it likewise sharpens the appetite and stimulates”. Comp. अम्बहका 2., अम्बा 5., अम्बाडा 2., अम्बालिका 5. and अम्बिका 10. ⁵ The root of the trumpet-flower or *Bignonia chelonoides* (*Nigh.Pr.*: पहाडमूल); see *Ainslie, Mat. Ind.* II. p. 272; comp. अम्बहिका 2. and अम्बहकी 1. ⁶ Indian night-shade, *Solanum Indicum* (*Nigh.Pr.*: काकमाचिका; *Sureśw.*: माचिका); see *Ainslie, Mat. Ind.* II. p. 207; comp. अम्बहका 3. and अम्बहकी 2. ⁷ *Aconitum ferox* (*Sureśw.*: अतिविषा — this meaning seems doubtful).

3. f. (-ह्य or ह्यी) A woman of the Ambashtha caste (1. 2.); e. g. *Manu*: वेदेहकेन सम्बध्यामुत्पन्नो वैष उच्यते; or *Kullika* on *Manu*: ब्राह्मणेन वैश्यायामुत्पन्ना अम्बहा; (thus in the present editions of Calc. and Benares, and in some MSS.; likewise the *Sārasundarī* on the *Amarak.* adds to the masc. अम्बहः these words: स्त्रियामम्बहा). E. अम्ब and अम्; *Bhānūd.* on the *Amarak.*: अम्बे तिष्ठति, where अम्ब seems to have been understood by him in the sense of water: “living on or by the water”.

अम्बहक f. 1. (-ह्य) ¹ The same as अम्बहा 1. (*Nigh.Pr.*: चुका).

² The same as अम्बहा 4. (*Nigh.Pr.*: आंबाडी). ³ The same as अम्बहा 6. (*Nigh.Pr.*: माचिका).

2. (-ह्यिका) ¹ The same as अम्बहा 3. (*Rājān.*: पाठा).

² The same as अम्बहा 5. (*Nigh.Pr.*: पहाडमूल).

3. (-वी) ¹The same as अम्बडा 5. (*Nigh. Pr.*: पहाड-
मूक). ²The same as अम्बडा 6. (*Nigh. Pr.*: माचिका). ³The
same as अम्बडा 3. (*Nigh. Pr.*: पाडमार्; *Rājanigh.*, ac-
cording to a quotation of *Rādhāk.*: पाडा; but the MS. of
of this work, used by me, has no word अम्बडकी; it as-
signs this meaning to अम्बडिका). E. अम्बड, taddh. aff.
कन्; 1. 2. with fem. aff. टाप्; 3. with (probably) डीप्.
अम्बड Tatpur. (?) n. (?) (-कम्) The name of a peak of
the Missaka mountain, near Anurādhapura, the ancient
capital of Ceylon (*Mahāvāṇsa*; see *Lassen's Ind. Alterth.*
II. pp. 247. 991. 1012). E. अम्ब and डम्ब.
अम्बागङ्गा Karmadh. (-ङ्गा) The Gangā, called Ambā, a
branch of the Mahāvali-Gangā, a river in Ceylon (see
Lassen's Ind. Alterth. I. p. 196). E. अम्बा and गङ्गा.
अम्बाजम्बु Tatpur. n. (-जम्) The name of a Tirtha or place
of pilgrimage in Kurukshetra; *Mahābh. Vanap.*: सरकस
तु पूर्वेषु नारदस्य महात्मनः । तीर्थं कुरुकुत्रेष्ठ अम्बाजमेति
विश्रुतम् । तत्र तीर्थं नरः स्नात्वा प्राणानुत्सृज्य भारत । नार-
देनाम्बुष्मतो लोकान्प्राप्नोत्वनुत्तमान्. E. अम्बा and जम्बु.
अम्बाडा f. (-डा) ¹A mother; the same as अम्बाडा q. v.
and other words mentioned s. v. अम्बा. [According to a
Vārtt. of *Kātyāy.* to *Pāṇ.* VII. 3. 107. — and Vopadeva —
the vocat. of this word, of अम्बाडा, and of अम्बिका, is regu-
lar: अम्बाडे, अम्बासे, अम्बिके; according to a Vārtt. in
the *Kāśikā*, it is, in the Vedas, optional, अम्बाडे or अम्बाड,
अम्बासे or अम्बास, अम्बिके or अम्बिक; but no mention is
made of such an option in the *Mahābhāṣya*.] ²The same
as अम्बडा 4. (*Rājanigh.*, *Nigh. Pr.*). E. Probably; अम्बा,
taddh. aff. ड (for स), which here seems to imply dimi-
nution.
असायवी (?) f. (-वी) (ved.) Perhaps, fond of water; an
epithet of *Apsaras*, in the *Kaushitaki-Br.-Up.*: अम्बासाम्बा-
यवीष्वाप्सरसः (see the quotation s. v. अम्बा 2., p. 397 a,
l. 30); *Śāṅkara*, in his comm., imparts a mystical and very
improbable sense to this word; viz. “the understanding (plur.)
i. e. having that which is neither too much, nor too little”,
viz. “the understanding of the Vedas”: असायवी न विद्यते
ऽम्बो ऽम्बधिको ऽयवश्च नूनो यासां ता असायवा बुद्धयः ।
असायवा एव असायवः श्रुतिबुद्धयः । अप्सरसः साधारणो
योषितः. According to this gloss, coupled with that on
अम्बा, p. 397 a, l. 32, the *Apsaras* in *Brahmā's* heaven
would be female personifications of “common intellect”,
comprising the Vedas and the understanding of them; but
the whole analysis, as quoted, is void of all grammatical
foundation, and seems to be purely imaginary, even if the
words अम्ब and अयव did really occur in the sense stated
by *Śāṅkara*. — The meaning proposed by me is founded on the
supposition that the word has the form given by *Śāṅkara*,
and is an irregular fem. of अम्बायु (i. e. अम्बाय्, a denom.
of अम्ब “water”, aff. क्, with kṛit aff. उ); असायवी: being
a Vaidik nom. plur. — analogously to similar nominatives of
frequent occurrence — instead of असायवः; but, as it is
extremely hazardous to derive a fem. in अवी from a base in
उ, it seems preferable, to analyse the words of the text
into अम्बा: । च । असायवी:, when the latter would be a
regular taddh. deriv. of अम्बायु, taddh. aff. अक्, fem. डीप्,

and mean “produced by beings which are fond of water,
or by watery substances”; comp. अप्सरस् p. 223 a, l. 45 ff.
(A MS. of the *Kaushitaki-Br.-Up.*, in the library of the
I. O. has अम्बासाम्बायवा:, and अयवा: likewise in the
comm.; but, as “असायवा एव असायवा:” is a meaning-
less tautology, the reading of Mr. Cowell's ed. is evidently
better.)

अम्बाडा f. (-डा) A mother; and probably used, like अम्बा,
अम्बिका, and अम्बालिका, as a respectful term of endear-
ment. See अम्बाडा 1. and the remark made there in regard
to the vocat. of the word; *Pāṇini* himself quotes in one of
his rules from the *Taittir. S.*: अम्बे अम्बासे अम्बिके. E.
Probably अम्बा, taddh. aff. स, which here seems to imply
diminution.

अम्बालिका f. (-का) ¹A mother (*Śabdaratn.*). See अम्बा
and the remark, in regard to its vocat., s. v. अम्बाडा.
Comp. also बृहदम्बालिका, the name of one of the divine
mothers, in the *Śālyaparvan* of the *Mahābh.* ²The same
used as a respectful term of endearment; e. g. *Vājas. S.*:
अम्बे अम्बिके ऽम्बालिके न मा नयति (where the wives of a
sacrificer call one another by these names; *Mahidh.*: पत्न्यः
परस्परं वदन्ति हे अम्बे हे अम्बिके हे अम्बालिके । नामान्वेतानि ।
कश्चन नरो मां न नयति । अश्वं प्रति न प्रापयति). ³The
proper name of the youngest daughter of a king of Kāśi
who became the wife of Vichitravirya; e. g. *Mahābh.*
Udyogap. (in the episode of Ambā): रूपेणाप्रतिमाः सर्वाः
काशिराजसुतास्तदा । अम्बां वैवाम्बिकां चैव तवैवाम्बालिका-
मपि । राजानश्च समाहृताः पृथिव्यां भरतवर्ध । अम्बा ज्येष्ठा-
भवत्तासामम्बिका त्वय मध्वमा । अम्बालिका च राविकृ राव-
कम्बा यवीयसी; (see also *Lassen's Ind. Alterth.* I. p. 632
and the quotations made there); also the mother of Pāṇdu
(*Rādhāk.*; but comp. *Lassen*, l. c. p. 633). ⁴The name of
one of the heroines in the *Daśakumāracharita*; e. g.: अम्बा-
लिका च वसवदभिगृह्य चण्डवर्मणा परिणेतुमात्मभवनमनीयत
(comp. *Wilson's Preface* to the *Daśak.* p. 17 ff.). ⁵The
same as अम्बडा 4. (*Rājanigh.*: अम्बाडा; *Nigh. Pr.*: चांवाडी).
E. अम्बाला, taddh. aff. कन् and fem. aff. टाप्.

अम्बि f. (-म्बि) (ved.) Water (*Sāyaṇa* holds that the word
implies as well this meaning — comp. अम्बु, अम्बस् — as
that of “mother” — comp. अम्बा, अम्बिका —, so that it
would express a double sense; but there seems to be no
necessity to assign to it any other meaning than “water”);
e. g. *Rīgve.*, *Atharv.*: अम्बयो यत्त्वधभिर्जामयो अध्वरीयताम्
(*Sāy.*: अध्वरीयतामध्वरमात्मन इच्छतामस्माकमम्बयो मातृ-
स्त्वानीया आपः । तथा च कौशीतिकप्राज्ञे समावायते ।
अम्बयो यत्त्वधभिरित्वापो वा अम्बय इति); or comp. the
Rīgve.-verse अम्बितमे &c. quoted s. v. अम्बा, p. 397 a, l. 24
(*Sāy.*: अम्बितमे । मातृणां श्रेष्ठे; but it may well be rendered
there: “best of waters”). E. (According to *Sāyaṇa*) अम्ब्
to sound (perhaps better: अम्ब्, to go), un. aff. इ.

अम्बिका f. (-का) ¹A mother (*Hemach.*, *Viśvap.*, *Trikāṇḍ.*,
Med., *Ajayap.*, *Bhūrip.*, *Śabdar.*). See अम्बा, and con-
cerning its vocative, the remark s. v. अम्बाडा 1. ²The same,
used as a respectful term of endearment; comp. e. g. the
instance from the *Vājas. S.* quoted s. v. अम्बालिका 2.; and
that from the *Taitt. S.* s. v. अम्बाडा; or *Mṛichchh.*: (the

brother-in-law of the king, addressing Vasantasena, when kneeling before her and making profession of his love) चत्तिके चम्बिके मुमु मम विवर्ति (i. e. विवर्तिम्). ³ The name of a sister of Rudra (in Vaidik mythol.); e. g. *Vājas. S.*: एष ते रुद्र भानः सह स्वस्वामिकया तं युषस्व स्वाहा (*Mahādh.*: हे रुद्र ते तव स्वस्वा भगिन्वा । चम्बिकया । चम्बिकानाम्वा सह &c.); or *Śatap.*: एष ते रुद्र भानः सह स्वस्वामिकया तं युषस्व स्वाह्विचम्बिका इ वे नामास्व स्वसा &c. ⁴ A name of Durgā, the wife of Śiva (in later mythol.; *Brahmavaiv. Pur.* — see *Aufrecht's Catal. of the Bodl. MSS.* p. 25 —, *Amarak.*, *Haldy.*, *Hemach.*, *Viśvapr.*, *Śabdār.*, *Bhūrip.*, *Jaiādh.*, *Ajayap.*); e. g. *Bhāgav.-Pur.*: आसाव देवीसदनं धीतपादकराम्बुवा । उपसृष्ट मुचिः शान्ता प्रविशाम्बिका-त्मिकम् (comp. *Wilson's Vishnup.* p. 573, n. 2); or *Yājñav.*: विनायकस्य जननीमुपतिष्ठिततो ऽम्बिकाम्; or *Kumdras.*: चाशीभिरेधयामासुः पुरःपाकाभिरम्बिकाम्; or *Mṛichchh.* (the brother-in-law of the king, having been spurned by Vasantasena, exclaims, in the Sanskrit version of the *Prākṛit* text): यञ्जुमितमम्बिकामातृकाभिः मतं न देवानामपि यत्प्रसामम् । तत्पातितं पादतलेन मुष्टं वने मुनालेन यथा मृताङ्गम्. ⁵ The name of one of the divine mothers who followed Kārtikeya, when he was inaugurated as commander-in-chief of the divine armies; (*Sālyaparvan* of the *Mahābhār.*). ⁶ The name of an Apsaras (see *अप्सरस्*, p. 222 a, l. 56). ⁷ The name of a goddess whose business is to carry out the orders of the Arhat Ariṣṭānemi (in *Jaina mythol.*; according to *Hemachandra*). ⁸ The wife of the Rudra Ugrareta (acc. to the *Bhāgav.-Pur.*; see *Wilson's Vishnup.* p. 59, n. 4). ⁹ The proper name of the second daughter of a king of Kāśī, who became the wife of Vichitravīrya (see the quotation s. v. *अम्बालिका*, and *Lassen's Ind. Alterth.* I. p. 632); and the mother of Pāṇdu (*Hemach.*, *Viśvapr.*, *Bhūrip.*), and of Dhṛitarāshṭra (*Med.*, *Śabdaratn.*; but comp. *Lassen*, l. c. p. 633). ¹⁰ The name of a plant; the same as *अम्बुष्ठा* 4. (*Rājānigh.*, *Nigh. Pr.*). ¹¹ Another medicinal plant; see *कटुकी* (*Śabdachandr.*). ¹² A particular creeper, called *चैतकन्द* (*Nigh. Pr.*). ¹³ The name of a place in Bengal where one of the chief temples of the Vaishnavas was erected (*Wilson's Works* I., p. 173). E. *अम्बा*, taddh. aff. *कम्* and fem. aff. *टाप्*.

चम्बिकापति Tatpur. m. (-तिः) A name of Śiva; according to the *Uttarakh.* of the *Padma-Pur.*: चम्बिकापतये तुभ्यं महादत्ताय ते नमः. Comp. also *Weber's Ind. Stud.* II. p. 187, where a passage from the *Taitt.-Arany.*, containing this word, is quoted. (The declension of this compound is regular; see s. v. *पति*.) E. *चम्बिका* and *पति*.

चम्बिकापुत्र Tatpur. m. (-त्रः) Dhṛitarāshṭra (*Bhūrip.*). Comp. *चम्बिका* 9. E. *चम्बिका* and *पुत्र*.

चम्बिकेय A wrong form or a misreading, instead of *चाम्बिकेय* q. v.

चम्बिकेयक A wrong form or a misreading, instead of *चाम्बिकेयक* q. v.

चम्बिकेश्वर Tatpur. m. (-रः) A name of Śiva, and of a Tīrtha or place of pilgrimage sacred to him (*Śiva-Pur.*; see *Aufrecht's Catal. of the Bodl. MSS.* p. 66). E. *चम्बिका* and *ईश्वर*.

चम्बितमा f. (-मा) (ved.) The best of waters, the best water. (*Sāyana* takes this word in the sense "the best of mothers"; see the instance s. v. *अम्बा*, p. 397 a, l. 24, and comp. *चम्बि*). E. *चम्बि*, taddh. aff. *तमप्*.

चम्बिली f. (-ली) The same as *चम्बिका*; e. g. *Bhāvaparakāśa*: चच चम्बिली । चम्बिका चुम्बिका &c. E. A corruption of *चम्बली*, i. e. *चम्बली*.

चम्बु n. (-म्बु) ¹ Water (*Yaska's Nighāntu*; *Amarak.*, *Haldy.*, *Hemach.*, *Śabdār.*, *Jaiādh.*, *Rājān.*); e. g. *Vedānta-Sūtr.*: पयो ऽमुवक्षेत्तवापि; or *Manu*: फलं कतकमुच्यते यद्यप्यमु-प्रसादकम् । न नामयद्वादेव तस्य वारि प्रसीदति; or *Mahābh. Ādip.*: (दृष्टुः) सुपर्णसहिताः सर्पाः काननं च मनोरमम् । सानरामुपरिचिन्तं पचिसंचनिनादितम्; or *Bhāgav.-Pur.*: दत्तानि तीर्थसमये ऽप्यपिचत्तिस्वामु; or *Sūrya-siddh.*: जमीषोमी भागुचङ्गी ततस्त्वङ्गारकादयः । तेजोभू-स्वामुवातिभ्यः क्रमशः पञ्च जङ्घिरे; or *Sūtrata*: भूयस्वमुवापुषिः (scil. दृष्टेः) पित्तं चिप्रमाप्नोति निर्वृतिम्; or *Vṛihaspati*: नृपो ऽधिकृतसम्वाच्यं कृतिर्नयकलेखकी । हेमाङ्गमुस्वपुष्याः साधनाङ्गानि वै दृश; or *Bhālik.*: संप्राप्य तीरं तमसापनाया (v. l. तरसा) गङ्गामुसंपर्कविमुक्तिभाजः । विनाहितुं यामुन-ममु पुष्टं यदुर्निह्यत्रमवृत्तयले; or *Sikupālab.*: नादातुमन्-करिमुक्तमदामुतितं धृताङ्गुशेन न विहातुमपीच्छताथः । इति नजेन सरितः सवभावतारे रिक्तोदपाचकरमास चिरं जनीचः; or *Naishadh.*, see s. v. *चम्बर* p. 398 b, l. 45, and *चम्बुज* p. 404 b, l. 7. Compare *चम्प*. ² The watery parts of the blood (*Wise, Hindu System of Medicine*, p. 259); or, perhaps, the liquid parts of the body in general; e. g. *Hemach.*: सिरा नादासुवाहिनी. ³ The name of the Virāj (see s. v. *विराज*) of the metre *Vikṛiti* q. v. (*Rik-Prātis*). ⁴ (In astrology, it is used to denote) The fourth (condition), the same as *अम्बा* 6. q. v. (*Jātakāṅkāra*). Comp. *चम्बुग* 2. ⁵ The name of a grass the roots of which are fragrant, *Andropogon muricatum* (*Amarak.*, *Rājān.*: वास; *Nigh. Pr.*: वाळा; *Rāyam.*, *Bharatam.* — on *Amarak.* II. 4. 4. 10. *केशा*); नाम च —: केशस्य चम्बुनस्य यानि नामानि ताव्यपीत्यर्थम् *Bhānud.* on the same: केशामुनोर्नाम यस्य. ⁶ Probably, an onomatopoeic expression implying indistinctness of sound caused by the shutting of the lips; comp. the E. of *चम्बु-कृत*. E. *चम्बु* (probably II. "to go"), uñ. aff. *उ* (but *Rāyam.*: चम्बते (i. e. *चम्ब* I.). *चम्बि* विसंज्ञे । भृमुशीतुं इत्यादिना वाङ्मलादुः — comp. *Uñādi-S.* I. 1.; *Bhānud.*: चम्बते (i. e. likewise *चम्ब* I.). *चम्बि* शब्दे । वाङ्मलादुः । यत्तु चम्बतीति (i. e. *चम्ब* II.) स्वामिना विनृहीतं तच्चिक्वम् । अस्मात्तनेपदित्वात्).

चम्बुक n. (-कम्) ¹ A white variety of Gigantic swallowwort or *Calotropis gigantea* (*Nigh. Pr.*: चैतर्हमादार). ² A red variety of the Castor oil-plant or *Ricinus communis* (*Nigh. Pr.*: रक्त एरण्ड). E. *चम्बु*, taddh. aff. *कम्*.

चम्बुकव Tatpur. m. (-वः) A shower (sing. or plur.; *Nigh. Pr.*: पाऊस); e. g. *Amarak.*: शीकरो ऽमुकवाः सुताः; or *Hemach.*: शीकरः । वातासवले ऽमुकवे; or *Śabdaratn.*: शीकराः शीमवाले सुः सुता चम्बुकवासु ये. E. *चम्बु* and *कव*.

चम्बुकटक Tatpur. m. (-कः) The short-nosed alligator (*Tri-kānd.*: नङ्ग). E. *चम्बु* and *कटक*, "the thorn of the water"; comp. *चम्बुकिराट* and *वार्भट*.

अमुकन्द Tatpur. m. (-न्दः) An aquatic plant, *Trapa bispinosa* or *natans* (*Nigh. Pr.*: शिवादि). E. अमु and कन्द.

अमुकालक Karmadh. m. (?) (-कः) (Probably) A lime, *Citrus medica* (*Sureśwara*); see अमुप्रसादन 2. E. अमु and कालक.

अमुकिरात Tatpur. m. (-तः) The short-nosed alligator (*Trikānd.*: नक्र). See अमुकष्टक. E. अमु and किरात, "the savage of the water".

अमुकीश Tatpur. m. (-शः) A porpoise, especially of the kind common in the Ganges, *Delphinus gangeticus*, Rox. (*Trikānd.*: अलकूर्म). E. अमु and कीश, "the water-monkey". Compare अमुकूर्म.

अमुकुङ्कुटी Tatpur. f. (-टी) The Indian water-hen, *Gallinula Akool* (*Nigh. Pr.*: पाणकोवडी). E. अमु and कुङ्कुटी.

अमुकूर्म Tatpur. m. (-र्मः) The same as अमुकीश. Comp. अलकूर्म (*Hemach.*: शिशुमार). E. अमु and कूर्म, "the tortoise of the water".

अमुकण्डा Karmadh. f. (-ण्डा) An aquatic plant, *Commelina salicifolia* (*Nigh. Pr.*: अलपिण्डी, i.e. अलपिण्डी). E. अमु and कण्डा, fem. aff. टाप, "dark as water".

अमुकेशर Tatpur. m. (-रः) The citron tree (*Ratnam.*: कोलफ). Comp. अलकेशर. E. अमु and केशर.

अमुक्रिया Tatpur. f. (-या) A funeral ceremony, presenting water to the manes of the deceased; e.g. *Bhāṭik.*: ब्रह्मदेनया ग्लायकमार गिरिकन्दरे । तस्याग्न्यमुक्रियां कृत्वा प्रतस्थाते पुनर्वनम् (*Bharatas.*: अमुक्रियां दाहममुक्रियां तपेयं च कृत्वा &c.). Comp. अलक्रिया. E. अमु and क्रिया.

अमुग Tatpur. m. f. n. (-गः-ग-गम्) ¹ Moving or living in the water, aquatic; e.g. *Hemach.*: पञ्चैन्द्रियाद्येभ्योऽपि तस्या-याः स्खलत्वा मुनाः. ² (In astrology.) Being in the fourth (condition, place, &c., as planets); see अमु 4; e.g. *Muhūrtach.*: (स्वात) भृष्टपदो मुनामुनेः (scil. पापयहि); comm. of *Daivajnar.*: मुनामुनेः सप्तमचतुर्थस्थानस्यैः पापयहिः । भृष्टपदो भृष्टस्यैः स्वात). Comp. s. v. अभिवेक p. 285 a, l. 37. E. अमु and ग.

अमुघन Tatpur. m. (-नः) Hail (*Hemach. Śeśh.*). E. अमु and घन.

अमुचत्वर Tatpur. n. (-रम्) A piece of water, a lake; e.g. *Hemach.*: अलमुखो अलावर्ते ऽमुचत्वर. Comp. अलचत्वर. E. अमु and चत्वर.

अमुचर Tatpur. m. f. n. (-रः-री-रम्) Moving in the water, aquatic (*Wilson*). Comp. अलचर. E. अमु and चर.

अमुचामर Tatpur. n. (-रम्) *Valisneria octandria*, an aquatic plant which spreads, like dishevelled hair, over the water, and therefore is compared to a chowrie and to hair (*Jaiādḥ.*, *Bhūripur.*: शेवाल). Comp. अलकुत्तल, अलकेश, सलिलकुत्तल. E. अमु and चामर, "the water-chowrie".

अमुचारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) Moving in the water, aquatic.

2. m. (-री) An aquatic animal; e.g. *Manu*: कृताहि-शरटाणां च तिरसां चामुचारिणाम् । हिंसायां च पिशाचा-नां केनो विप्रः सहकशः.

3. f. (-रिणी) A shrub, *Hibiscus mutabilis* (*Nigh. Pr.*: खलकमलिनी). E. अमु and चारिन्.

अमुज Tatpur. 1. m. f. n. (-जः-जा-जम्) Grown in water; e.g. *Rāmāy. Kishk.* (ed. Gorr.): (आजहूः) सुवन्दीनि च माखानि खलवान्ममुजानि च.

2. n. (-जम्) ¹ A lotus, *Nymphaea nelumbo* or *Nelumbium speciosum* (*Halāy., Med., Śabdaratn., Ajayap., Jaiādḥ., Nigh. Pr.*: कमल); comp. the next, अज्ज, अजोव, नीरज, and similar compounds; e.g. *Rāmāy. Bālak.* (ed. Schlegel): नयनधुविकारेण हरीरमुजसंनिभे । संघात ताः प्रकुर्वन्तः पुंसां हर्षविवर्धनाः; or *Naishadhach.*: प्राप्ता तवापि नृप जी-वितदेवतेयं घनोमृशीकरकरं वनममुवाची । ते ते यथा रति-पतेः कुसुमानि वायाः खेदकथैव किमु तस्य शरचतासम्; or *Śringārātīl.*: इन्द्रीचरेण नयनं मुखममुवेन कुन्देन दन्तमधरं नवपद्मेन । अङ्गानि चम्यकदलेः स विधाय धाता कान्ते कथं चटितवानुपलेन चेतः. — In a propitiatory ceremony (see शांति), to be performed after the birth of a child, the *Muhūrtachintāmaṇi* mentions अमुज as one of the hundred annuals which are used amongst other ingredients required.

² The ratan growing in water (*Nigh. Pr.*: अलवेत); comp. अथपुण्य II. 2. ³ Indra's thunderbolt (*Trikānd.*: शतधार). Compare अथोत्त.

3. m. (-जः) A plant, commonly called *Hijjal*, *Eugenia acutangula* (*Amarak., Trikānd., Med., Śabdaratn., Ajayap.*: निचुल or हिज्जल; the *Śabdar.* on the gender of the word: अमुजं कमले — 2. 1. — स्त्रीयं हिज्जले तु पुमानयम्). E. अमु and ज.

अमुजकन्द Tatpur. m. (-न्दः) A stalk of the lotus (*Nigh. Pr.*: भिशी. — The printed text has अमुदकन्द which seems to be a misprint). E. अमुज and कन्द.

अमुजकण Bahuvr. n. (-कम्) A lotus; the same as अमुज 2. 1. (*Rājanigh., Nigh. Pr.*: कमल). E. अमु and कण.

अमुजभू Tatpur. m. (भूः) A name of the god Brahman (masc.); e.g. *Prabodhach.*: भूत्वा कल्पशतायुषो ऽमुजभुवः सेन्द्राद्य देवासुरा मन्वासा मुनयो मही जलधयो नष्टाः पराः कोटयः (*Rāmādāsa.*: अमुजभुवो हिरण्यगर्भाः; *Maheśwara-nyāyāḥ.*: अ० ब्रह्माक्षः). Comp. the explanation s. v. अज्जव. E. अमुज and भू.

अमुजख Tatpur. m. f. n. (-खः-खा-खम्) Being in, or on, the lotus; e.g. *Ritusanh.*: गुञ्जन्दिरेफो ऽज्यममुजखः प्रियः प्रियायाः प्रकरोति चाटुम्. E. अमु and ख.

अमुजामलकी Karmadh. (-की) A small thorny and fruit-bearing tree, *Flacourtia sapida* or *Jangomas*, Grah. (*Nigh. Pr.*: पाणचावळी, which seems to be the same as पाणचवळी in *Molesworth's Dict.*). Comp. भूजामलकी. E. अमुज and आमलकी.

अमुट m. (-टः) The name of a plant, *Bauhinia tomentosa* (*Nigh. Pr.*: चापटा; comp. *Ainslie, Mat. Ind.* II. p. 48). E. ?

अमुतत्कर Tatpur. m. (-रः) The sun (*Hemach. Śeśha*). E. अमु and तत्कर, "the water-thief".

अमुताल Tatpur. m. n. (-लः-लम्) *Valisneria octandra*; see अमुचामर. (*Trikānd., masc.*: अमुतालः सलिलकुत्तलः; *Śabdaratn., neutr.*: सलिलकुत्तलम् । इटपर्वमुतालं च &c.) E. अमु and ताल.

अमुद Tatpur. m. (-दः) ¹ A rain-cloud (*Halāy., Ratnam.*); e.g. *Rāmāy. Sundarā.*: अचरत्यर्षतस्यासि प्रावृष्यमुदसंनिभे; or *Sūtrā.*: वृष्टते ऽजगरी नित्यं गोनसी चामुदावने; or *Bhāṭik.*: नेदुर्दीप्तायुधासि ऽपि तद्विलसा इवामुदाः; or *Kirātdrj.*: मुजवराजयितेन कञ्चिता कनकराजिबिराजित-काजुना । समुदितं निचयेन तद्विलती कथयता शरदमुजह-तिम्; or *Sisupālab.*: मजकदम्बकनेचमुजकीर्णमसि वीक्ष

नवामुद्राङ्कुरे &c.; or *Kāśikā* (on *Pān.* VI. 1. 98. v. 1): कष
घटदिति । नवीरममुद्रैर्नदितमिति इकारात्तमेतदनुकरणं
द्रष्टव्यम्. Compare अमुधर, पयोधर, वारिध, पायोध,
पायोधर, अमुभुत्, and similar compounds. ² A fragrant
grass, *Cyperus rotundus* (*Amarak.*; see s. v. मेघ; *Nigh. Pr.*:
मोच, i. e. मुसक); comp. अमुधर ². ³ Talc or mica (*He-
mach. comm.*; see s. v. अथ, p. 334 b, l. 7). ⁴ (In arithmetic,
it is used to denote) the number 17; (according to a native
compilation). E. अमु and द, "water-giver".

अमुदकन्द. See अमुजकन्द.

अमुधर Tatpur. m. (-रः) ¹ A rain-cloud; e. g. *Rāmāy.
Sundarak.*: ताममुधरसंकाशैः प्रवृद्धशिरैः मुनेः (.... उप-
शोभितां ददशैः नदीम्); or *Raghuv.*: तस्याः प्रकामं
प्रियदर्शनो ऽपि न स चितीशो रचये बभूव । शरत्प्रमृष्टामुध-
रोपरोधः शशीव पर्याप्तकलो नलिन्वाः; comp. अमुद. ² A
fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v. मेघ);
or *Cyperus pertenuis*, Roxb., also a bulb of the root of
Cyperus juncifolius (*Nigh. Pr.*: नागरमोच i. e. नागरमुसक,
or भद्रमोच, i. e. भद्रमुसक; comp. *Molesworth*). ³ Talc or
mica (see s. v. अथ p. 334 b, l. 7). — Compare अमुद. E.
अमु and धर, "water-holder".

अमुधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*, *Rāja-
nigh.*, *Nigh. Pr.*); e. g. *Rāmāy. Bālak.*: सुरासुराश्च गन्धर्वाः
चोभयामासुरमुधिमः; or *Bhartrih.*: माधुर्यं मधुविन्दुना रच-
यितुं चीरामुधेरीरहते नेतुं वाञ्छति यः सतां पथि खला-
मृत्तेः सुधाखन्दिभिः; or *Bhāṭik.*: ततो विजघटे शैलिरुहेषं
पुसुवे ऽमुधिः । जगाहिरे ऽमुधिं नागा ववी वायुर्मनो-
रमः; or *Naishadh.*: अमुधेः कियदनुत्थितं विधुं स्वानुविम्ब-
मिहितं वदन्मयतः; or *Śisupālab.*: चतुरमुधिगर्भधीरकुर्वेषुपः
संधिषु कीनसर्वसिन्धोः । उदगः सलिलात्मनस्त्रिधासो जलवाहा
वचयः शिरोरुहेभ्यः. ² (In arithmetic, it is used to denote)
the numeral 4 (like other words meaning ocean); e. g.
Grahalāghav.: नवामुधिवृशः (*Mallāri*: एकोनपञ्चाशदधिक-
द्विशती, i. e. २४९); or *ibid.*: खामुधयः (scil. भागाः; *Mal-
lāri*: खामुधयस्त्वारिंशद्भागाः, i. e. ४०). — Comp. अन्धि,
अन्धोधि, उदधि, कीलासधि, तोयधि, नीरधि, पायोधि,
वारिधि, वार्धि, and similar compounds mentioned s. v.
अमुनिधि. E. अमु and धि.

अमुधिस्रवा Tatpur. f. (-वा) The name of a plant, Sea-side-
or Small Aloe, *Aloe perfoliata* (*Rājanigh.*: गृहकन्वा; *Nigh.
Pr.*: कोरफड; *Ainslie, Mat. Ind.* II. p. 169: "the spe-
cies in question was first particularly noticed by Koenig,
growing in situations near the sea"). E. अमुधि and
स्रव, fem. aff. टाप्.

अमुनामन् Bahuvr. m. (-मा) *Andropogon muricatum* (*Nigh.
Pr.*: वाळा). Compare अमु ३; the word seems doubtful.
E. अमु and नामन्.

अमुनिधि Tatpur. m. (-धिः) ¹ The ocean; e. g. *Kirātārj.*:
देवासुरैरमृतममुनिधिरमन्त्रैः; or *Śisupālab.*: पतिते पतङ्गमृग-
रात्रि निजप्रतिविम्बरोषित इवामुनिधौ &c. ² See अमुधि ². —
Comp. अपान्निधि, अन्धोनिधि, जलनिधि, तोयनिधि, नीरनिधि,
पायोनिधि, वारान्निधि, वारिनिधि, वार्निधि, सलिलनिधि, and
similar compounds mentioned s. v. अमुधि. E. अमु and निधि.

अमुप Tatpur. I. 1. m. f. n. (-वः-पा-पम्) Drinking or im-
bibing water.

2. m. (-पः) *Cassia tora*, a medicinal plant, (the leaves

of which are used in the form of decoction, for children
which suffer from feverish attacks while teething; or to
ease the irritation of itchy eruptions &c.; see *Ainslie, Mat.
Ind.* II. p. 405. 406; *Śabdach.*: चक्रमर्दक). E. अमु and प
(drinking).

II. m. (-पः) ¹ The regent of the water, Varuṇa. ² The
twenty-fifth Nakshatra or lunar mansion, the junction-star
of which is λ Aquarii; its regent is Varuṇa. See शतभि-
षक् or शतभिषा, and अपाम्यति. (According to a native
compilation.) E. अमु and प (protecting).

अमुपचा Bahuvr. f. (-चा) The name of a plant, उचटा
(*Ratnamālā*) — which word the *Nigh. Pr.* renders "भुय-
चावळी, i. e. *Phyllanthus Niruri* or *Flacourtia cataphracta*;
^b रत्नजुवा, i. e. a red variety of *Abrus precatorius*, and
^c मुसक, *Cyperus rotundus*. E. अमु and पच.

अमुपवति Tatpur. f. (-तिः) Current, stream, flow of water
(*Wilson*). Comp. अमुपात. E. अमु and पवति.

अमुपद्म Tatpur. n. (-द्मम्) A lotus, *Nelumbium speciosum*
or *Nymphaea nelumbo* (*Rājanigh.*: कमल). Comp. अमुज.
E. अमु and पद्म.

अमुपर्णी Bahuvr. f. (-र्णी) The same as जलमच्छपी (*Nigh.
Pr.*); *Hemach.*: इटो ऽमुपर्णां प्रसभे. Comp. वारिपर्णी.
E. अमु and पर्ण, fem. aff. ऊीष् (*Pān.* IV. 1. 64.).

अमुपात Tatpur. m. (-तः) The same as अमुपवति; e. g.
Bhāṭik.: हिमाद्रिद्विड्वादिषु भान्ति यस्यां (scil. अयोध्यायाम्)
गङ्गामुपातप्रतिमा गृहेभ्यः; (where गङ्गामुपात^० may also be
analysed into गङ्गा-अमु and पात). E. अमु and पात.

अमुपात Tatpur. n. (-नम्) The drinking of water; e. g.
Raghun. Tithit.: स्मृतिः । शाकं मांसं ससूरं च पुनर्भोजनमेषुजे ।
युतमलमुपातं च दशम्यां वैष्णवस्तुजेत्. E. अमु and पान.

अमुपिप्पली Tatpur. f. (-ली) The name of a plant, Poplar-
leaved Croton or Tallow-tree, *Croton Sebiferum* (*Lin.*);
the same as जलपिप्पली or तोयपिप्पली (*Ainslie, Mat. Ind.*
II. p. 493); *Hemach.*: शारदी सप्तपर्णमुपिप्पली; comp.
Viśwapr.: जलपिप्पल्यां सप्तपर्णे च शारदी, and *Śabdaratn.*:
शारदी तोयपिप्पल्यां सप्तपर्णमहीरुहे. (*Wilson* renders जल-
पिप्पली *Commelina salicifolia*, and तोयपिप्पली *Jussieuia
repens*; *Molesworth* says that जलपिप्पली, i. e. जलपिप्पली,
is a variety of पिप्पली.) E. अमु and पिप्पली.

अमुप्रवेश Tatpur. m. (-शः) The entering the water; e. g.
Mitāksh. (on *Yājñ.* 3. 155.): तद्यानश्नऊताश्नामुप्रवेशविधा-
शनादिषु विज्ञववशात्कृतप्रयत्नो भवेत्. E. अमु and प्रवेश.

अमुप्रसाद Tatpur. m. (-दः) The clearing-nut tree, *Strychnos
potatorum* (*Rājanigh.*: कतक; *Nigh. Pr.*: निवकीचाविया);
see *Fleming's Catal., Asiat. Res.* XI. p. 178, and *Ainslie, Mat.
Ind.* II. p. 420: "the dried seeds are used for the purpose
of clearing muddy water (see Bartolomeo's voyage to the
East Indies p. 420): one of them being usually rubbed hard
for a short time round the inside of the earthen pot, the
water is afterwards poured into it, and left to settle; the
impurities soon subsiding, the water will be found clear,
tasteless and wholesome". For its medicinal properties,
see कतक, which is the more usual name of this tree.
Comp. the next three words. E. अमु and प्रसाद, "water-
clearer".

अमुप्रसादक Tatpur. m. f. n. (-दकः-दिवा-दकम्) Clearing

or purifying water (as the clearing-nut tree; see the preceding); e. g. *Manu*: फलं कतकवृक्षस्य यद्यप्यमुप्रसादकम् । न नामसहस्रादिषु तस्य वारि प्रसीदति (*Medhāt.*: कतुचित्तमु-
दकं कतकवृक्षस्यै भिषिन्ति प्रसीदति स्वच्छमुद्रूपतामापद्यते
&c.; *Kullūka*: यद्यपि कतकवृक्षस्य फलं कतुवृक्षस्यस्वच्छताजन-
कम् &c.). E. अमु and प्रसादक.

अमुप्रसादन Tatpur. n. (-नम्) ¹ The clearing-nut tree, *Strychnos potatorum*; see अमुप्रसाद, and compare तोय-
प्रसादन, वारिप्रसादन (*Sureśvara*). ² A lime, *Citrus me-
dica* or *Citrus acida* (*Triśāṇḍ.*: अम्बीर; *Nigh.Pr.*: ईडगिंबू;
Sureśv.: अमुकासक; which word is probably the synonym
of अम्बीर, for *Sureśvara*'s definition runs thus: अमुप्रसादनं
प्रोक्तं कतके चामुकासके. The *Triśāṇḍ.* II. 4. 7. does not
give the first meaning, but merely the second, viz.: दत्त-
हर्षणवम्बीरी कतको ऽमुप्रसादने). Comp. *Fleming's Catal.*,
Asiat. Res. XI. p. 164. E. अमु and प्रसादन.

अमुप्रसादनफल Tatpur. n. (-फलम्) The clearing-nut; see
the preceding 1. (*Nigh. Pr.*) E. अमुप्रसादन 1. and फल.

अमुभक्ष Tatpur. n. (-क्षम्) Consuming (i. e. drinking)
water; e. g. *Hitopad.* (ed. Wilkins, Schlegel-Lassen, John-
son): वरं वनं गजेन्द्रसेवितं कुमालयः पक्कफलाभुभक्षम्
(i. e. पक्कफलभक्षणम् and अमुभक्षणम्) । तुलानि परिधान-
वत्फलं न बन्धुमध्ये धनहीनजीवनम्. The *Seramp.*, Calc.
and *Bombay* edd. have पक्कफलाभुभोजनम्. Comp. अम्भक्ष
and the remark in "Pāṇini, his Position &c." p. 127. E.
अमु and भक्ष.

अमुभज Tatpur. n. (-जम्) A lotus; the same as अमुज 2. 1.
q. v. (*Nigh. Pr.*: कमल). E. अमु and भज, "water-produced".

अमुभृत् Tatpur. m. (-त्) ¹ A rain-cloud (*Amarak.*, *Śabdar.*).
² A fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v.
मेघ). ³ Talc or mica (*Hemach.*; compare अक्ष page 334 b,
line 8). ⁴ (In astronomy.) The same as अमुप II. 2.
(according to a native compilation). [In an "Original
compilation" made for, and mentioned in the Preface
p. XLIX of, the first ed. of *Wilson's Dict.*, the meaning
"समुद्र, ocean" is given as the only meaning of this word;
but, as the quotation added in the comm. of this compila-
tion, in support of this meaning, mentions the word in the
midst of its other synonyms signifying "cloud", it is ob-
vious that "समुद्र" is a mere mistake; and as such I found
it also corrected in the MS. of this compilation. Since
the same compilation was, at a subsequent time, used by Rājā
Rādhāk. for his *Śabdakalpadr.*, the mistaken meaning found
its way likewise into his learned work, which, however,
seems to express its doubt, when adding the remark: इति
केचित्.] E. अमु and भृत्.

अमुभोजन Tatpur. n. (-नम्) The same as अमुभक्ष q. v.
E. अमु and भोजन.

अमुमेत् 1. m. f. n. (-मान्-मती-मत) Having or containing
water, watery.

2. m. (-मान्) A moist country. See अमृप (*Hemach.*).

3. f. (-मती) The name of a river in Kurukshetra, near
the Tīrtha of Kāśīśwara; *Mahābh. Vanap.*: ततो ऽमुमतां
धर्मश्च सुतीर्थकमनुत्तमम् । काशीश्वरस्य तीर्थे च ज्ञात्वा भरत-
सत्तम । सर्वव्याधिविनिर्मुक्तो ब्रह्मलोके महीयते. E. अमु,
taddh. aff. मतुप्.

अमुमाच Tatpur. m. f. n. (-जः-जा-जम्) Originating in
water only (as bivalve shells); *Hemach.*: अमुमाचस्यमुमाचवाः;
(*Wilson*, and after him, *Rādhāk.* take here अमु° as a
synonym of अमुक, but *Vallabhagani* restricts its meaning
"bivalve shell" to the latter word: अमुमाचनाम एकम् ।
अमुमाः । अमुमाचि अमुसामस्ते अमु एव जायन्ते । अमुमा-
चवाः). E. अमु-माच and ज.

अमुमुष Tatpur. m. (-ष) A rain-cloud; e. g. *Kīrtidārj.*:
ससुरवापमनेकमक्षिप्रभिरपपक्षोविश्रुदं हिमपादुभिः । अवि-
चलं शिखरीरुपविधत्तं धनितसुषितममुमुषां चयम् (*Mallin.*:
शिखरीरुपसंदेहे मेघनिशयात्संदेहासंकारः) or *Śiśupālab.*:
शमिततापमपोढमहीरवः प्रथमविश्रुभिरमुमुषो ऽयसाम् ।
प्रविरलैरपसाङ्गनमङ्गनाजनसुगं न सुगन्धि न चक्रिरे. Com-
pare अलमुष, वषोमुष, वनमुष, वारिमुष, वार्मुष, and
similar compounds meaning "water-shedding" or "water-
giving". E. अमु and मुष.

अमुर n. (?) (-रम्) The name of a town in the Dekhan, near
Nagpur (79° 33' Long., 21° 6' Lat.); comp. *Lassen's Ind.*
Alterth. I. p. 174. (As a synon. of उम्बर, this word is
a bad reading of some MSS. of *Hemach.*, for उम्बर
q. v.). E.?

अमुराज Tatpur. m. (-जः) ¹ The ocean; e. g. *Nalod.*: अमो-
वती ऽमुराजतः त्रिवं समाप राजतः । यथा घटो बराजत
कराजतः सराजतः (*Tikā.*: अमुराजतः । उद्भिः सकाशतः).
² Varuṇa, the deity of the waters, or of the ocean personified,
and the regent of the West; e. g. *Harivaṇśa.*: कक्षपक्षीरसः
पुषाः सलिलात्मर्गतः पुरा । अमुराज इति ख्यातः प्रतीक्षां
दिशि पार्थिवः (scil. वासवेनाभिषेचितः); comp. s. v. अभि-
षेक, p. 280 a, l. 21. E. अमु and राजन्, samās. aff. टच्.

अमुराशि Tatpur. or Bahuvr. m. (-शिः) The ocean; e. g.
Raghuv.: अनेन सार्धं विहरामुराशिरेषु ताक्षीवनमर्मेरेषु
(*Govindar.*: अमुराशिः समुद्रश्च); or *Kumāras.*: हरसु किं-
चित्पारिवर्तयिष्यन्तोदयारम्भ इवामुराशिः । उमामुखे विम्व-
फलाधरोष्ठे व्यापारयामास विलोचनाभिः; or *Bhartrih.*: राज-
कुण्डामुराशिर्न हि जगति नतः कश्चिदेवावसानम्. Comp.
अमोराशि. E. अमु and राशि.

अमुरह Tatpur. 1. m. f. n. (-हः-हा-हम्) Growing in, arising
from, the water; e. g. *Rāmāy. Kishk.* (ed. Gorr.): ततः
मुकुसुहसेख भित्त्वा सलिलमुत्थितम् । द्रक्ष्यामुरहं दिक्षं
गीमुङ्गं नाम पर्वतम्.

2. m. (-हः) A lotus; comp. अमुज and the next; e. g.
Bhāgav.-Pur.: अथवा तत्कवाचां च कीर्तयेर्गुणकर्मणाम् ।
तत्पादामुरहध्यानान्तस्त्रिष्वर्हसादिभिः । हरिः सर्वेषु भूतेषु
भगवानास ईश्वरः; or *Ritusanh.*: सपक्षेखेषु विलासिनीनां
वक्त्रेषु हेमामुरहोपमेघे । सनान्तरे मीत्तिकतुल्यरूपः खेदोद्भनो
विस्तरतामुपेति; or *Śiśupālab.*: वरदिषा वदनामुरहप्रियः
सुतनु सल्लमलंकरणाय ते । तदपि संप्रति संनिहिते मधावधि-
जम् धिगमङ्गलममुजः; or *Kīrtidārj.*: विपुलिनामुरहा न
सरिदधुरकुसुमान्धतं न महीरहः; or *Bhāṭik.*: ददंश्च तासा-
मुरहाभिसंधिसुष्णातुरः पाशितले ऽपि धृष्युः (scil. भुङ्क्ते;
Jayam., *Bharat.*: ता° । रत्नपद्मेतदित्थमभिसंधिरभिप्रायो
यस्य भुङ्क्ते &c.).

3. f. (-हा) A shrub, *Hibiscus mutabilis* (*Rājjanigh.*:
खलपक्षिनी; *Nigh. Pr.*: खलकमक्षिनी). E. अमु and रह.

अमुरोहिणी Tatpur. f. (-णी) A lotus; comp. the preceding
(*Wilson*). E. अमु and रोहिण, fem. aff. ङीप्.

अमुवत् ind. Like water. Comp. the following. E. अमु, taddh. aff. वति.

अमुवत्कटु Tatpur. m. (-दुः) The name of a shell-fish and of its shell (*Nigh. Pr.*: काकरै). E. अमुवत् and कटु, "ill-smelling like (sea?) water".

अमुवत्तिका 1. m. (-कः) A conch-like sea-snail (*Nigh. Pr.*: कर्मिश्च). 2. f. (-का) A kind of gourd, hairy Momordica or Momordica charantia (*Nigh. Pr.*: कारकी; *Ainslie, Mat. Ind.* II. p. 275). Compare the next. E. अमु-वत्ति, (Tatpur.) taddh. aff. कन्; 2. with fem. aff. टाप्.

अमुवत्ती Tatpur. f. (-ती) 'A small variety of the Momordica charantia; comp. अमुवत्तिका and वारिवत्ती (*Nigh. Pr.*: लघुकारकी). 'The same as अमुपिप्ली (*Nigh. Pr.*: अलपिप्ली i. e. अलपिप्ली). E. अमु and वत्ती.

अमुवाची Tatpur. (?) f. (-ची) The name of a period of four days in Āshādhā (June-July), the 10th to the 13th inclusive, of the dark half of the month, or the moon's wane, when the earth is regarded as unclean ("in her courses"), and the study of the Vedas and agriculture are prohibited; e. g. *Raghuṇ's Tithit.*: ज्योतिषे । रजोयुक्तामुवाची च रौद्राख्यपद्मे रवी । तस्यां पाठो वीजवापो नाहिभीर्दुग्धपाततः । मुनश्चिरसि जिवुते रौद्रपादे ऽमुवाची ऋतुमती खड्गपृथ्वी वर्ज्येष्टीसहानि । यदि वपति कृषाणः चेचमासाख वीजं न भवति फलमानी शस्त्रबाधालपाकः ॥ रजोयुक्ता ऋतुमती पृथ्वी । मत्स्यसुते । धरण्यामुतुमत्तां च भूमिकस्ये तथैव च । अक्षरा-ममने चैव विद्यां चैव पठेदुधः ॥ ज्योतिषे । यस्मिन्वारे सहस्रांशुर्यत्काले मिथुनं चरेत् । अमुवाची भवेन्नित्यं पुनस्तत्कालवारयोः । इदं तु प्रायिकम् &c.; (*Kāśtrāmavidyādvāchaspati's comm.*: अमुवाचीति पृथ्वा विशेषणममुवाचीसंज्ञिकेत्यर्थः । आर्द्रायाः प्रथमपादे रवी गते सत्त्वमुवाची । यथा राजमार्तण्डे । मुनश्चिरसि जिवुते &c. यस्मिन्निति । यत्र रविवारे प्रातःकाले रविर्मिथुनं गतः । तत्र तद्वधष्टमदिवसे रविवारे प्रातःकाले ऽमुवाची भवतीत्यर्थः । एवमन्यदपि बोध्यम् । इदमिति । तत्कालवारयोरिति दमित्यर्थः ॥ कौमुद्यां तु । सीराषाढस्य चत्वारिंशद्दशधिकवर्द्धद्वयसादृश्यं दशदिवसपर्यन्तमार्द्रायाः प्रथमपादे रविसिष्ठति । एतस्मादमुवाचीसंज्ञकम् ॥ यथा राजमार्तण्डे । चत्वारिंशद्विंशतिप्राधिकवर्द्धमग्नि रविर्यदा भवति । ज्ञेया तदामुवाची....). The first day of this period (i. e. the 10th) is called अमुवाचीप्रद or "the giver" of this period, and the last (or the 13th) अमुवाचीत्याग, or its "abandoner". (See also *Wilson's Glossary of Indian Terms*, and *Sir W. Jones, Asiat. Res.* vol. III. p. 285.) E. Apparently an abbreviation of अमुवाचिका, of अमु and वाचिक.

अमुवारिणी Tatpur. (?) f. (-णी) A shrub, Hibiscus mutabilis (*Nigh. Pr.*: खलकमल). E. अमु and वारिन्, fem. aff. ङीप् (?).

अमुवासिनी Tatpur. f. (-नी) The trumpet-flower, Bignonia suaveolens (*Jalādh.*: पाटला or छण्डवृक्षा; *Nigh. Pr.*: रत्नपादल). Comp. the next. E. अमु and वासिन्, fem. aff. ङीप्.

अमुवासी Bahuvr. (?) f. (-सी) The same as the preceding (*Rājanigh.*: पाटला; *Nigh. Pr.*: रत्नपादल). E. अमु and वास, fem. aff. ङीप् (?) — where the fem. formation of this word would be irregular —; or perhaps an abbreviation of अमुवासिका (i. e. a Bahuvr., अमु and वास, samās. aff. ङाप्, and fem. aff. टाप्).

अमुवाह Tatpur. m. (-हः) 'A rain-cloud; e. g. *Bhāṭik.*: तं रत्नदायं जितमुल्लोका रात्रिचराः कान्तिभूतो ऽन्वसर्पन् । प्रयुक्तमुक्ताफलममुवाहं संजाततुष्ठा इव देवमुक्ताः; or *Kirā-tārj.*: विभ्राणमानीलवर्चं पिशङ्गोर्जटासदित्वमिवामुवाहम् । प्रसादलक्ष्मीं दधतम्....; or *Sisupālab.*: अमुतिष्ठतीवाद्रिचरैः । द्रुतमवदुपगुन्निवन्नमन्निः सहेलं हलधरपरिधानश्यामलैरमुवाहैः; or *Daśakum.*: अस्मिन्नेव चले तवास्मिन्वामुवाहनग्निरिह स्वरैरानुगृहीतः. 'A fragrant grass, Cyperus rotundus (*Amarak.*; see s. v. मेघ). 'Talc or mica (*Hemach.*; comp. अक्ष p. 334 b, l. 8). 'In arithmetic, it is used to denote the numeral 17 (according to a native compilation). E. अमु and वाह.

अमुवाहिन Tatpur. 1. m. f. n. (-ही-हिनी-हि) Carrying or conveying water; comp. e. g. the quotation s. v. अमु 2.

2. f. (-नी) 'An oval vessel, — a bucket, a baling vessel, &c., — in the shape of a boat, and used for holding or pouring out water (*Amarak.* — according to the reading द्रोणिका लमुवाहिनी, instead of द्रोणी काष्ठामुवाहिनी; *Trikāṇḍ.*, *Śabdaratn.*, *Rāyam.*: हे काष्ठद्विकतच्छिन्नायनीका-कृतिलससेवन्वा; *Bhānud.* on the *Amarak.*: हे काष्ठपावाक-कृतनीकाकारामुसेवन्वा:). 'The name of a river (*Vishṇu-Pur.*; some MSS. read this name मधुवाहिनी). E. अमु and वाहिन; in the fem., with aff. ङीप्.

अमुविहार Tatpur. m. (-रः) Sporting in water, bathing for pleasure; e. g. *Sisupālab.*: अमुविहारहिमं मुचिना इधिरं कमनीयतरा यमिता । रमणेन रमस्वचिरांमुस्ताइचिरङ्गमनीयत राजमिता (*Mallin.*: अमुविहारेण जलक्रीडया). Comp. जलविहार. E. अमु and विहार.

अमुवृद्धि Tatpur. f. (-हिः) The increase or swelling of water; e. g. *Hemach.*: अमुवृद्धौ पूरः स्रवो ऽपि सः. E. अमु and वृद्धि.

अमुवेग Tatpur. m. (-गः) A stream of water; e. g. *Hemach.*: प्रवाहो ज्वहाराऽमुवेगयोः. E. अमु and वेग.

अमुवेतस Tatpur. m. (-सः) The same as अक्षपुष्प II. 2. q. v., and comp. जलवेतस. E. अमु and वेतस.

अमुशिरीषिका Tatpur. f. (-का) The name of a plant; the same as जलशिरस or जलशिरीष q. v.; compare also the next (*Bhāvapra.*, *Nigh. Pr.*). E. अमु and शिरीषिका.

अमुशिरीषी Tatpur. f. (-षी) The same as the preceding, of which it is an abbreviated form (*Nigh. Pr.*).

अमुशीता Tatpur. f. (-ता) The name of a river; *Rāmāy. Kishk.* (ed. Gorr.): अमुशीतां वेगवतीं समुद्रानि पुराणि च (scil. अन्विष्य) &c. E. अमु and शीत.

अमुमुक्ति Tatpur. f. (-क्तिः) A bivalve shell (*Nigh. Pr.*: जलशिंपी). Comp. जलमुक्ति. E. अमु and मुक्ति.

अमुसरण Tatpur. n. (-रणम्) A current of water, a stream (*Amarak.*, *Śabdaratn.*). Compare अक्षसरण. E. अमु and सरण.

अमुसर्पिणी Tatpur. f. (-णी) A leech (*Trikāṇḍ.*: जलोक्तर; *Nigh. Pr.*: जटू). Comp. जलसर्पिणी. E. अमु and सर्पिन्, fem. aff. ङीप्.

अमुसाङ्ग Tatpur. m. (?) (-ङ्गः) A kind of jasmine, Jasminum multiflorum or pubescens (*Nigh. Pr.*: कुन्द). E. अमु and साङ्ग.

अमुसेवनी Tatpur. f. (-नी) The same as अमुवाहिनी 1. (*Mathureśa, Rāmāy.*, *Bhānud.* on अमुवाहिनी, in the *Amarak.*). Comp. also जलसेवनी. E. अमु and सेवनी.

चमूह (-करोति) To pronounce a vowel in the defective manner defined in the next article. See the quotation there, l. 33. E. चमू, taddb. aff. च्चि, and ह.

अमूकत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Pronounced in shutting the lips so that the sound remains as it were within the mouth; or ² Pronounced while ejecting saliva from the mouth. The word is explained in both ways by different authors, when describing the defects of pronunciation; but, as the former definition is given by the better authorities, it may be assumed that etymological reasons — and these perhaps mistaken ones — led later commentators to propose the second definition. It should be observed, too, that *Patanjali*, in his *Bhāṣya* on a *Vārtt.* of *Kātyāyana*, mentions this defect amongst those which occur in the pronunciation of *vowels* (not of consonants). E. g. *Patanj.* (on the *Vārtt.*: सिद्धमिति चेत्संवृतादीनां प्रतिषेधः) आकृत्युपदेशात् । सिद्धमिति चेत् । संवृतादीनां प्रतिषेधो वक्तव्यः । के पुनः संवृतादयः । संवृतः क्लो ध्मात् एणीकृतो ऽमूकतो ऽर्धको यलो निरसः प्रगीत उपगीतः त्विखो रोमश् इति; *Kaiyyāṭa*: अमूकतो वक्तो ऽप्यनर्मुखमिव श्रूयते; and see the next instances.

2. n. (-तम्) 'The defective pronunciation (of a vowel) caused ¹ by shutting the lips, or ² by ejecting saliva from the mouth; e. g. 1. *Rik-Prātiś.*: दोषास्ताम्बास्त्रास्त्रामः । ओष्ठाभ्याममूकृतमाह नञं दुष्टम् (*Uvaia*: ओष्ठाभ्यां नञं वक्षमित्यर्थः) । यदाह वक्ता तद्दुष्टममूकृतमित्युच्यते) —; or *Patanjali* (immediately after इति; see above, line 20): अपर आह । यस्तं निरस्तमवलम्बितं निर्हृतममूकृतं ध्यातमचो विकम्पितम् । संदष्टमेषीकृतमर्धकं द्रुतं विकीर्णमेताः स्वरदोष-भावना इति । अतो ऽन्ये व्यञ्जनदोषाः; or 2. *Lāṭyāy. Śr.-S.*: अयस्तमव्यस्तमवलम्बितमममूकृतमुरसिप्रतिष्ठितमदन्वाघातिनं शब्दमुच्चारयसुप्तायेदिति धागञ्जयः (*Agniswāmin*: अममूकृतम् । नाममूकरोति वच तदममूकृतम् । मुखद्विप्रो ऽनिर्गमनं यच्च — where अममूकृतम् is taken in the sense “the ejecting saliva”; or *Amarak.*, *Hemach.*: अममूकृतं सनिष्ठेवम् (*Bharatam.*, *Nilak.*, *Nārdy.* &c.: श्लेष्मकणानिर्गमसहितं वाक्वमममूकृतम्; *Rāyamuk.*: श्लेष्मकणावलिङ्गितमममसहितम् । अमम-शब्द उपचारादमुच्यते । श्लेष्मकणावलीसहितस्य वचस एकम्; *Bhānud.*: अममशब्द उपचारात्तदिति एकं श्लेष्मनिर्गमसहितवचसः); *Sabdaratn.*: श्लेष्मणा सहितं वाक्वमममूकृतमुदाहृतम्. E. अम, taddh. aff. ण्य, and कृत. The word अम seems to have been used here onomatopoeically, so as to imitate by the sound म् the effect caused by the shutting of the lips on the pronouncing of a vowel; later commentators, however, took अम in its usual sense “water”, and then had to resort to the artificial interpretation of अम by अममुच्यते or अममुत्, in order to arrive at the definition 1. 2. or 2. 2.

चन्व्य m. (-न्व्यः) (ved.) A chanter, one who sings a hymn; e. g. *Āgvi.*: चरन्वत्सो वृश्निह निदातारं न विन्दते वेति स्तोतव चन्व्यम् (*Sāy.*: स्तोतवे स्तोतुम् । चन्व्यं स्तोतारम् । स्वयं वेति कामयते). — The irregular Sandhi स्तोतव चन्व्यम् instead of स्तोतवे ऽन्व्यम् is noticed by the *Āik-Pratīś.* [A reading चव्यम् for चन्व्यम् is without any authority.] E. Probably चव्य (sound), taddh. aff. यत्.

अन्वय and **अन्वयः**. See **अन्वय** and **अन्वयः**.

अग्निहोत्रिका. See **अग्निहोत्रिका.**

अन्धली. See **अन्धी.**

शब्द (अभि—व्यादि—उदात्त—अगुदात्त) r. 1st cl. ātm.
 (अशब्दे—अज्ञाने—अश्रुति) To sound; (but probably in
 a more special sense which is not defined by the com-
 mentators; the *Kātantras*, as quoted by *Mādḥ.*, *Gov.* and
Hemach. Dhātupar.: शब्दे). See **शब्द**:

अश्वःपतन Tatpur. n. (-गन्) The falling of water; rain; e.g. *Bhāṭṭik.*: (सुग्रीवः) अश्वर्ये ऽश्वःपतनसमये पर्वासीभूतसागुं वि-
 ष्विन्धाद्रिं न्यविशत मधुचीवगुञ्जद्विरेफम् (*Jayam.*: अश्वःप-
 तनसमये प्रावृषि; *Bharatam.*: अ० वर्षाकाले). E. अश्वस्
 and पतन.

अथःसरण or अथस्सरण Tatpur. n. (-रम्) The same as
अमुसरण q. v.; e. g. *Hemach.*: स्तोतो ऽथःसरणं स्वतः. E.
अथस् and सरण.

जयःसार or **जयःसार** Tatpur. m. (-रः) A pearl (*Rājan.*: **मोक्षिक**; *Nigh. Pr.*: **मोक्षी**). E. **जयः** and **सार**, “coming from the water”.

अभ्यःसू or **अभ्यस्सू** Tatpur. m. (-सूः) Smoke (*Hemach.*). **अभ्यस्** and **सू**, "born in water" (fire originating from water; compare **अपात्रपात**; and the synonymous expressions for

smoke, e. g. मध्यानि, चण्णामि, नमोस्य). E. ज्वस्य and सू.
ज्वस्यः खः or ज्वस्यस्य or ज्वस्यस्य Tatpur. m. f. n. (-खः-खा-खम्)
Standing, being, &c., in water; e. g. *Hitopad.*: ज्वामकुश
इवाभ्यः खो विशीर्षः सविभाज्यते । ज्वसन्नतरतामेति मृत्पुन-
र्नोर्दिने दिने. E. ज्वस्य and खः.

अथर्व. See the next, p. 409a, l. 47 ff.

अश्वस n. (-श्वः) ¹(ved.) Probably; brightness, splendour, lustre; e. g. *Vājas. S.*: जीष्ठं च म आधिपत्यं च मे मनुष्य मे भामस्य मे ऽमस्य मे ऽश्वस्य मे जेमा च मे महिमा च मे यज्ञेन कल्पताम् (where *Mahidh.*, however, has the very improbable interpretation, अश्वः शीतमधुरं जलम्, according to which अश्वः would here have the meaning 2); or *Atharv.*: अश्वो अशो महः सह इति त्योपासहे वयम्; or *ibid.*: कीर्तिश्च यज्ञस्याश्वस्य नभस्य ब्राह्मणवर्चसं चाप्तं चान्नाथं च. ²Water (*Yāska's Nigh., Amarak., Halādy., Hemach., Śabdaratn., Rājānigh. &c.*); e. g. *Ṛgve.*: किमासीन्नहनं गभीरम्; or *Kāthaka-Yajurv.*: अश्वस्त्राश्वो वो भषीयम्; or *Manu*: अतपास्त्वनधीयानः प्रतियहृष्टिर्दिवः । अश्वस्तरमश्वेनेव सह तेनैव मज्जति; or *Bhāgar. Pur.*: यद्याश्वसा प्रचलता तरवो ऽपि चला इव । चक्षुषा आम्बमायेन दृक्षते चलतीव भूः; or *ibid.*: अश्वोमुखविशेषो ऽर्थो यस्य तद्रसनं विदुः; or *Śiśupālab.*: स व्याप्तवत्पापरितो ऽपयान्यपि स्वसेनया सर्वपथीनयातया । अश्वोभिदृक्षद्विततुङ्गरोधसः प्रतीपनाम्नीः कुपते अ निम्बगाः; or *Bhāṭik.*: कुर्यादोनिगमज्येष स्फूर्जवागपरिमोहिनम् । त्वाग्निं सुखदुःखस्य परिचेष्ट्यश्वसामृतः; or *ibid.*: ईक्षितासे ऽश्वसां पत्नः पयः शिशिरशीकरम् (where the genitive पत्नः proves that अश्वसां पतिः is not a compound, like अपाग्न्यति; see s. v. पति); or *ibid.* (figur.): अचारिषुः शराभ्यांसि तस्मिन्चः पयोधराः; or *ibid.* (figur.): संधुषितं मण्डलचक्रवर्तिरमर्षतीत्यं चितिपालतेजः । सामाश्वसा शान्तिमुपेतु राजन्प्रसीद जीवाम सवन्भुभूत्वाः; or a quotation in *Sāyana's* comm. on the *Taittir. Saṃh.*: मृगतृष्णाश्वसि स्नातः स्वपुष्पकतश्चैखरः । एष बन्धासुतो याति शशन्मुङ्गधुनुर्धरः. ³The region above the heaven or sky; (according to one comm., inclusive of heaven or sky);

in the cosmogony of the *Aitareya-Upan.* (which distinguishes between अभ्युप and अप् or the water-region below): अभ्यो मरीचिर्मरमापो ऽदो ऽभ्यः परेव दिवं बीः प्रतिष्ठात्-रिचं मरीचयः । पृथिवी मरी या अधस्तात्ता आपः (*Sankara*: अदसदभ्यःशब्दवाच्यो लोकः परेव दिवं सुलोकात्परेव पर-स्तातो ऽभ्यःशब्दवाच्यो लोकः । अपाभ्यस्तात् । बीः प्रतिष्ठा । आश्रयः । तस्मात्तस्यो लोकस्य; *Anandagiri*: सुलोकात्परस्ताये महारादयो लोका यच्च तस्मात्तस्यो लोकस्याश्रयो सुलोकास्य सर्वे ऽभ्यःशब्देनोच्यन्ते । सृष्ट्याभ्यसस्य विद्यमानत्वादित्याह । अद इति). ⁴ (In the plural.) A collective term for gods, men, manes, and demons; in Paurāṇik cosmogony, (but, according to a commentator, the term would belong to a Vaidik passage); e. g. *Vishnu-Pur.*: ततो देवासुरपितृमानु-यानि (v. l. °र्षांश्च) चतुष्टयम् । सिंसुरभ्यांस्तेतानि स्वमात्मा-नमयुयुवत् (*Śrīdharaśv.*: एतानि चत्वार्यभ्यांस्ते देवा मनुष्याः पितरो ऽसुरा इति श्रुतेर्देवादीनामभ्यः संज्ञा). Comp. also अभ्योनिधि ². ⁵ (In the Sāṅkhya philosophy) A technical term denoting one of the four kinds of acquiescence or indifference (see तुष्टि) based on the reflection that Soul is different from *Prakṛiti* or Matter; viz., that kind of indifference which proceeds from the assumption that, since *Prakṛiti* works all modifications, she will also produce that mental clearness which is a means of final liberation; (but he who rests contented with such a belief will never obtain liberation): *Sāṅkhya Prav.*: आध्यात्मिकादिभे-दान्नवधा तुष्टिः; *Vijñānabh.*: साक्षात्कारपर्यन्तः परिणामः सर्वो ऽपि प्रकृतेरेव । तं च प्रकृतिरेव करोत्यहं तु कूटस्थः पूर्वं इत्यात्मभावनात्परितोषः । इयं तुष्टिरभ्य इत्युच्यते; *Gaudapāda* (on the corresponding *Kārikā*): तदा कश्चित्प्रकृतिं वेत्ति तस्माः सगुणनिर्गुणत्वं च तेन तत्त्वं तत्कार्यं विज्ञायैव केवलं तुष्टस्तस्य नास्ति मोक्ष एव प्रकृत्याख्या । शास्त्रान्तरे अभ्यः &c.; *S. Tattwakaum.* (on the same *Kārikā*): कश्चि-दुपदेशो विवेकसाक्षात्कारो हि प्रकृतिपरिणामभेदः । तं च प्रकृतिरेव करोतीति कृतं ते ऽनेन ध्यानाभ्यासेन तदादेवमे-वास्व वत्सति । येनमुपदेष्टव्यस्य शिष्यस्य प्रकृतौ तुष्टिः सा प्रकृ-त्याख्या उच्यते; *Sāṅkhyachandr.* (on the same *Kārikā*): आत्मसाक्षात्कारो मोक्षोपायः । स तु साक्षात्कारः प्रकृतेः परिणामविशेषः प्रकृतित एव भविष्यतीति कृत्वा तच्च न यतते तस्य प्रकृत्याख्या तुष्टिरभ्य उच्यते. For other terms of the same category of तुष्टि, see शोच, वृष्टि, and सखिस्व. ⁶ (In the *Ēik-Prātiś.*) A technical name of a metre which is called the Virāj of the metre *Ākriti*; (see विराज). ⁷ (In arithmetic, it is used sometimes to denote) the numeral 4 (according to a native compilation; *Rādāhikāntad.*: सप्ता-दितसगुर्धराभिः । इति ज्योतिषम्). ⁸ A mystical designa- tion of the letter च (according to the *Rāmapurvatāp.-Up.*, as given in *Weber's Ind. Stud.* II. p. 315. 316). [As the reprint of the Calc. ed. of *Pāṇini*, in its *Gaṇa* खरादि, mentions two various readings, अभ्यस् and अभ्यर्, instead of अभ्यस् and अभ्यर् (p. CXXV n. 12 and 13), which it pro- fesses (p. XXXIX) to have taken — like the rest of its various *Gaṇa*-readings — from MS. No. 768 of the E. I. H. (now I. O.), and as, on the faith of these readings, not only a new word “अभ्यस् (अभ्यर्)” has been started, but also another word (अभ्युष) has been derived from it, and a new-fangled myth has been spun out from this derivative,

it is expedient to observe that the MS. referred to has no such reading at all, but, in the distinctest characters, gives the forms अभ्यस् and अभ्यर्. — “तद्विषयम्”.]

2. m. (-भाः) The proper name of the founder of one of the renowned Gotras; his descendant is called चाभि q. v. (*Gaṇa* बाडादि to *Pāṇ.* IV. 1. 9a.) E. The *Uñ.S.* and *Uñ.K.* derive it from चाप्, un. aff. चसुन्, च being changed to भ्, and न inserted; *Mādhava*, in his *Dhātuvṛ.*, derives it, with un. aff. चसुन्, from चम्, and *Hemach.*, in his *Dhātupārdy.*, from चम्, with the insertion of भ् between म् and the affix; but these E. have little probability. It seems that the word is a Tatpur. of भा, pref. चम्, un. aff. चसुन्, when its original sense would be “splendour, brightness”, &c. This view is also taken by the *Vāyu-Pur.*, which says: भाति चक्ष्मात्ततो ऽभासि; comp. *Wilson's* transl. of the *Vishnu-Pur.* p. 40 note.

अभ्यसाकृत Tatpur. m. f. n. (-तः-ता-तम्) Done with water; (an instance of the *Kāṇ.* on *Pāṇ.* VI. 3. 3; and mentioned by *Ujjvalad.* on *Uñ.S.* IV. 209). E. अभ्यस्, in the instrum., which here retains its case-affix, and कृत.

अभ्यसान्निधि Tatpur. m. (-धिः) The ocean; e. g. *Śīsupādab.*: स तप्तकार्तस्वरभास्तराज्जरः कठोरताराधिपसाङ्गनक्षत्रिः । विद्विषुते वाडवजातवेदसः शिखाभिरासिष्ट इवाभ्यसान्निधिः (*Mallin.*: च=समुद्रः). Compare अपान्निधि, अभ्योनिधि, अभ्युनिधि, and similar compounds. (It is possible that अभ्यसान्निधि is not a compound, but a combination of two distinct words; comp. the remark on अभ्यसां पतिः, p. 408 b, l. 48. 49). E. अभ्यसाम् (gen. plur. of अभ्यस्) and निधि.

अभ्यस् m. f. n. (-स्वः-स्वा-स्वम्) Being in the water (ac- cording to the *Gaṇa* दिगादि of the *Kāṇikā* on *Pāṇ.* IV. 3. 54). E. अभ्यस्, taddh. aff. यत्.

अभ्यस्तरण. See अभ्यःसरण.

अभ्यस्सार. See अभ्यःसार.

अभ्यस्तु. See अभ्यःसु.

अभ्यस् or अभ्यस्व. See अभ्यःस्व.

अभ्याव Tatpur. m. (-वः) The becoming अभ्य; e. g. इ of हि in इन्द्र; *Kātyādy. Vārtt.* (to *Pāṇ.* VIII. 1. 15): इन्द्रमिति पूर्वपदस्य चाभ्याव उत्तरपदस्य चात्वम्. E. अभ्य and भाव.

अभ्यिणी f. (-णी) The name of a female teacher who is said to have received the White Yajurveda from Āditya (Sun) and transmitted it to Vāch (Speech); *Śatap.*, *Bṛihadār.*: वानशिखा अभ्यिणीदिवादादित्यानीमानि मुखाणि चतुर्वि वाक्समेवेन याज्ञवल्क्येनाख्यायन्ते. E. Perhaps changed from अभ्युणी, a femin. of the next word.

अभ्युष (ved.) l. m. [f. n.] (-वः-[-णी?]-वम्) ¹ Great. [² Roar- ing, inspiring terror.] Both meanings — the first on the authority of Yāska — are given to the word by *Sāyana*, in this *Ṛigv.*-verse: पिशङ्गमुष्टिमभ्युषं पिशाचिमिष्टं संमुष (*Sāy.*: अभ्युषमतिमर्षकरं शब्दायमानम् । भयं शब्दे । यस्तु- न्मात्पचावचि च्छाब्दो मलोपस्य । यद्वा । महात्ममतिप्रमुष- मित्यर्थः । अभ्युष इति महत्ताम् । अभ्युषी माहिन (*Nigh.* 3. 2.) इति तच्च पाठान्तः).

2. m. (-वः) ¹ The name of a Rishi whose daughter Vāch (hence called Āmbhrīni) composed the *Ṛigv.*-hymn 10. 125; according to the *Ṛigv.*-Anukram. ² The name of the two Soma-vessels called *Pitābhrit* and *Ādhavanīya*;

e. g. *Vājas. S.*: कुशीभामयुषी सुते खासीभि खासीरामोति (*Mahidh.*: अयुषी पूतभुदाधवनीयो — viz. सोमपाचविश्वी). E. According to Śāyana, as quoted, a mutilated form of अयुष, which would be derived from the frequentat. of अय् “to make a noise”, with kṛit aff. अय्; but this E. and the meaning 1. 2. based on it, have little plausibility. It seems that the word is derived from भू, with pref. अम्, and kṛit or uñ. aff. ज, when it would literally mean “supporting, holding”, and thus assume the sense of “great”, as well as that of a large vessel. Modern “exegetes” have made of the proper name Ambhṛīṇa a “big bucket” which, they say, is a figurative expression for “cloud”; when Vāch, his daughter, as they continue, would be the “thunder”, which — thunder — they conclude, then composed the *Rigveda*-hymn 10. 125. But since this interesting speculation is founded on the word अम्भर् — settled p. 409 a, l. 47 ff. —, and since it is not quite clear why a Rishi could not have borne the name of Ambhṛīṇa (Great), and why he could not have had a daughter Vāch, and why this daughter could not have composed some verses, like other women, it is perhaps better to abide for the present by the prosaic account of the native commentators, than to follow this transcendental flight on the back of the imaginary Gaṇa-word अम्भर्.

अम्भोज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born or produced in water.

2. m. (-जः) The moon; e. g. *Bhāgav.-Pur.* (as quoted by *Rājā Rādhākrāntad.*): पिवन् त्वयसांभोजयुतं हरिकचामृतम्. Comp. अम्भ 2. 1. ³ The ratan, Calamus rotang; (*Nigh. Pr.*: अम्भवेत्, i. e. अम्भवेत्स, but without stating whether the word is m. or n.; comp. अम्भ 2. 4.). [*Rādhākrānt.* concludes, from the words of the *Amarak.*: पुष्कराङ्गु सारसः, that the synonyms of पुष्कर “lotus” mean also the Indian crane, hence also अम्भोज — see 3. —; but the commentators take पुष्कराङ्गु as a special name of the crane.]

3. n. (-जम्) A lotus, *Nelumbium speciosum* (*Śabdār.*: पद्म &c.; *Rājan.*: नलिन; *Nigh. Pr.*: कमल); e. g. *Hitop.* (ed. Schlegel-Lassen): नरेश्वरे जयत्सर्वं निमीलति निमीलति। सूर्योदय इवाम्भोजं तत्प्रबोधे प्रबुध्यते (ed. *Wilkins*: “जयत्सर्व-मुनीलति निमीलति &c.”; ed. *Seramp.*, *Johnson*, *Calc.*, and *Bombay*: नरेश्वरे जीवसोको ऽयं निमीलति निमीलति। उदेलु-दीयमाने च रवाविव सरोरुहम्); or *Bhāṭik.*: ततः क्रोधा-निलापातकम्प्रास्त्राभोजसंहतिः। महाहृद् इव बुभुक्षपिमाह स रावणः. Compare अम्भ 4. 1.

4. f. (-जा) Licorice, *Glycyrrhiza glabra* (*Nigh. Pr.*: वल्ली वेष्टीमध, i. e. मधुयष्टिका). E. अम्भस् and ज.

अम्भोजखण्ड n. (-खण्डम्) A multitude of lotus flowers; (ac-
cording to a *Vārtt.* to *Pāṇ.* IV. 2. 51., ascribed by the *Calc.* editors to the *Kāśikā*). E. Apparently a Tatpur., अम्भोज and खण्ड; but, according to this *Vārtt.*, अम्भोज, taddh. aff. खण्ड; since the accent of the word — udātta on the penultimate — would not result from the Tatpur.; and since खण्ड itself does not preserve its usual sense in this word.

अम्भोजजनि Bahuvr. m. (-निः) The same as the next (*Wilson*). E. अम्भोज and जनि.

अम्भोजजन् Bahuvr. m. (-जन्) A name of the god Brahman (masc.); e. g. (the Prologue to the) *Dhṛtasamāg.*: इवाद्-अम्भोजजन्मभूतिदिविषदा संसदि प्रीतिमत्वा स्वस्वा मौखी पु-
रारिर्दुहितुपरिचये साचतं चम्पमानि &c. Compare the pre-
ceding, अम्भोज, अम्भोजजनि, अम्भोजयोनि, पद्मभू, पद्मयो-
नि, and similar compounds. E. अम्भोज and जन्, “sprung
from the lotus” (which arose from the navel of Vishnu).

अम्भोजनाल Tatpur. m. n. (-जः-जम्) A stalk of the lotus (*Nigh. Pr.*: कमलनाल). E. अम्भोज and नाल.

अम्भोजजनि Bahuvr. m. (-निः) The same as अम्भोजजन्;
e. g. *Bhāgav.-Pur.*: अम्भोजजनिस्तदन्तरतो मायार्भकस्ते-
शितुर्द्वेष्टं मञ्जु महितमन्वदपि तद्वत्तानितो वत्सपान्। नीत्वा
&c. (*Śrīdharaśw.*: अम्भोजजन्ः पद्माब्जनिर्व्यस्य स ब्रह्मा).
E. अम्भोजजन् and जनि.

अम्भोजजन् Bahuvr. n. (-जन्) A lotus; e. g. *Hemach.*:को-
कनदं तु रत्नके। अम्भोजजन्मुदयोः....; compare also *Śrī-
dharaśw.* on the preceding word. E. अम्भोज and जन्.

अम्भोजयोनि Bahuvr. m. (-निः) The same as अम्भोजजन्;
e. g. *Prabodhach.*: सदनमुपगतो ऽहं पूर्वमम्भोजयोनिः (*Rāmad.*:
अं हिरण्यमर्भस्व; *Maheśvaranyāyā.*: अं ब्रह्मन्). E. अम्भोज
and योनि.

अम्भोजिनी f. (-नी) ¹ A multitude of lotus flowers (*Gaṇa* to
Pāṇ.). ² A place containing lotus flowers; (scil. भूमि; *Gaṇa*
to *Pāṇ.*; *Śabdār.*: कुमुदती स्वात्कुमुदवती कैरविशील्यपि। तथा
कुमुदिनी च स्वादुत्यलिन्यपि कुचयित्। स्वात्पद्मिनी कमलिनी
विलिनी च सरोजिनी। अम्भोजिनी च नलिनी पुष्करिण्यरवि-
न्दिनी। अम्भोजिनी पुटकिनी नासिकिन्यादयो ऽपि च); e. g.
Bhartrih.: अम्भोजिनीवननिवासविलासमेव हंसस्य हन्ति नि-
तरां कुपितो विधाता &c. E. अम्भोज, taddh. aff. इनि, and
fem. aff. ऊनीप्.

अम्भोद् Tatpur. m. (-द्) ¹ A water- or rain-cloud; e. g.
Mahābh. Vanap.: दुर्दिनाम्भोदसदृशो दीप्ताचो वामनाकृतिः।
.... यच्चवाटं गतः श्रीमान्द्वानवेन्द्रस्य वै तदा; or *Bhāṭik.*:
श्रीचच्छोषितमम्भोदा वायवो ऽवात्सुदुःसहाः; or *ibid.*: सव-
त्ताम्भोदसंरावं हनुमन्तं सहाङ्गदम् अत्रवीत्; or: एष प्रा-
वृषिताम्भोदनादी धाता विरोति ते &c. ² A fragrant grass,
Cyperus rotundus or *pertenuis* (*Rājanigh.*: मुस; *Nigh. Pr.*:
भद्रमोच, i. e. भद्रमुसक). Compare the next, अम्भुद्, and
other words meaning cloud. ³ Talc (? comp. अम्भ p. 334b,
l. 8). E. अम्भस् and द्.

अम्भोधर Tatpur. m. (-रः) ¹ A water- or rain-cloud (*Śabda-
ratn.*); e. g. *Ritusanh.*: सशीकराभोधरमत्तकुञ्जरसङ्घित्यताको
ऽशनिशब्दमर्दलः। समागतो राजवदुद्धतध्वनिर्घनागमः का-
मिजनप्रियः प्रिये; or *Daśakumār.*: शरदम्भोधरोत्सङ्गश्चि-
नीमिव सौदामिनीं राजकन्वामपञ्चम्. Comp. the preceding.

² The same as अम्भोद् 2. (This meaning is inferred from
the statement of some Koshas that words meaning cloud
mean also मुसक.) ³ The same as अम्भोद् 3. (likewise in-
ferred; comp. अम्भ p. 334b, l. 8). ⁴ (In arithmetic, it is
sometimes used to denote) the numeral 17 (according to a
native compilation). — Comp. अम्भुधर. E. अम्भस् and धर.

अम्भोधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*); e. g.
Bhāṭik.: उदतारिषुरम्भोधिं वानराः सेतुनापरे; or *ibid.*:
संगच्छ राममुप्रीवी भुवनस्य समुद्रये। रत्नपूर्णाविवाशोधी
हिमवान्पूर्वपश्चिमी; or *Naishadhach.*: गुह्यी पयोधिर्निवका-
रणस्य न हानिवृद्धी कथमेतु चन्द्रः। चिरेण सो ऽयं भजते तु

यत्ने न नित्यमशोधिरिवाच चिचम्; or *Sāhityad.* (as an instance of one kind of the figures of speech called चर्चा-
रन्वास q. v.): बृहत्सहायः कार्यान् चोदीयानपि मच्छति ।
संभूयाशोधिमन्वेति सहानवा नवापना; or *Hemach.*: वेला....
चक्षिष्टमरवे ऽशोधिस्तीरनीरविकारयोः; or *ibid.*: जलेच्छो
जले ऽशोधी &c. ² (In arithmetic, it is sometimes used
to denote) the numeral 4 (there being four oceans); e. g.
Grahalāghava: खं सप्ताष्टयमात्रं चक्रनिष्ठा नामाशोधिघटी-
चुताभयुद्धाः &c. (*Mallāri*: नामाशोधि । ४८ । घटी-
भिर्युक्ताः &c.). Comp. अमुधि and अशोनिधि. E. अशस्
and धि.

अशोधिपल्लव Tatpur. m. (-वः) Coral (*Nigh. Pr.*: पोवठे, i. e.
प्रवाल). Compare the next. E. अशोधि and पल्लव, "the
sprout of the ocean".

अशोधिवल्लभ Tatpur. m. (-वः) Coral (*Rājan.*: प्रवाल). Com-
pare the preceding. E. अशोधि and वल्लभ, "the beloved
of the ocean".

अशोनिधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*);
e. g. *Mahābh. Adip.*: पाञ्चाक्षरयमास्त्राय अविचक्षो धनञ्जयः ।
विचोभ्याशोनिधिं पार्थसं नाममिव सो ऽयहीत; or *Bhāṭik.*:
इहं प्रक्रममाणो ऽसौ सीतामशोनिधेस्तमः । उपाक्रंसाकुलं
घोरैः क्रममाक्षिर्निशाचरैः. ² A name or epithet of Viṣṇu:
the 517th amongst his thousand names in the *Anuśāsanap.*
of the *Mahābh.*; the god being so called, either "because
he is the resting place of the four अशांसि", i. e. "gods, men,
manes, and demons" (see अशस्, p. 409 a, l. 10 ff.), or "because
he is, or appears as, the ocean"; *Anuśās.*: अशोनिधिरन-
नन्तात्मा &c. (*Śankara*: अशांसि देवादयो यस्मिन्निधीयन्ता
इत्यशोनिधिः । तानि ह वा एतानि चत्वार्यशांसि देवा मनु-
ष्याः पितरो ऽसुरा इति श्रुतेः ॥ सागरो वा । सरसामक्षि
सागर इति भगवद्वचनात्; *Gangādhara*: देवा मनुष्याः पि-
तरो ऽसुराश्च चत्वारि चाशांसि निधिस्य तेषाम् । सेवो
ऽथवाशो ऽपि निधीयते ऽस्मिन्नशोनिधिः सागररूप उक्तः).
³ (In arithmetic, it is sometimes used to denote) the numeral
4 (according to a native compilation). — Comp. अशोधि
and अमुनिधि. E. अशस् and निधि.

अशो-भिगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Approaching
the water; *Patanj.* on a *Vārtt.* to *Pān.* (III. 2. 1.): किमे-
तस्य आपने प्रयोजनं काण्डसावः । काण्डानि सावो ऽस्तेति
बज्रग्रीहर्णं भवति । भवति बज्रग्रीहिरपि मसि कामो ऽस्य ।
मांसकामः । मांसकामक इति वा । न त्वशो-भिगमा । न त्विदं
भवति । अशो ऽभिगमो ऽस्मा अशो-भिगमा । इति । किं
तर्हि । अशो-भिगामीत्येव भवति. E. अशस् and अभिगामिन्.

अशोराशि Tatpur. m. (-शिः) ¹ The ocean (*Rājanigh.*, *Nigh.*
Pr.: समुद्र). Comp. अमुराशि. ² A sign of the zodiac
which is (imagined to be) connected with water, viz., either
मर्कट or कर्क (Cancer), or the nether half of मकर (the
fabulous animal which ends in the tail of a fish, and cor-
responds with Capricorn) or मीन (Pisces); e. g. *Muhūr-*
tachintām.: अशोराशी वा तदंशे प्रशस्तं नीकायानं सर्वसि-
द्धिप्रदायि (*Daivajnar.*: अशोराशाविति । जलराशी संप्रगते
सति । अथवा जलाकरे तदंशे जलराशौ सति नीकायानं
सर्वसिद्धिप्रदायि स्थात); but the meaning of the word अशो-
राशि, in the foregoing quotation, becomes still clearer
from *Bhāṭīotpala*'s explanation of जलराशि, in his com-
mentary on a verse of his astrological work *Vṛihajātaka*,

which runs thus: जले जले ऽस्ते ऽपि वा चन्द्रे पीतमता
प्रसूयते ॥ आपोदयमाणः शशी संपूर्णः समवेचते ऽथवा
मेघुरणवन्मुलपनः स्नात्सूतिः सलिले न संशयः; *Vṛitti*: जले
जले इति । जले जले जलराशी कर्कटमकरपक्षिमाधमीना-
नामन्वतमे तस्मादस्ते सप्तमस्थानस्ते चन्द्रे पूर्णे वापूर्णे च पीत-
मतेव प्रसूयत इति वाशब्दः प्रकाराय ॥ अशोदकमध्यप्रसव-
ज्ञानवेतासीयेनाह । आपोदय इति । आपराशयो मकर-
पक्षार्ककर्कमीनालोषामन्वतमस्त्रोदये । आपोदये जलराशिर्लपे
भवति शशी चन्द्रसाधनो जलराशिश्च । तदा सुतिः प्रसवः
सलिले जलसमीपे । न संशयः । निश्चयाद्वाच्यः । अथवा संपूर्णः
शशी सप्तममाशोदयं समवेचते पश्यति । तथापि सलिले जल-
समीपे प्रसूतिः । मेघुरणवन्मुलप इति &c. E. अशस् and
राशि; in the second meaning, with the ellipsis of ज (i. e.
अशोज and राशि).

अशोदह Tatpur. n. (-द्) A lotus; comp. the next, अञ्ज,
अमुज, and similar compounds; e. g. *Bharatamalla* on the
Amarak.: अशःप्रभृतिभ्यो दहः क्लिविति दृश्यते । अशोदहा-
मतिदुहमिदं चरिचमिति मधुप्रभृतिमहाकविप्रयोगः; or
Dhūrtasamāg.: वज्राशोदहि विक्षिताः सवकिता वशोदहि
स्कारिताः पार्वत्याः प्रतिमाचचिचनतयसन्तु भद्राशि
वः. E. अशस् and दह, "growing in water".

अशोदह Tatpur. 1. n. (हम्) A lotus; comp. the preceding
(*Śabdaratn.*, *Rājanigh.*, *Nigh. Pr.*: कमल); e. g. *Bhāgav.-Pur.*:
तस्मां च चाशोदहकर्षिकायामवस्थितो लोकमपश्यमानः ।
परिक्रमन्शोचि विवृण्वन्नेचस्वारि सेमे ऽनुदिशं मुखानि (viz.
Brahmā); or *Gītāgov.*: विधद्विमुप्रक्रियाम् । पादाशोद-
हधारिवारिधिसुतामस्यां दिदृशुः शतैः । कायबूहमिवाच-
रमुपचितिभूतो हरिः पातु वः; or *Dhūrtasamāg.*: यन्नेचाज-
नभक्षिन्नमयश्वेराणनाशोदहा.... मन्नावेक्षितसंनतिं तनु-
सतामाशोक्य गोपायति प्रायसत्कचयत्वनङ्गरचनानामङ्गे कृशाङ्गी
स्थिताम्.

2. m. (-हः) A proper name: one of the sixty-three
sons of Viśvāmitra; according to the *Anuśāsanap.* of the
Mahābhārata. E. अशस् and दह.

अन्यक् m. f. n. (-यः-यी-यम्) Made of water, consisting of
water (*Amarak.*, *Siddh.k.*); e. g. *Śankara* (on the words of
the *Kaushitaki Br. Up.*, आपो वै खलु मे लोको ऽयं ते ऽसौ):
आपो मम तस्मादसावन्मयो मदीयो ऽनेककोटियोजनवि-
स्तीर्णः सर्वसुखभूमिः लोको ब्रह्मलोकः; or see the quot.
from the *Raghu.*, p. 379 b, l. 31. E. अप्, taddh. aff. मयद्.

अन्यक् (probably, Tatpur. ind.) (ved.) Towards, here. This
is apparently the meaning of the word in the following
Ṛigveda-verse, where it seems to be used with the
ellipsis of "come": अन्यक्ता तं इह चष्टिरक्षे सनेम्यर्भं
महतो जुनति; *Yāska*, who, in a discussion in his intro-
duction, denies that this word can be called obscure
(अविशष्टार्थ), renders it, in this verse, अमातेति वाभ्यतेति
वा 'come here' or 'come towards'; and Śāyana explains
it by प्राप्नोति, without, however, giving its etymology.
This formation of the word corresponds with that of other
compounds ending in अक्, e. g. अमुमुयक्, अदमुयक्, and
more especially सन्वक्, whereas its adverbial use is analo-
gous to that of अन्वक्, अवाक्, &c. — The positiveness,
therefore, with which the explanation of Yāska has been
superseded, by declaring अन्यक् to be the third person aor.
of अक्, is of the same value as the like positiveness

with which *स्य* has been asserted to mean "to glitter, to glimmer", instead of "to go, to move", as "erroneously" stated by Yāska. For, while an aorist *स्य* would be against all grammatical analogy, there is no reason whatever to doubt of Yāska's having had a correct understanding of the sense of *स्य* q. v. E. *सम्* III. (the prefix) and *स्य* II., with an insertion of *इ*.

स्य. See *स्य*.

स्यदिमन् Tatpur. m. (-मा) Absence of softness; (an instance of Patanjali on *Pān.* V. 1. 119. v. 9). E. *स* neg. and *सदिमन्*.

स्यमात. See *स्यमात*.

स्यमातक. See *स्यमातक*.

I. *स्य* m. (-स्यः) ¹ Sourness, acidity (*Amarak.*, *Hemach.*, *Med.*, *Sabdar.*, *Rājan.* &c.); one of the six kinds of taste or flavour; accord. to the native division of *रस*, q. v. (*Suśr.*: *रसः.... षोढा विभज्यते । तत्राद्या । मधुरो ऽसौ खणः कटुकः खिकः कषाय इति; ibid.*: *खणः कफानिली हन्ति दाहिमासो ऽग्निदीपनः । दध्नः कफकृच्छः स्निग्धो वातहरो गुहः । तक्रासः पित्तकृत्प्रोक्तो विषरक्तप्रदूषणः; or Jayand. on the Kaṇḍa-S.*: *चित्तिलस्योरिवास्ति । स च यद्विधः कषायमधुरखणकटु-तिक्तासभेदात्*). It is defined by *Suśruta* as the taste which produces tenderness of the teeth, discharge from the mouth, and conduces to purity: *यो दन्तहर्षमुत्पादयति मुखासारं जनयति अक्षां चोत्पादयति सो ऽस्यः; it comes, according to him, "from the plenitude of terrestrial heat" (Suśr.*: *भूम्यभिगुणवाङ्महादसः; and, on another occasion, when treating of the taste of water: लोहितकपिलपाण्डुपीतनील-मुक्लेष्वनिप्रदेशेषु मधुरासखणकटुतिक्तकषायाणि यथासंख्य-मुदकाणि संभवन्तीत्येके । तन् न सम्यक् । तच्च पृथिव्यादीनामन्योन्यानुप्रविशतः सलिलरसो भवत्युत्कर्षापकर्षणं तच्च स्वगु-हभूयिष्ठायां भूमावत् खणं च*). Its effect on the body is described by *Suśruta* as follows: *असो जरणः पाचनः पवननियहणो ऽग्नौमनः कोष्ठविदाही वह्निःशीतः क्लेदनः प्रायशो हृष्येति । स एवगुणो ऽथेक एवात्कर्षमुपसेवमानो दन्तहर्षनयनसंभोजनरोमसंवेजनकफविलयनशरीरशैथिल्यान्वा-पादयति । तथा चताभिहतदग्धदष्टभ्रमभ्रमभ्रमप्रभुतावमूचि-तविसर्पितच्छिन्नभिन्नविशोत्पिष्टादीनि पाचयत्यस्यैवभावा-त्यरिदहति कष्टमुरो हृदयं वेति; or Rājanigh.*: *अस्माभिधः प्रीतिकरो हृदिप्रदः प्रपाचनो ऽथे पटुतां च यच्छति आर्तिं च तुष्टिं कफपाण्डुदोषकः कार्शं च कासं कुशते ऽतिसेवितः*. Other descriptions of its effects occur in *Charaka*, the *Bhāvaprakāśa* &c. — *Rājā Rādhāk.* quotes, amongst others, that given by *Rājavallabha*. Of the six kinds of *रस* mentioned above, two, three, four, five, and all the six, may combine in certain groups, the first of which always designates the flavour or taste which accompanies the rest; those combinations into which *acidity* enters are the following 31: ^a "मधुरासः," ^b "असखणः," ^c "असकटुकः," ^d "असतिक्तः," ^e "अस-कषायः," ^f "मधुरासखणः," ^g "मधुरासकटुकः," ^h "मधुरासतिक्तः," ⁱ "मधुरासकषायः," ^j "असखणकटुकः," ^k "असखणतिक्तः," ^l "असखणकषायः," ^m "असकटुककषायः," ⁿ "असकटुतिक्तः," ^o "असतिक्तकषायः," ^p "मधुरासखणकटुकः," ^q "मधुरासख-णतिक्तः," ^r "मधुरासखणकषायः," ^s "मधुरासकटुकतिक्तः," ^t "मधुरासकटुककषायः," ^u "मधुरासतिक्तकषायः," ^v "असखण-कटुकतिक्तः," ^w "असखणकटुककषायः," ^x "असखणतिक्तकषायः,"

^a "असकटुतिक्तकषायः," ^{aa} "मधुरासखणकटुतिक्तः," ^{bb} "मधु-रासखणकटुककषायः," ^{cc} "मधुरासखणतिक्तकषायः," ^{dd} "मधु-रासकटुतिक्तकषायः," ^{ee} "असखणकटुतिक्तकषायः," ^{ff} "मधु-रासखणकटुकतिक्तकषायः" (comp. e. g. *Gaudap.* on the *Sāṅkhyakār.*: *यथा मधुरासखणकटुतिक्तकषायवद्रूपोपवृंहि-हितस्य संयुक्तस्वाप्तस्य साध्यते &c.*). For substances which have an acid taste, see *असवर्ण*, and compare the next com- pounds. ¹ Common citron, *Citrus medica* (*Nigh. Pr.*: *महाकुंज*, i. e. *मातुसुङ्ग*). Comp. *अस्मा* 4. ² The Mangosteen tree (*Nigh. Pr.*: *कोकवी*). ³ Wood-sorrel, *Oxalis mona- delphia* or *Rumex vesicarius* (*Hemach.*, *Rājan.*: *असवेतस*; *Nigh. Pr.*: *चुका*, i. e. *चुक्रिका*). Comp. *अस्मा* 3. and *अस्मिका*. ⁴ A kind of sour gruel (*Nigh. Pr.*: *कांजीभेद*). ⁵ An eru- ctation or belch (*Nigh. Pr.*: *ठेकर*). Comp. *अस्मिका* 6.

2. n. (-स्यम्) ¹ Buttermilk, with a fourth part water; or rather the residue of coagulated milk from which, after pouring in water and after churning, the butyrous portion has been extracted (*Rājan.*: *तक्*; comp. *Wilson* s. v.; *Nigh. Pr.*: *ताक्*; comp. *Molesworth* s. v.). ² The same as *अस्माधुषित* (the eye-disease), of which it seems to be an abbreviation; e. g. *Suśruta*: *मुक्काधिपाककफपित्तविदग्ध-धृष्टिरस्मास्यमुक्कसहितार्जुनपिष्टकेषु.... न शस्त्रपतनं प्रवदन्ति तच्छः; or ibid.*: *एषो ऽस्मास्ये ऽनुक्रमस्यापि मुक्तौ कार्यः सर्वः स्वातिरामोचवर्जः*.

3. f. A. (-स्या) See *अस्मिका*. ¹ The tamarind tree, *Tamarindus Indica* (*Bhāvapr.*: *विद्या* or *तिक्तिरी*; *Nigh. Pr.*: *चिच*). Comp. *असवती*. ² *Mimosa abstergens*, or a variety of it (*Nigh. Pr.*: *शिवेकारि* and *शिवेकारिभेद*). ³ Wood-sorrel; comp. *अस* 1. 4. and *अस्मी*, *अस्मिका* (*Nigh. Pr.*: *चुका*). ⁴ The common citron that grows wild; comp. *अस* 1. 2. (*Nigh. Pr.*: *रानमहाकुंज*).

B. (-स्मी) ¹ Wood-sorrel; comp. *अस्मिका*, *अस्मा* 3. and *अस* 1. 4. (*Hemach.*: *चाङ्गेरी*; *Med.*, *Unīddik*: *चाङ्गेरिका*). ² The Ratan, *Calamus rotang* (*Nigh. Pr.*: *असवेत*). E. The *Unīddi-S.* derive it from *अस्* 'to sound', *un.* aff. *स्*, when the original form of the word would be *अस्स्*, and *अस*, a curtailed form; besides this E., however, *Rāyam.*, *Bharatam.*, *Mathureśa*, and other comm. on the *Amarak.*, mention an E. *अस्*, 'to be sick', *kṛit* (or *un.*) aff. *स्* or *स*; and this etym. is that of the *Unīddik.* also. The double form *अस* and *अस्स्* is mentioned by all the comm. and by the *Dvirūpak*. Though both etym. appear doubtful, the latter is, nevertheless, more plausible than the former, and it would lead to the inference that *अस्स्* is the secondary, and *अस* the original form. The fem. *अस्मी* is probably an abbreviation of *अस्मिका* q. v.; it is likewise written *अस्मी*; comp. *अस्मिकी*.

II. *अस* m. f. n. (-सः-स्या-स्यम्) Acid, sour; e. g. *Manu*: *शीघ्रं यथाई कर्तव्यं चाराकोदकवारिभिः; or Yājñav.*: *चपु-सीसकतासाक्षां चाराकोदकवारिभिः । मन्वाग्निः कांसलो-हानां मुष्टिः साधो ब्रूवत्यु; or Suśr.*: *मममसं तथा हृषं तीक्ष्णमुष्टं च वीर्यतः । चासुकारि च तत्पीतं चिप्रं चापाद्वे-ब्रूवत्यु; or comp. the quot. given above col. a, l. 32, and s. v. असमय*. — Also *अस्स्*; see the E. of I. E. *अस* I., taddh. aff. *अस्* (*Gāṇa* to *Pān.*, and *Gāṇaratnam.*).

असक 1. m. (-सः) ¹ A species of the bread-fruit tree, Arto-

carpus lacucha (*Śabdaratn.*: लकुच). ¹ The same as चक्ष 1. 2-6. (*Nigh. Pr.*).

2. n. (-कम्) The same as चक्ष 2. 1. (*Nigh. Pr.*).

3. f. A. (-क्षका) Wood-sorrel; comp. चक्षा 3. and the next (*Nigh. Pr.*: चुका).

B. (-क्षिका) See चक्षा and चक्षी. ¹ Wood-sorrel, or a white variety of it; compare the preceding and चक्षी (*Bhāvapr.*: चुक्रिका; *Sureśw.*, *Ajayap.*: चाक्षेरी; *Rājanigh.*: बुद्राक्षिका or चेतक्षिका; *Nigh. Pr.*: चुका or चेतपिठोडी; *Ainslie, Mat. Ind.* II. p. 324). ² The tamarind tree, *Tamarindus Indica*; comp. चक्षवती (*Amarak.*, *Hemach.*, *Med.*, *Bhāvapr.*: तिमिडी; *Sureśw.*: तिमिडीका; *Rājanigh.*, *Ajayap.*, *Nigh. Pr.*: चिक्षा; *Ainslie, Mat. Ind.* I. p. 425). ³ Sage, *Salvia Bengalensis* (*Rājan.*: पलाशी). ⁴ *Solanum pubescens* (*Nigh. Pr.*: चिंचोडी). ⁵ *Hibiscus cannabinus* (*Nigh. Pr.*: चांबाडी). ⁶ An eructation or belch; comp. चक्ष 1. 6. (*Hemach.*, *Med.*: चक्षोद्गार). — The word is also written चन्क्षिका, चाक्षिका, चान्क्षिका, चक्षीका, चाक्षीका, and चान्क्षीका; but whether in all its meanings, or in some only, may be doubtful. The *Dwīpāk* of *Bharatas* gives these forms: चान्क्षिका खादाक्षिका च चान्क्षीका चन्क्षिका-तथा. Other varieties of this word are mentioned by other comm. on the *Amarak.*, which has only the second meaning. The *Bhāvaprakāśa* has this definition: चक्ष चन्क्षी । चन्क्षिका चुक्रिकाक्षीका चुक्रा दन्तशठापि च । चक्षा च चिक्षा चिक्षा च तिमिडिका च तिमिडी ॥ चक्षी-कामा नुर्वीतहरी पित्तकफाक्षकत । पक्षा तु दीपनी रक्षा सरोष्ठा कफवातनुत्. E. चक्ष, taddh. aff. क्; the femin. चक्षका, if correct, is irregular.

चक्षकाष्ठ Tatpur. n. (-कम्) A species of grass, called लवणतुल (*Rājan.*; लोखानवत *Nigh. Pr.*). E. चक्ष and काष्ठ.

चक्षकाव Tatpur. m. (?) (-कः?) A white variety of garlic (*Nigh. Pr.*: चेतससुण, i. e. चेतसमुण). E. चक्ष and काव.

चक्षकेशर Tatpur. m. (-रः) Common citron, *Citrus medica* (*Ratnamālā*: मातुलुङ्ग); comp. चक्षुकेशर and the next. E. चक्ष and केशर.

चक्षकेशरी Tatpur. f. (-री) A large variety of the lime tree. Compare the preceding, of which it is probably an orthographic variety, in the fem. (*Nigh. Pr.*: चोरईडनिबू). E. चक्ष and केशरी.

चक्षमधक Bahuvr. n. (-कम्) Gum myrrh, myrrha (*Rājanigh.*: वीक्ष; *Ainslie, Mat. Ind.* I. p. 242). E. चक्ष and मध, samās. aff. कप्.

चक्षमन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धि) Having a sour smell; e. g. *Suśruta*: यो.... दुर्वर्षः सततमधःशयो ऽक्षमन्धिसं ब्रुमिष्वो ऽक्षपूतनार्तम्. E. चक्ष and मन्ध, samās. ād. इ (compare *Pāṇi. V.* 4. 135.).

चक्षमोरस Karmadh. m. (-सः) Sour buttermilk; see तक्र (*Nigh. Pr.*: चांबटताक). E. चक्ष and मोरस.

चक्षचुक्रिका Karmadh. f. (-का) ¹ The same as चक्षशाक 1. 2. q. v. (*Rājanigh.*). ² The same as सार, which term *Molesworth* renders, "a dilute mixture of tamarinds, mango-steens, and similar fruits, squeezed in any pulse-decoction or in water, with salt, assafoetida, &c." (*Nigh. Pr.*, where the word, however, is written चक्रिका). Compare the next. E. चक्ष and चुक्रिका.

चक्षपुड Bahuvr. m. (-डः) ¹ The same as चक्षशाक 1. 2. (*Rājanigh.*). ² The same as चक्षचुक्रिका 2. (*Nigh. Pr.*: सार).

E. चक्ष and पुड.

चक्षवम्भीर Karmadh. m. (-रः) The common lime, *Citrus acida*; or a large variety of it (*Rājanigh.*: चक्षनिम्बू; *Nigh. Pr.*: ईडनिबू). E. चक्ष and वम्भीर.

चक्षवम्भीरक m. (-कः) The same as the preceding (*Nigh. Pr.*). E. चक्षवम्भीर, taddh. aff. कप्.

चक्षता f. (-ता) Sourness, acidity; e. g. *Suśr.*: पित्तं हि वि-दग्धमक्षतामुपेत्यैर्मन्दत्वात्. Comp. चक्षिमन् and चान्क्ष. E. चक्ष, taddh. aff. तक्.

चक्षत्वक् Bahuvr. (?) f. (?) (-त्वक्) The same as the Mahr. चारोळी (*Nigh. Pr.*), which term is rendered by *Molesworth*, "A seed of the tree चार or *Chirongia sapida*. A seed of चंदन or *Syrium myrtifolium*". E. चक्ष and त्वक्.

चक्षदोषक Bahuvr. m. (?) (-कः?) ¹ Yellow wood-sorrel, *Oxalis corniculata* (*Nigh. Pr.*: चुका, i. e. चुक्रिका, or चंबो-ती). Comp. चक्षिका. E. चक्ष and दोष, samās. aff. कप्.

चक्षद्रव्य Karmadh. n. (-कम्) ¹ Any sour substance (comp. e. g. चक्षशाक). ² Sour buttermilk; see तक्र (*Nigh. Pr.*: ताक). E. चक्ष and द्रव्य.

चक्षनायक Karmadh. m. (-कः) The same as चक्षवेतस 1. q. v. (*Rājanigh.*, *Nigh. Pr.*). E. चक्ष and नायक.

चक्षनाक्षिका Karmadh. f. (-का) The same as चक्षिकाकन्द. E. चक्ष and नाक्षिका.

चक्षनिम्बू Karmadh. m. (-कः) The common lime, *Citrus acida*. Comp. चक्षवम्भीर (*Rājanigh.*); or a large variety of it (*Nigh. Pr.*: मीठं ईडनिबू). E. चक्ष and निम्बू.

चक्षनिशा Karmadh. (?) f. (-शा) ¹ Turmeric-coloured zedoary, or the plant producing it; *Curcuma zerumbet* or zedoaria, Rox., or *Amomum zedoaria*, Linn. Also *Curcuma ambaldi* or mango-smelling ginger (*Molesworth* s. v. चविष्ठद. *Rājanigh.*: सटी; *Nigh. Pr.*: चविष्ठद). ² Sage, *Salvia Bengalensis* (*Nigh. Pr.*: कापूरकाचरी). E. चक्ष and निशा.

चक्षपञ्चक Tatpur. n. (-कम्) Five acid plants or fruits taken collectively, viz., according to some, — the jujube (*Zizyphus jujuba*), the pomegranate (*Punica granatum*), the dried rind of the mangosteen fruit, Yellow wood-sorrel (*Oxalis corniculata*), and Indian sorrel (*Rumex vesicarius*); (*Rājanigh.*: कोष, डाडिम, वृषाक्ष, चुक्रिका, चक्षवेतस); according to others, — the common lime (*Citrus acida*), orange (*Citrus aurantium*), Indian sorrel, tamarind (*Tamarindus Indica*), and common citron (*Citrus medica*); (*Rājanigh.*: वम्भीर, नारङ्ग, चक्षवेतस, तिमिडीक, वीक्षपूर); according to others, jujube, pomegranate, mangosteen, tamarind, and Indian sorrel (the *Chūddmanī* in the *Nigh. Pr.*: चोर, डाडिम, कोकव, चिंच, चक्षवेतस); or, according to others, the same as the latter, with elephant- or wood-apple (*Feronia elephantum* or *Cratoeva Valanga*), instead of jujube (*Vaidyabhūsh.* in the *Nigh. Pr.*: the same as the *Chūddm.*, with कषठ instead of चोर). The *Rājanigh.* gives the definition just quoted, s. v. चक्षपञ्चकफस; the *Nigh. Pr.* s. v. चक्षपञ्चक. Comp. the next, चक्षपञ्चक and पञ्चाक्ष, — where similar aggregates of five acid plants or fruits are enumerated, — and चतुरक्ष, which is the aggregate of four such vegetable substances. See also चक्षवर्ग. E. चक्ष and पञ्चक.

अक्षपत्रफल Tatpur. n. (-त्रम्) The same as the preceding (*Rājanigh.*). E. **अक्षपत्रक** and **फल**.

अक्षपत्र Bahuvr. 1. m. (-त्रः) A plant, *Bauhinia tomentosa* (*Rājanigh.*: **अरमलाक**; *Nigh. Pr.* s.v. **अक्षपत्रक**: **आपटा**, or **अपटा**). Also **अक्षपत्रक**.

2. f. (-त्री) ¹ Sage, *Salvia Bengalensis* (*Rājanigh.*: **पलाशी**). ² Yellow wood-sorrel, *Oxalis corniculata*; also **अक्षपत्रिका** or **अक्षपर्णी** (*Rājanigh.*: **बुद्राक्षिका**; *Nigh. Pr.*: **बुका**, i.e. **बुक्रिका**). Comp. **आक्षपत्रक** and **बुद्रपत्रा**. E. **अक्ष** and **पत्र**; the fem. either is derived with (probably) aff. **ऊीष्** (which formation, however, does not follow from any rule of *Pāṇ.*), or, more probably, is a contraction of **अक्षपत्रिका**.

अक्षपत्रक Bahuvr. 1. m. (-कः) The same as **अक्षपत्र** (*Nigh. Pr.*, which gives this form only).

2. f. (-त्रिका) The same as **अक्षपत्री** 2. 2. (*Nigh. Pr.*, which gives this meaning only). Comp. **अक्षोटक**. E. **अक्ष** and **पत्र**, *saṃās.* aff. **कप्**.

अक्षपत्रस Karmadh. m. (-सः) A tree, *Artocarpus lacucha* (*Wilson*). Compare **बुद्रफत्रस** and **बुद्राक्षपत्रस**. E. **अक्ष** and **पत्रस**.

अक्षपर्णी Bahuvr. f. (-र्णी) The same as **अक्षपत्री** 2. 2. (*Nigh. Pr.*). E. **अक्ष** and **पर्ण**, fem. aff. **ऊीष्**.

अक्षपादप Karmadh. m. (-पः) The Mangosteen tree, *Garcinia purpurea* (*Nigh. Pr.*: **कोकंबी**). E. **अक्ष** and **पादप**.

अक्षपित्त Karmadh. n. (-त्तम्) Acidity of stomach, vomiting of bile (*Wise, Hindu System of Medicine* p. 353; this term seems to correspond with **अरोचक** of *Suśruta*). Also **आक्षपित्त**. E. **अक्ष** and **पित्त**, "sour bile".

अक्षपित्तविदग्धहृष्टि. See **आक्षपित्तविदग्धहृष्टि**.

अक्षपिष्ट Tatpur. n. (-ष्टम्) The juice of acid vegetable substances (comp. **अक्षवर्ण**); e. g. *Suśruta* (in his treatment of fever): **दुर्बलस्य समाध्मातमुदरं सर्वं दिहेत् । दाहैमवती-कुष्ठशताद्वाहिकुसेन्धैः । अक्षपिष्टेः सुखोष्णैश्च** &c. E. **अक्ष** and **पिष्ट**.

अक्षपुष्पिका Bahuvr. f. (-का) A plant from which a kind of hemp is obtained, Bengal hemp or *Crotolaria juncea* (*Nigh. Pr.*: **रानताग**). E. **अक्ष** and **पुष्प**, *saṃās.* aff. **कप्** and fem. aff. **टाप्**.

अक्षपूर Tatpur. n. (-रम्) The Mangosteen tree, *Garcinia purpurea* (and probably also the dried rind of the Mangosteen fruit) (*Rājanigh.*: **बुषाक्ष**; *Nigh. Pr.*: **कोकंबी**; *Dhanvantari*, as quoted by *Vallabhagani*: **बुषाक्षं तिमिडीकं च शाकाक्षं रत्नपूरकम् । अक्षवृक्षो ऽक्षशाकं तदक्षपूरो महीरहः**). Compare the next, and, for its properties, **अक्षवृक्षक**. E. **अक्ष** and **पूर**.

अक्षफल Bahuvr. 1. m. (-सः) A species of the mango tree (*Rājanigh.*: **आस**).

2. n. (-सम्) ¹ The same as **अक्षपूर** (*Rājanigh.*: **बुषाक्ष**; *Nigh. Pr.*: **कोकंब**). ² A seed of the tree *Chirongia sapida* (*Nigh. Pr.*: **चारोकी**).

3. f. (-क्षा) A small variety of flat-jointed or broad Prickly-pear, which is a variety of *Cactus Indicus* or *Opuntia Dillenii* (*Nigh. Pr.*: **लघुकंधारी**). E. **अक्ष** and **फल**; (2. 2. perhaps a Karmadh.).

अक्षवाय. See **अक्षवाय**.

अक्षबीज. See **अक्षबीज**.

अक्षमेदन Bahuvr. m. (-नः) *Indian sorrel*, *Rumex vesicarius* (*Rājanigh.*: **अक्षवेतस**; *Nigh. Pr.*: **आक्षवेतस**). E. **अक्ष** and **मेदन**.

अक्षमेह Tatpur. m. (-हः) One of the six urinary diseases which are produced by disordered bile, and are capable of relief, but not of cure. In this disease, the urine has a sour taste and smell. Compare the next; and, for the other urinary diseases produced by the same cause, see **नीलमेह**, **हरिद्रमेह**, **चारमेह**, **मज्जिष्ठामेह**, and **शोणितमेह**; *Suśruta*: **पित्ताग्नीहृदिद्राक्षचारमज्जिष्ठामेहः षड्याया दोष-दूषाणां विषमक्रियत्वात्**. E. **अक्ष** and **मेह**.

अक्षमेहिन् Tatpur. m. f. n. (-ही-हिनी-हि) Passing urine of a sour taste and smell, or having the disease **अक्षमेह** q. v.; e. g. *Suśr.*: **मेहति अक्षरसमन्वमक्षमेही**. E. **अक्ष** and **मेहिन्** or **अक्षमेह**, *taddh.* aff. **हिनि** (in which case the word is no compound).

अक्षरस I. Tatpur. m. (-सः) Sourness, acidity.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Having a sour taste, sour. Comp. the quot. s. v. **अक्षमेहिन्**. E. **अक्ष** and **रस**.

अक्षरहा Tatpur. f. (-हा) A variety of the betel-plant or piper betel, met with in the province of *Malwa* (*Rājanigh.*: **नामवल्लीभेद**). Its properties are thus described in the *Rājan.*: **नाम्ना याक्षरहा सुतीक्ष्णमधुरा** (MS. **सुतीक्ष्णमधुरा**) **रक्षा हिमा दाहनुत्पित्तोद्रेकहरा सुदीपनकरी वक्षा सुखामोदिनी । स्त्रीसौभाग्यविवर्धनी मदकरी श्रेया श्रदा वक्षभा गुल्माध्मागविवर्धजिह्व कषिता सा माक्षवे तु क्षुता**. Comp. **अक्षवाटिका**. E. **अक्ष** and **रह**, fem. aff. **टाप्**.

अक्षलोटिका. See **आक्षलोटिका**.

अक्षलोणिका Karmadh. f. (-का) Yellow wood-sorrel, *Oxalis corniculata* (*Amarak.*: **चाङ्गेरी** or **बुक्रिका** or **अम्बठा**; *Hārāv.*: **चाङ्गेरी** or **बुद्राक्षा**; *Rājan.*: **अम्बठा**; *Nigh. Pr.*: **बुका**, i. e. **बुक्रा** = **बुक्रिका**). Also **आक्षलोणिका**. Compare the next. E. **अक्ष** and **लोणिका**; (the latter word, probably a contraction of **लवणिका**, being used, amongst other words, in the same sense). The commentators on this word in the *Amarak.*, however, give another, improbable and ungrammatical E., viz. **अक्ष-ल** (cutting, i. e. destroying, scil. indigestion, by their taste, as tamarinds and similar plants) and **ऊन** (inferior, scil. to such plants); the **न** of the latter word being changed to **ख**, and the compound receiving the *taddh.* aff. **कन्**; e. g. *Rāyamuk.*: **अक्षेन रसेन गुणाखरविम् । पृषो-दरादिः** (*Pāṇ.* VI. 3. 109.). **अक्षं रसं क्षालीति । अक्षलाः । तिमिडीकादयः । तेभ्य ऊना हीना अक्षलोना । ततः स्वार्षे कनि नेदन्ते खले वा । अक्षलोणिका**; or *Bhānūd.*: **अक्षलोभ्य ऊना । स्वार्षे कन् । पृषोदरादित्वात्**. — According to the *Vidyāvinoda*, as quoted by *Bharatam.*, there occurs also the reading — or rather mis-reading — **अक्षलोणिका**. *Ramānātha* mentions **अक्षलोणी** q. v.

अक्षलोणी Karmadh. f. (-णी) The same as the preceding (*Hemach.*: **अम्बठा खादक्षलोणाम** &c.; *Viśwapr.*: **अम्बठा चाक्षलोणां खात** &c.; *Trikāṇḍ.*: **अक्षलोणां दन्तशठा**; see also *Ramānātha* under the foregoing word). Comp. **अक्षवती**. E. **अक्ष** and **लोणी**; or a contraction of **अक्षलोणिका**. **अक्षलोणिका**. A reading, or rather mis-reading, of **अक्षलो-णिका**, q. v. (*Vidyāvinoda*).

अक्षवक्रल. See **आक्षवक्रल**.

अस्रवती f. (-ती) ¹ The same as **अस्रलोषी** (*Rājanigh.*: चुडा-
लिका; *Nigh. Pr.*: चुका). ² The tamarind tree, *Tamarin-*
dus Indica. Also **आस्रवती**. — Comp. **अस्रा** 3. and **अस्रिका**.
(*Nigh. Pr.*: चिंच, i. e. चिन्ना.) E. **अस्र**, taddh. aff. **मनुष्य**
and fem. aff. **ऊप**.

अस्रवर्ग Tatpur. m. (-र्गः) A class of acid substances,
especially plants with acid leaves or fruits. — *Susruta*
names as such the following: ¹दाडिम — ²आमलक —
³मातुङ्ग — ⁴आम्रातक — ⁵कपित्थ — ⁶करमर्द — ⁷वदर —
⁸कोस — ⁹प्राचीनामलक — ¹⁰तिमिडीक — ¹¹कोशास —
¹²भक्ष — ¹³पारावत — ¹⁴वेचफल — ¹⁵लकुच — ¹⁶अस्रवेतस
— ¹⁷दन्तशठ — ¹⁸इधि — ¹⁹तक्र — ²⁰सुरा — ²¹मुक्त —
²²सौवीरक — ²³तुषोदक — ²⁴धान्यास — प्रभृतीनि समा-
सेनास्मिन् वर्गः, i. e. “¹the pomegranate, ²Emblie myrobalan,
³common citron, ⁴the hog-plum, ⁵Elephant- or wood-apple,
⁶Carissa carondas, ⁷jujube, ⁸Plumbago(?), ⁹Flacourtia
sapida, ¹⁰amarind, ¹¹Mangifera sylvatica, ¹²Averrhoa
carambola, ¹³a kind of lime, ¹⁴the fruit of the ratan, ¹⁵Arto-
carpus lacucha, ¹⁶Indian sorrel, ¹⁷Yellow wood-sorrel; —
¹⁸coagulated milk, ¹⁹sour buttermilk, ²⁰spirituos liquor,
²¹⁻²⁴sour gruel made from fruits, different sorts of rice,
corn, and the like”. — The *Rājanigh.* mentions ¹चाङ्गेरी,
²लकुच, ³अस्रवेतस, ⁴अम्बीरक, ⁵पूरक, ⁶नारङ्ग, ⁷दाडिम,
⁸कपित्थ, ⁹अस्र, ¹⁰वीजासक, ¹¹अम्बडा, ¹²करमर्दक, ¹³निम्बक,
i. e. “¹Yellow wood-sorrel, ²Artocarpus lacucha, ³Indian
sorrel, ⁴common lime, ⁵common citron, ⁶orange, ⁷pome-
granate, ⁸Elephant- or wood-apple, ⁹mangosteen, ¹⁰gar-
cinia cambogia, ¹¹hog-plum, ¹²Carissa carondas, ¹³another
kind of lime. — The *Chūdāmañi* (according to the *Nigh.*
Pr.) has the following: ¹Yellow wood-sorrel (चुका),
²Artocarpus lacucha (चुडफणस), ³Indian sorrel (आस्रवे-
तस), ⁴lime (ईडनिंब), ⁵citron (महाकुंज), ⁶orange (ना-
रिंज), ⁷pomegranate (डाडिम), ⁸Elephant- or wood-apple
(कविंठ), ⁹tamarind (चिंच), ¹⁰mangosteen (कोकंब), ¹¹a
kind of creeper called आस्रटवेस, ¹²Carissa carondas (कर-
वन्दी), and ¹³another kind of lime (निंब). — The *Vaidya-*
bhūṣhaṇa (as quoted by the *Nigh. Pr.*) gives ¹mangosteen
(कोकंब), ²tamarind (चिंच), ³Averrhoa carambola (करम-
र्द), ⁴a kind of lime (निंब); in general, any sour substance
(आस्रहरभयांसी). Also **आस्रवर्ग**. E. **अस्र** and **वर्ग**.

अस्रवल्ली Karmadh. f. (-ल्ली) An esculent root, called *Tri-*
parni, probably a sort of *Arum* (*Rājan.*: चिपरी; *Nigh.*
Pr.: चिपरीकण्ड). For its properties see **चिपरी**. E. **अस्र**
and **वल्ली**.

अस्रवाटक Karmadh. 1. m. (-टकः) Hog-plum, *Spondias*
mangifera (*Nigh. Pr.*: आंबडा).

2. f. (-टिका) A variety of the betel plant or piper
betel (*Rājan.*: नानवल्लीभेद). Also **अस्रवाटी**. Its pro-
perties are thus described in the *Rājan.*: आस्रवाटी
कटुकास्रतिक्ता रुचा तथोष्णा मुखपाककर्त्री विदाहपित्तस-
विकोपनी च विष्टस्रदा वातनिवर्हणी च. Comp. **अस्रवाहा**.
E. **अस्र** and **वाटिका**.

अस्रवाटी Tatpur. f. (-टी) The same as **अस्रवाटिका** q. v.
E. **अस्र** and **वाटी**, or a contraction of **अस्रवाटिका**.

अस्रवाष्प Bahuvr. m. (-ष्पः) Probably, *Amaranthus tristis*
(*Nigh. Pr.*: आंबटमाठ). E. **अस्र** and **वाष्प**.

अस्रवासुक Karmadh. n. (-कम्) ¹ A large variety of the
Yellow wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोर-
चुका). ² A kind of sour gruel, the water of boiled rice
in a state of spontaneous fermentation (*Rājan.*: चुकम्).
Comp. **अस्रशाक** 2. 2. and **अस्रसार**. — Also **अस्रवासुक**
and **आस्रवासुक**. E. **अस्र** and **वासुक**.

अस्रवासुक. See the preceding.

अस्रविदुस Karmadh. m. (-सः) Indian sorrel, *Rumex vesi-*
carius (*Nigh. Pr.*: आस्रवेतस). E. **अस्र** and **विदुस**.

अस्रवीज Bahuvr. n. (-जम्) The Mangosteen tree, *Garcinia pur-*
purea; or the dried rind of the Mangosteen fruit. Compare
the next. (*Rājan.*: वृषास्र.) E. **अस्र** and **वीज**.

अस्रवृष Karmadh. m. (-वः) The same as the preceding
(*Rājan.*: वृषास्र; *Nigh. Pr.*: कोकंबी; see also *Dhanwantari*
s. v. **अस्रपूर**). Also **वृषास्र**; and see the next. E. **अस्र**
and **वृष**.

अस्रवृषक 1. m. (-कः) The same as the preceding.

2. n. (-कम्) Probably the dried rind of the Mangosteen
fruit; *Bhāvapr.*: वृषास्रं तिमिडीकं च चुकं खादस्यवृषकम्;
its properties are thus defined in the same work: वृषास्र-
माममस्त्रीणां वातघ्नं कफपित्तक्षमं । पक्वं तु गुरु संयाहि कटुकं तु
वरं लघु । अस्त्रीणां रोचनं हृत् दीपनं कफवातघ्नम् । तुष्या-
शीयहृद्योगुलामूलहृदोमज्जुजित् । E. **अस्रवृष**, taddh. aff. **कम्**.

अस्रवेतस Karmadh. 1. m. (-सः) Also **आस्रवेतस** and **वेत-**
सास्र. Indian sorrel, *Rumex vesicarius* (*Ainslie, Mater.*
Ind. I. p. 399: “the *Rumex vesicarius* has obtained the
name of sorrel in India, owing to its resemblance to the
Rumex acetosa, in taste and other qualities.”). The *Rāja-*
nigh. mentions the following synonyms of this plant: ¹अस्रः,
²वेधी, ³रसास्रः, ⁴आस्रवेतसः, ⁵वेतसास्रः, ⁶अस्रसारः,
⁷शतवेधी, ⁸वेधकः, ⁹भीमः, ¹⁰भेदनः, ¹¹भेदी, ¹²राजास्रः,
¹³अस्रभेदनः, ¹⁴अस्राकुशः, ¹⁵रक्तसारः, ¹⁶फलास्रः, ¹⁷अस्र-
नायकः, ¹⁸सहस्रवेधी, ¹⁹वीरास्रः, ²⁰गुल्लवेतुः, ²¹वराभिधा,
²²शङ्खद्रावी, ²³मांसद्रावी. The *Amarak.* has merely सह-
स्रवेधी, शतवेधी, and चुकः (masc.); the *Ratnam.*: वराङ्गी
and चुकः (masc.); *Hemach.* (in the *Nānārthas*) and the
Viśvapra. mention चुकः (masc.), and भीमः in the sense of
अस्रवेतस; the former also अस्रः. On the other hand, it
seems doubtful whether *Hemach.* is right where, in the
Abhidhānach, he gives as synonymous, तिमिडीकम्, चुकम्
(neuter), वृषास्रम्, and अस्रवेतस; for no other *Kosha*
known to me renders any of the first three words in the
sense of अस्रवेतस, or अस्रवेतस (m. or n.) in the sense of
तिमिडीक, &c. The *Viśvapraśāsa*, on the contrary, dis-
tinctly says that only the masculine of चुक means अस्रवेतस,
viz.: चुकस्त्वस्वे ऽस्रवेतसे । चुक्नी चाङ्गेरिकायां खादुषास्ते
चुकमिष्यते; and the *Bhāvaprakāśa*, after having defined
अस्त्री (अस्रिका चुक्रिकास्त्रीका चुक्रा दन्तशठपि च । अस्त्रा
च चिक्षिका चिन्ना तिमिडीका च तिमिडी), continues:
खादास्रवेतसचुकः शतवेधी सहस्रजित्. — The femin. चुक्नी
or चुक्रिका, qq. vv., is never used synonymously with
अस्रवेतस). Compare also **अस्त्रीय**.

2. n. (-सम्) The fruit of the former. Its properties
are thus described in the *Rājanigh.*: अस्रवेतसमखत्वं कषा-
योष्णं च वातजित् । कफार्शःश्रमगुल्लघ्नमरोचकहरं परम्; and
in the *Bhāvaprak.*: अस्रवेतसमखत्वं भेदनं लघुदीपनम् ।

इन्द्रोमशुलगुच्छं पित्तसोहितद्रवणम् । एवं विरमददोषं
झीहोदावर्तनाशनम् । हिक्कागाहारविनासकासावीर्यवमिप्र-
सुत । कफवातामयधंसि च्छागमांसद्रवत्वकृत । चणकाक्षं गुष्मा-
तेषं(?) सौहसुषीद्रवत्वकृत । Compare also *Wise, Hindu Syst.*
of Med., p. 154. E. चक्ष and चेतस.

चक्षशाक Karmadh. 1. m. (-कः) ¹The Mangosteen tree, *Garcinia purpurea* (*Nigh. Pr.*: कोकवी). ² Probably, the dried rind of the Mangosteen fruit (*Rājan.*: चक्षद्रव्यविशेषः; शाकाक्षम्, मुक्ताक्षम्, चक्षचुक्रिका, चिक्षाक्षम्; and *Dhanwantari* s. v. चक्षपूर; compare also चक्षचूड). Its properties are thus described in the *Rājan.*: चक्षशाकस्त्वतीवाक्षो वातघ्नः कफ-
दाहकृत । साम्येन शर्करामिश्री दाहपित्तकफार्तिनुत्.

2. n. (-कम्) ¹The same as the masc. 2. (*Rājan.*: वृषाक्षम्). ² A kind of sour gruel, the water of boiled rice in a state of spontaneous fermentation (*Rājan.*: चुक्रम). Compare चक्षवासुक and चक्षसार. E. चक्ष and शाक.

चक्षशाकाक्ष Bahuvr. m. (?) (-क्षः?) A large variety of Yellow wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोर-
चुका). E. चक्षशाक and आख्या.

चक्षष्टा f. (-ष्टा) Yellow wood-sorrel, *Oxalis corniculata* (*Nigh. Pr.*: चांबोती). E. Apparently a corrupt form of चक्षष्टा 1.

चक्षसार Bahuvr. 1. m. (-रः) ¹ Indian sorrel, *Rumex vesicarius* (*Rājan.*: चक्षवेतस; *Nigh. Pr.*: चाक्षवेतस). ² The common lime, *Citrus acida* (*Rājan.*, *Nigh. Pr.*: निम्बू); or a variety of it (*Nigh. Pr.*: ईडगिंबू). ³ The marshy date tree, Phoenix or *Elate paludosa* (*Rājan.*: हिक्कास; *Nigh. Pr.*: चोरकाटिताड).

2. n. (-रम्) ¹ Sour gruel, the water of boiled rice in a state of spontaneous fermentation (*Rājan.*: काञ्जिक; *Nigh. Pr.*: कांजी or कांजीभेद, a kind of it); comp. चक्ष-
वासुक 2. and चक्षशाक 2. 2. ² A dilute mixture of tamarinds, mangosteens, and similar fruits, squeezed in any pulse-
decoction or in water, with salt, assafoetida, &c. (*Nigh. Pr.*: सार, as rendered by *Molesworth*). E. चक्ष and सार.

चक्षसम्भनिका f. (-का) The tamarind tree, *Tamarindus Indica* (*Nigh. Pr.*: पिच). E. चक्ष and सम्भन, taddh. aff. कन् and fem. aff. टाप्.

चक्षहरिद्रा Karmadh. f. (-द्रा) Zedoary, *Curcuma zedoaria* or zerumbet (*Rājan.*: शटी). E. चक्ष and हरिद्रा.

चक्षात Tatpur. m. f. n. (-तः-ता-तम्) Acidulated (*Wilson*). E. चक्ष and चक्ष.

चक्षाकुश Karmadh. m. (-शः) Indian sorrel, *Rumex vesicarius* (*Rājan.*, *Nigh.*: चक्षवेतस). E. चक्ष and कुश.

चक्षाटन m. (-नः) Globe amaranth, *Gomphrena globosa* (*Bhāvaprak.*, *Nigh. Pr.*); *Bhāvapr.*: चक्षातो ऽक्षाटनः (MS. I. O. ०ठनः) प्रोक्तसचाक्षातक इत्यपि । कुरष्टकी (MS. I. O. ०ष्टकी) वर्णपुष्पः स एवोक्तो महासहा । चक्षाटनः (MS. I. O. ०ठनः) कषायोष्णस्निग्धः स्वादुश्च तिक्तकः. Compare the next and चक्षान. E. ?

चक्षात Tatpur. m. n. (-तः-तम्) The same as the preceding and the next. Comp. चक्षान and the *Viśwapr.* s. v. चमि-
क्षातक. E. See चक्षान.

चक्षातक m. (-कः) The same as the preceding (*Rājan.*: चक्षान). Comp. चक्षान and the *Viśwapr.* s. v. चमि-
क्षातक. E. चक्षात, taddh. aff. कन्.

चक्षादि Tatpur. f. (?) (-दिः) A large variety of yellow wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोरचुका). E. चक्ष and चादि.

चक्षाधुवित Tatpur. 1. m. f. n. (-तः-ता-तम्) "Covered, through (the eating of) sour (articles of food)"; चक्षाधु-
विता इष्टिः is the same as 2.; e. g. *Suśruta* (in enumerating certain diseases of the eye): इष्टिसवाक्षाधुविता &c.

2. n. (-तम्) (In medicine.) Scil. नेच. A disease which affects the whole eye; described by *Suśruta* in the following manner: अक्षेण भुक्तेन विदाहिना वा संक्षालते सर्वत एव नेचम् । शोफान्वितं सोहितकं सनीक्षरेताङ्गमक्षाधुवितं वदन्ति; "when, through (the eating of) sour or pungent (articles of) food, the eye is quite covered (closed?), swollen, red, and marked with black (spots), (such a disease) is called *Amlādhyushita*". Also with the ellipse of नेच, e. g. *Suśruta* (in enumerating eye-diseases): अभिषन्धो ऽधिमन्धो ऽक्षाधुवितं मुक्तिकाङ्क्षा &c. (*Wise, Hindu Syst. of Medicine*, p. 293, gives a definition which slightly varies from that just quoted). E. चक्ष and अधुवित.

चक्षान Tatpur. 1. m. f. n. (-नः-ना-नम्) ¹ Unfading, un-
decaying; unfaded, unimpaired; e. g. *Mārkaṇḍ.-Pur.* (*Devim.*): चक्षानपङ्कजां मासां शिरसुरसि चापराम । चदद्व्यसधि-
सखी &c.; or (figuratively) *Sisupālab.*: चक्ष वपुरभिषेक्तुं तास-
दाक्षोभिरीषुर्वनविहरसखेदक्षानमक्षानशोभाः (scil. चक्षनाः; *Mallin.*: चक्षानशोभाः । चक्षीयकाक्षयः). ² Clean, pure (*Hem-
mach.*: चक्ष; *Viśwapr.*, *Med.*, *Bhūrip.*, *Śabdaratn.*: निर्मल).

2. m. (-नः) ¹ Globe amaranth, *Gomphrena globosa* (*Amarak.*, *Med.*: महासहा; *Trikāṇḍ.*: कुरष्टक; *Hem.*: शि-
ष्टीभेद; *Viśwapr.*, *Bhūrip.*: शिष्टिकाभेद; *Śabdar.*: वृषभेद); or a white, blue, or yellow variety of it (*Nigh. Pr.*, ac-
cording to various authorities, चेतकोरांटा, नीलकोरांटा
or पिषकाकोरांटा; *Sureswara*: वाणपुष्प, i. e. the blue va-
riety of it). For the red variety, see चपरिक्षान, रक्षाक्षान,
रक्षाक्षतक, शोषाक्षान. Comp. चक्षात, चक्षातक, चक्षाटन,
and चक्षानकुसुम. ² *Rosa glandulifera* (*Rājan.*: राजतरुणी),
or a wild variety of it (*Nigh. Pr.*: रानशेवती).

3. f. (-ना) A large variety of the wild *Rosa glanduli-
fera* (*Nigh. Pr.*: चोररानशेवती). E. च neg. and क्षान
(which is the regular form, whereas क्षात, in चक्षात, is
either irregular — compare चमिक्षात — or corrupt); Globe
amaranth is said to bear this name "because its flowers
do not fade soon"; *Rāyamukūla*: पुष्पमासु क्षानमस्य न
भवतीत्यक्षानः.

चक्षानकुसुम Bahuvr. n. (-मम्) Globe amaranth; the same
as चक्षान 2. 1. (*Hemach. nān.* 4. 341.: महासहा खादक्षान-
कुसुमं माषपर्णपि; this half-verse, which occurs before वरा-
रोहो नवारोहे &c. in an I. O. MS. of *Hemach.*, is omitted
in the Calcutta ed. of the *Nānārthas*; *Viśwapr.*: महासहा
माषपर्णमक्षानकुसुमे ऽपि च). E. चक्षान and कुसुम.

चक्षानि I. Tatpur. f. (-निः) ¹ Freshness, verdure. ² Vigour.
E. च neg. and क्षानि.

II. Bahuvr. m. f. n. (-निः-निः-निः) ¹ Unfading. ² Vigor-
ous. E. च priv. and क्षानि. (*Wilson*.)

चक्षानिनी f. (-नी) A multitude of, or a place containing,
Globe amaranths (*Trikāṇḍ.*, *Śabdar.*). E. चक्षान, taddh.
aff. इनि, fem. aff. ङीप्; scil. भूमि; (see *Pāṇini* V.

2. 136, IV. 2. 51. v. 1., and *Gaṇaratnam.*, where similar formations are taught). Comp. **अमोचिनी**.
अन्नायनी Tatpur. f. (-नी) A flowering shrub, *Jasminum elongatum*, Graham. (*Nigh. Pr.*: जेवाळी; see *Molesworth* s. v.). E. (probably) अ neg. and **न्नायनी** (स्त्री, kṛit aff. कृट्, fem. aff. ङीप्).
अन्निक्का. See **अन्नक** 3. B.
अन्निक्काकम् Tatpur. m. (-म्): A bulbous root, also called **अन्ननालिका** (*Nigh. Pr.*). E. **अन्निक्का** and **कम्**.
अन्निक्कावटक Tatpur. m. (-कः). Also **आन्निक्कावटक**. A cake made of pulse, ground and fried (see **वटक**), and afterwards steeped in water previously prepared with a tamarind-fruit which has been soaked and ground in it. Such a dish is said to stimulate digestion and, besides, to possess all the other properties of the **वटक** cake (according to the manner in which this kind of cake is prepared; see s. v. **वटक**). Compare **कुष्माण्डकवटी**, **माषवटी**, **मुद्गवटी**; and, for made dishes in general, see **कृतान्न**; *Bhāvaprak.*: **अन्निकां खेदयित्वा तु जलेन सह मर्दयेत् । तन्निरे कृतसंस्कारे वटकाक्षय्येज्जनः । आन्निक्कावटकाखे तु रक्षा वह्निप्रदीपनाः । वटकस्य गुणैः पूर्वैरेते ऽपि च समन्विताः**. E. **अन्निका** and **वटक**.
अन्निमन् m. (-मा) Sourness, acidity (*Gaṇaratnam.*). Comp. **अन्नता** and **आम्ब**. E. **अन्न**, taddh. aff. इमनिष्.
अन्निष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) I. Distinct, clear; e. g. *Bhāṭik.*: **प्रमेदिताः सपुत्रास्ते सुखात्तावाडविक्रमाः । अन्निष्टनादा निरगुः फाष्टविचास्त्रपाणयः** (*Jayam.*, *Bhāratas.*: **अन्निष्टनादाः । विस्वष्टवाचः**).
 II. Not rubbed off; e. g. *Bhāṭik.*: **पयोधरांसङ्गः**; see the quotation s. v. **अमृष्टमूत्र**. E. अ neg. and **निष्ट**.
अन्नी. See **अन्न** 3. B.
अन्नीका. See **अन्निका** s. v. **अन्नक** 3. B.
अन्नीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become sour; e. g. *Sūtrata*: **अन्नीभूतं** (scil. वारि) **कफोत्क्षेपि न हितं तत्पिपासवे**. E. **अन्न**, taddh. aff. घ्य, and भूत.
अन्नीय m. (-यः) The same as **अन्नवेतस** q. v. (*Nigh. Pr.*: **आन्नवेतस**). E. **अन्न**, taddh. aff. छ.
अन्नेच्छत् Tatpur. n. (-त्तम्) Something else than a barbarism in grammatical speech; other than a mere barbarism; e. g. *Nāgojibh.* on *Kaiyy.* to *Patanjali* (in the *Introd.* to *Pāṇ.*): **नन्वेच्छत्वादीनां वडत्वाद्भ्रान्तमनुग्रहो न्याय इति &c.** E. अ neg. and **नेच्छत्**.
अन्नोटक m. (-कः) The same as **अन्नमत्तक** (*Ratnamāld.*). E. Compare **अन्नपक्क**, of which it seems to be a corruption.
अन्नोन्नार Karmadh. m. (-रः) Sour eructation or belch. See **अन्निका** 4. E. **अन्न** and **उन्नार**.
अय् (अय — भ्वादि — उदात्त — अनुदात्तेत् or, according to some, स्वरितेत्) r. 1st cl. ātm.; or, according to some, par. and ātm. (अयते or, according to some, अयति and अयते; अवेत; आयत; अयताम्; अयासके — *Pāṇ.* III. 1. 37, *Vop.* VIII. 55. 114. —; अयिता; अयिष्यते; आयिष्ट — 2d plur. आयिष्टम् or आयिष्मन् or आयिज्मन्, *Pāṇ.* VIII. 3. 79, *Vop.* VIII. 114. —; अयिषीष्ट — 2d plur. अयिषीष्टम् or अयिषीष्मन् or अयिषीज्मन्, *ibid.* —; desid. अयिषिष्यते; caus. आययति; आययित्. Though these forms, quoted by the

Dhātuvṛttis, may be referred to इ, if this dhātu is inflected as a भ्वादि, i. e. according to the 1st cl., the native grammarians, inclusive of the commentaries on the Dhātupāṭha, look upon them as coming from a separate dhātu अय्; and this distinction is here retained, not only because it affords a clearer insight into the forms which belong either to अय् or to इ cl. 1., but also because such forms as **पसायितुम्** &c. cannot be referred, in a regular way, to इ q. v. Compare also p. 419b, l. 31 ff. The voice in which, according to the chief authorities, this dhātu is inflected, is the ātm. [*Yāska's Nigh.*: अयते], and its place in the Dhātupāṭha is therefore amongst the अनुदात्तेत् [comp. *Westergaard's Dhātup.* § 14. 1.]; as, however, not only अयति, but other *parasm.* forms occur in the Vaidik as well as in the later literature, *Kshirasūdamīn* and *Kāśyapa* put it amongst the स्वरितेत् q. v. [after दाम्; comp. *Westergaard* § 21. 18]. *Mādhava*, who mentions this circumstance, does not seem to approve of this arrangement by the two grammarians; for he says that it is not in conformity with that of the old authorities, and, in support of his view, quotes also Haradatta, who in his comment. on *Pāṇ.* VIII. 2. 19. states that अयति is there अनुदात्तेत्. *Bhāṭojidikshita*, on the other hand, solves or rather cuts the difficulty, by stating that dhātus which are अनुदात्तेत् need not always be inflected in the ātm., in contradistinction from those which are कृत्, and, on account of the anubandha इ, are always inflected in that voice; [comp. *Pāṇ.* I. 3. 12; *Mādh. Dhātuvr.*: **अस्मादनन्तरं — viz. after दाम् — स्वामिकाश्रयावयति पठतः । तदन्वये प्रतीयते । यदाह । उपसर्गस्त्रायतावित्त्वं हरदत्तः । अयतिरनुदात्तेदिति; Bhāṭojid. Dhātuvr.**: अय कथमुदयति विततोर्ध्वरश्मिरज्जाविति माघः । — i. e. *Śiṣupālāb.* 4. 20. — इटकिटकटी — comp. *Westergaard*, § 9. 34. — इत्त्वं प्रसिष्टम् भवति । यदा । अनुदात्तेत्त्वस्य समनित्वम् । चचिङो (comp. *Pāṇ.* II. 4. 54.) कृत्स्नरक्षाव्यापकात्]. Forms like आयम् and आयन् may, therefore, be derived from अय्; but, though Śāyana derives them so sometimes in his comm. on the Vedas, it is better, perhaps, in optional cases of this kind, to refer them to इ, where instances will be found. — If the inflected verb, or a derivative, of अय् is combined or compounded with an उपसर्ग (q. v.) which immediately precedes it and contains a र्, this sound, according to *Pāṇ.* VIII. 2. 19., is changed to ऋ. To judge, however, from Kātyāyana's Vārttikas and the Bhāṣya on them, the only combinations contemplated by this rule of Pāṇini were, at the time of Kātyāyana and *Patanjali*, प्र, परा, and परि. Forms like दुरयते and निरयते (or दुरयन्, दुरयन्, and निरयन्) some explain as arising from the first part of these forms being दुस् and निस्; whereas, according to their theory, दुर् and निर् followed by अयते would result in दुरयते and निरयते; yet it is doubtful at least whether the Kāśikā acknowledges the correctness of combinations like the latter two. Even प्रत्यय, in the room of प्रत्यय, is apparently countenanced by some: others, on the contrary, absolutely reject such a form; inasmuch as, according to them, प्रत्यय comes from इ with प्रति, and therefore does not fall under the rule which merely relates to अय्. See the prefixes

named as under). ¹To go (*Dhātup.* of *Mādh.*, *Maitr.*, *Hemach.* &c.; गती); ²to go towards; e. g. *Rīgv.*: नीचा-
वमानं वसुरि न ज्ञेनं अवसाक्षा पमुमश्च यूवम् (*Sāy.*: नी-
चा । नीचे । अवमानम् । गच्छन्तम्); or *ibid.*: मनोववा
अवमानं चायसीमतरत्तुरम् (*Sāy.*: अवमानः । गच्छन्); or
Atharv.: यो अय देव सूर्यं त्वां च मां चानरावति &c.; or
Bhāṭik.: आयिष्ट मारुतिस्तव ती चायहवतां ततः (*Jayam.*:
आयिष्ट । आगतवान्) or *Nalod.*: सह दीनायत (i. e. दीना ।
आयत) तेन स्वगृहं च भेमी यये ऽमुनायततेन (i. g. अमुना ।
आय-ततेन; *Tikā.*: आयत । गतवती); or *ibid.*: धनिसमुदायं
तारं दधती ऽस्य हवाय तं तदायन्तारम् (*Tikā.*: आयन्त ।
आवगमु); or *Prabodh.*: (अगत) अजाति प्रभवत्वासायते
तत्त्वावबोधोदयात् (*Rāmadāsa.*: अजायते प्रसीयते); or
(*caus.*) *Chhānd. Up.*: पृथग्वर्त्तात्मा वैश्वानरो ऽयं त्वमात्मान-
मुपास्ते तस्मात्त्वां पृथग्वत्तय आययन्ति पृथग्वत्तयेण्यो ऽमुयन्ति
(where the word, though a causal form, has apparently the
sense of the primitive verb; *Śankara.*: आययन्ति आनच्छन्ति;
it may also represent, though not necessarily, आययन्ति
with prefix आ); ^bto go away; e. g. *Rīgv.*, *Sāmav.*: नि-
वहमाशो यमते नायते धन्वासहा नायते (*Sāy.*: नायते । न
गच्छति । शोः सकाशात् पलायते); or *Mādh. Dhātup.*: मा
भवानयित्. [The commentator on the *Nalodaya* infers from
the meaning "to go" also one "to know," but the correctness
of his view seems to be liable to doubt; comp. s. v. अयत्.]

³To obtain (lit., to go into or towards); e. g. *Rīgv.*: यदिह
पूर्वो अपराय शिष्ययज्ज्यायाम्नीयसो देवम् (*Sāy.*: अयत् ।
प्राप्नुयात्); or *Nalod.*: अयि भवने चायस् स्वभुवं पुष्कर मुदं
वने ऽचायस् (*Tikā.*: मुदं हर्मयस् प्राप्तुहि). — With

अन्तर — To intervene; e. g. *Mṛichchh.*: दुर्दुरक उपसु-
त्तान्तरवति. Comp. अन्तरय.

अप — To go away; e. g. *Rīgv.*: यदेवा अदःसल्ले
सुसंरन्वा अतिष्ठत । अचा वो नृत्ततामिव तीन्नी रेसुरपायत
(*Sāy.*: अपायत । अपानच्छत्); or (*let*) *Atharv.*: यचा श्रेपो
अपायति स्त्रीषु चासदनावयाः; or *ibid.*: अपेरिवास् दहत
एति शुम्भिष उतेव मत्तो विसपन्नपायति. Comp. also the
instance under आ.

अभि — To approach; e. g. with hostile intent, *Rīgv.*:
अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चनं स्वराज्यम् (*Sāy.*:
अभ्रायत । हनुमाभिमुख्येनागच्छत्); or *Atharv.*: येनोक्तो
वको ऽभ्यायताहिं स नो मुचत्सहसः.

अव — To come down; e. g. *Atharv.*: अवायन्तां पचिणो
ये वसांस्तरिषे दिवि ये चरन्ति.

आ — To come towards; to approach; e. g. *Atharv.*:
यो अय ज्ञेन आयति स संपिष्टो अपायति; compare also
above, l. 15.

आ pr. उप (i. e. अपा) — To come towards, into; e. g.
Rīgv.: मर्तसिद्धो नृत्तवो इकवचस उप धातुलमावति (*Pada.*:
आ । अवति; *Sāy.*: अपायति । उपनच्छति); or *ibid.*: यो मे
पृथावो ददधो निबोधावो मा मुन्वन्तमुप गोभिरावत् (*Pada.*:
आ । अयत्; *Sāy.*: अपायत् । उपनच्छत्).

उद् — ¹To rise, to get up; e. g. *Rīgv.*, *Atharv.*: यचा
नातः पुनरेकचनोदयत्तदामसु सहसे मनुमच्छवः (*Sāy.*: उद-
यत् । उद्गच्छत्). ²To go up, to come in sight; e. g. *Mahābh.*
Āśv.: अचप्रभृति कीर्त्तय यवस् समयो हि ते । मुहूर्तो
यचिषः प्राप्नोदयन्तीह यावकाः. ³To rise (as the sun,
moon, clouds, &c.); e. g. *Praśnop.*: अचादित उदयन्तप्राचीं

दिशं प्रविशति &c. । स एव वैश्वानरो विश्वरूपः प्राक्षो
ऽपिषदयते । सहस्ररिमः श्रतधा वर्तमानः प्राक्षः प्रजा-
नामुदयति सूर्यः; or *Mahābh. Vanap.*: अचैव प्रतितिष्ठन्ति
पुनरुदयन्ति च । सप्त देवर्षयस्तात वसिष्ठप्रमुखास्तदा; or
Rāmāy.: प्रकाशं तु गतो मार्गच्छ्रेयोदयता तदा; or *Śiśu-
pālāb.*: उदयदहिमरोषिष्योतिषाक्रान्तमन्मर्धुन इव तथैवा-
पूर्णमवापि भाति (*Mallin.*: उदयत उदीयमानस्याहिमरोषिषो
ऽर्कस्य &c.); compare also the quotation p. 417b, l. 30; or
Mṛichchh.: उदयन्तु नाम मेघा भवतु निशा वर्षमविरतं पततु
&c. ⁴To arise from, to originate in; e. g. *Śatap.*: अचा-
मेधूम उदयत एवमेवामूष्मोदयते; or *Prabodhach.*: मोहः को
ऽयमहो महानुदयते लोकस्य शोकावहः; or (in connection
with the former meaning) *Atharv.*: अणु सूर्यमुदयतां हवोतो
हरिमा च ते.

उद् pr. अभि (i. e. अभुद्) — To rise in regard to (some
or something); e. g. *Mahābh. Virāṭap.*: यो निमित्तमनर्धानां
वहनां मम भारत । तं चेज्जीवन्मादितः प्रातरभुदयिष्यते.

दुस् or दुर — (Perhaps) To go away; for दुस्यते see
above p. 417b, l. 45 seqq., and the following prefix.

निस् or निर — To go out, to come out; e. g. *Rīgv.*:
वाहमतो निरया दुर्गहेततिरचता पार्श्वान्निर्ममाणि (*Pada.*:
निः । अच; *Sāy.*: निरया । निरयाणि । निर्मच्छानि). For
the change of निर to निस् in निस्स्यते, see above p. 417b,
l. 45 ff.; *Kātyāy.* and *Patanj.* have no remark on the change
of रु to स्, in निर and दुर, as in forms like दुस्यते and
निस्स्यते; *Kaṣyapa* disapproves of them: न च निर्दुराव-
काश्च इति वक्तुं शक्यमेवं हि निर्दुरो(र)यताविति वक्तव्यं स्यात्;
likewise *Nāgajibh.*: निर्दुरोर्दुरेण निराययति । इत्यादौ
अर्धविशेषणत्वेनातिप्रसङ्ग इति केचित्; the *Kāśikā* seems to
take the same view: निस् । दुस् । इत्येतयोस्तु इत्यस्यासिद्ध-
त्वात्त्वेन न भवितव्यम् । निरययम् । दुरययम्; the *Sid-
dhāntak.*, however, finds means to justify the change: निस्-
दुसो इत्यस्यासिद्धत्वात् क्त्वम् । निरयते । दुरयते । निर्दुरोस्तु ।
निस्स्यते । दुस्यते; *Mādhava* also admits of it: न चानन्तरौ
निर्दुरो रेफो ऽवकाश्च इति वाच्यम् । तर्हि साधवार्थं तावेवो-
पाददीतः; and likewise *Hemach. Dhātuparāy.*: निस्स्यन्म् ।
दुस्यन्म् । निर्दुसोस्तु सो इत्यस्य परे सत्ये ऽसिद्धत्वात्निरय-
यम् । अच स्वरादिति नस्त्वयत्त्वम् । अदुस्यसर्गं निर इत्यच
दुरो वर्जनात्स्वरादित्वाभावे दुरययम्.

परा — (which in this combination, becomes पसा, ac-
cording to all authorities; e. g. *Patanjali* [on *Kātyāy.*'s
Vārttika to *Pān.* VIII. 2. 19., उपसर्गस्तेति चेदेकादेशे ऽप्रसि-
द्धिः]; ज्ञायते । पसायते; or comp. the *Kāśikā* under परि—);
e. g. (in the *ātmanep.*) *Nirukta.*: अपापकं वचनं कमहं जातु
को ऽस्माङ्गीतः पसायते; or *Mahābh. Vanap. (Draup.)*: राज-
पुत्र निवर्तस्व न ते युक्तं पसायन्म् । कचं ह्यनुचरान्हित्वा प्रनु-
मन्त्रे पसायसे; or *Hitop.*: ततो दूरादवकीक्य व्याघ्रमुखा चेच-
पतचः सत्वरं पसायन्ते; or *ibid.*: चावदनेन मुनिना जीवितव्यं
तावदिदं मम स्वरूपास्त्राणमकीर्तिकरं न पसायिष्यते; or
Bhāṭik.: न वा पसायाचक्रे विदेवाचक्रे न राचसः; or *Jayam.*
on a passage of the *Bhāṭik.*: मा पसायधमिलुषीकानवा-
दीतः; or *Hitop.*: एकदा चष्टमादाय पसायमानः कश्चिद्वीरो
व्याघ्रश्च व्यापादितः; seldom in the *parasm.*; e. g. *Mahābh.*
Adip.: वच वच च दृक्कन्ते प्राणिनः खाद्यवाक्याः । पसायन्तः
प्रकीरौ तौ तत्र तत्राभ्यधावताम् (c. l.: पसायन्तश्च तत्र तौ
वीरौ पर्यधावताम्); or *Hitop.* (edd. Seramp., London,

Calc., Bombay): वदाहं शब्दं करोमि तदाह तमुत्वाच सत्वरं पलायिष्यसि (similarly ed. Johns.: त्वं सत्वरमुत्वाच प०; Lassen-Schlegel, however: *सत्वरमपसरिष्यसि). — An instance of the *inf.* is, *Hitop.*: (the traveller) महापङ्के निमग्नः पलायिमुमचमः; of the *part. fut. pass.*, in the Seramp., Calc., and Bombay edd. of the *Hitop.* (towards the end of the first book): ततो ऽहं मन्वरस्य बन्धनं छेत्स्यामि समाहिते (v. l. संनिहिते) कुन्धके भवशां पलायितवम्. See also पलायित and compare पलायन. — The conjugation of पलाय् as if it were a primitive dhātu must be looked upon as a poetical liberty; comp. पलाय्, pref. वि; line 28. [The reading in the present ed. of the *Bhāṭik.* XV. 56.: तमादाया-पलायिष्ट is wrong; a good I. O. MS. of the text and several comm. gives: *य पलायिष्ट.]

परा — pr. प्र (i. e. प्रपरा — which becomes प्रपसा —) To flee forth, to flee (used emphatically); e. g. *Rāmāy. Yuddhak.* (in the later recension; ed. Gorresio): विवक्ष्य-दवा ह्येते त्वत्प्रहरणा दिशः । वागराः प्रपलायन्ते चासादु-त्कुललोचनाः; (in the earlier recension; ed. Calc., Bombay: पलायन्ते ऽच हरवस्त्रासादु); or *Bhāṭik.*: अमुस्त्वन्नन्तः शब्दं प्रपलायन्त चावतः; or *ibid.*: आक्रान्दिषुः सखीनाङ्ग-पलायिवतास्त्रिदश (v. l. *मिदश); or *ibid.*: अकोकूयिष्ट तस्मिन् प्रपलायिष्ट चाकुलम्; or the *Tikā* on the *Nalod.*: यायात् । प्रपलाय्य गच्छेत्.

परा — pr. वि (i. e. विपरा — which becomes विपसा —) To flee in various directions; e. g. *Rāmāy. Ayodhy.* (in the earlier recension): ततस्तु भृशसंचलसखाः सर्वः सखीजनः । कुक्षमाश्चाय शत्रुर्न व्यपलायत सर्वशः; where पलाय् is treated as if it were a primitive dhātu; see above line 9 ff.; (the later recension which, in general, has a peculiar dislike of grammatical difficulties, and mostly avoids them by paraphrasing or otherwise, gives this Śloka thus: सहसा विन-नादातो हृद्वा कुम्भासुहृज्जनः । कुक्षमाश्चाय शत्रुर्न भवसंवि-यमानसः).

परा — pr. सम् (i. e. संपरा — which becomes संपसा —) To flee (emphatically); e. g. *Bhāṭik.*: अकुचद्गनरानीकं संपलायिष्ट चावति.

परि — which, in this combination, becomes पक्षि; according to a *Vārttika* of *Kātyāyana*. There may be a doubt, however, whether this change had taken place as early as at *Pāṇini's* time, since *Patanjali's* discussion on the *Sūtra* VIII. 2. 19. seems to imply that *Pāṇini's* rule merely concerns the case in which no letter intervenes between the prefixal र् and अय्, the substitution of चा for the final च or चा of the upasarga and the initial च of अय् not being considered as the intervening of a letter; (एकादेशे कृते नास्ति व्यवधानम्). *Kātyāyana*, it is true, finds fault with the whole wording of the *Sūtra*, since, according to him, it would not account either for ज्ञायते and पलायते, on the one hand, or for पक्षयते, on the other; but in this view, he is refuted by *Patanjali*, who, while admitting the expediency of the *Vārttika* relating to परि, satisfactorily shows that the *Sūtra* does account for the two former combinations. — The *Kāśikā* generalizes the result of this discussion, which does not extend beyond the upasargas named, and says that the change takes place if the element

intervening between the prefixal र् and the dhātu is the result of the एकादेश alluded to before, or if that which intervenes consists of one वर्ण only; (for this term see s. v. and comp. the *Introd.* to the *Mānava K. S.* p. 35 ff.): उपसर्गस्य यो रेफसंज्ञायती परतो सकार आदेशो भवति । ज्ञायते । पलायते । अय यो ऽयमेकादेशस्य स्यान्निवन्नावा-यतेरुपसर्गस्य च विभागे सति यद्ययतिग्रहणं रेफविशेषणं तदा येन नाव्यवधानं तेन व्यवहिते ऽपि वचनप्रामाण्यादिति । एकेन वर्णेन व्यवधाने ऽपि सति सत्वं भवति । तथा च पक्षयत इत्य-चापि भवति). To go round; e. g. *Śatap.*, *Bṛihadār.*: आदित्योतिः सप्ताहिति होवाच चन्द्रेणीवाचं ज्योतिषासे पक्षयते कर्म कुरुते विपक्षेतीत्येवमेवैतन्नामवक्ष्यन्तः (v. l. वि-पर्येती०; *Sankara*: पक्षयते पर्येति चेचमारक्षं वा तच्च नत्वा कर्म कुरुते विपक्षेति विपर्येति च यथान्तम्).

परि — pr. उप (i. e. उपपरि — which becomes उपपक्षि —) To revert towards; e. g. *Śatap.*: अय पराकुर्यावर्तते । अद्योपपक्ष्य अपति (*Sāyana*: अपानन्तरं पर्यवर्तनं [MS. I. O. परावर्तनं] विधत्ते । अचेति । पराङ्मुखः सन् । पिच्छामिमुक्षं विस्त्राय पर्यावर्ततेत्यर्थः । उक्तकौलानन्तरं पर्यावर्तमानस्य मन्त्रवपं विधत्ते । अचेति । उपपक्ष्य पिच्छसमीपं परिप्राय).

परि — pr. वि (i. e. विपरि — which becomes विपक्षि —) To revert, to return; e. g. *Śatap.*: अय स पुनर्विपक्षयते तत्सोपरि बन्धुः (*Sāyana*: सो ऽयः पुनर्विपक्षयते । विपरि-वर्तते । उपधानकाले कर्मणो ऽङ्गभावं प्रतिपद्यत इत्यर्थः).

प्र — (which becomes झ) To go forth; ज्ञायते (see *Patanj.* &c. under परा —, and परि —).

प्रति — This combination, which in the causal only (प्रत्यावयति) might be referred to अय्, is better connected with र् (इय; not इर, which forms *आपयति); since प्रत्यावयति &c. is used in a figurative sense ("to inspire confidence", &c.), whereas अय्, in its simple and in its combined state, always retains the unmetaphorical meaning "to go". The same view is taken e. g. by the *Kāśikā*, — in its counter-instance प्रत्यावयति to *Pāṇ.* II. 4. 46, which rule treats of र् (इय), not of अय्, — and by *Kaṣyapa* and *Bhāṭojid.* (on *Pāṇ.* VIII. 2. 19), who reject, in प्रत्यय, the change of प्रति to झति, on the ground that प्रत्यय comes from र् (इय), not from अय्; *Kaṣy.*: प्रतेरयतिपरस्य प्रयोनो नास्ति । इय एव तेन योन इत्याहुः; *Siddhāntak.*: प्रत्यय इति स्थितो रूपम्; and this opinion is probably the correct one, though, according to the *Kāśikā*, some admit a form झत्यते; *Kāś.*: प्रतेरपि तु प्राप्नोति (viz. the change of र् to झ). तच्च केषांचिद्दर्शनं भवितव्यमेव झत्यत इति । प्रथमपक्षदर्शनाभिनिविष्टास्तु प्रत्ययत इत्येवं भवितव्यमिति मन्यन्ते । अपरे पुनः प्रतिशब्दोपसृष्टज्ञायतेः प्रयोनमेव नेच्छन्ति.

[वि — See अय् and ज्ञे, which are treated as primitive dhātus.]

सम् — To come together, to meet; e. g. *Rīgo.*: ऊर्ध्वा धीतिः प्रत्यक्ष प्रयामन्वधादि शक्यन्तसमयना चा दिशः (*Sdy.*: समयने । अग्निर्भा संनच्छते); or *ibid.*: सं अग्निशो ऽवना मूरसाता उद्यं नो ऽवः पार्ये अहन्ताः (*Sdy.*: समयने संन-च्छते; this verse is noticed by the *Rik-Prātiś.* on account of the elision of च after विशी).

For — चायन्, — चायन् in combination with any of these prefixes, see s. v. इ.

I. अय 1. m. f. n. (-यः-या-यम्) (ved.) Going, going towards, moving from one place to another, moving always or everywhere, nimble; e. g. *Rigv.*: मखा अयासः स्वसुतो ध्रुवसुतो दुधकृतो मरुतो भावदृष्टयः (*Sáy.*: अयासः। देव-यजनदेशं प्रति गन्तारः); or *ibid.*: परा शुभा अयासो यथा साधारणैव मरुतो मिमिषुः (*Sáy.*: अयासो ऽभिगन्तारः); or *ibid.*: विषुद्रया मरुत अष्टिमनो दिवो मर्या अतजाता अयासः (*Sáy.*: अयासः सततगमनशीलाः); or *Rigv.*, *Vájas*: ता वा वासुनुरमसि गमन्ती च नवो भूरिशृङ्गा अयासः (*Yáska*: अयासो ऽयनाः; *Sáy.*, *Mahidh.*: गन्तारः; viz. गावः, i. e. रश्मयः); or *Rigv.*: तपो वसो चिकितानो अचित्तानि ते तिष्ठन्तामजरा अयासः (*Sáy.*: अयासः सर्वचगमनस्वभावाः). See the E. — In the *Rigv.* or *Sámv.* verse: अया चित्तो विपागया हरिः पवस्व धारया, *Sáyana* takes अया for an irregul. instrum. fem. of अय (अय पय गती। पचायच्। तृतीयाया आकारः। कर्मार्थमित्यतो मच्छन्तीभिः। अनया चिपा &c., where, according to him, the singular, अया and चिपा — from चिप् “finger” —, stands in the room of the plural); but it is more probable that अया is here, as elsewhere in the *Rigv.*, the instrum. fem. of the pronoun अ; see s. v. अया. [In the classical literature, the word does not occur in this sense, except perhaps in some compounds; comp. for instance अप्यय (in the Appendix) and प्रत्यय.] E. According to *Sáyana* and *Mahidh.*, अय, kṛit aff. अच् (on account of *Pán.* III. 1. 134.); but, since the Vaid. nom. plur., अयासः, would be the only case to be accounted for, according to this E., and as there occur also the forms अयासम्, अयासाम्, it is possible — though not necessary —, that अयासः is a nom. plur. of अयस् m. (as has been observed already by *Bensfey*, in his Glossary to the *Sámv.*; but not of अयास् (i. e. अ and यास्), as others opine, for such a derivation would be meaningless).

2. m. (-यः) ¹The going, or moving towards; (in this sense used in compounds only; e. g. in अत्यय, अन्वय, असमय, उदय &c.). ²(In a kind of chess play) A rightward move with the chessmen on the chess- or backgammon-board. For this meaning, see the detailed explanation s. v. अयानय. ³Good luck, favourable fortune (*Amarak.*: शुभावहो विधिः; *Hemach.*: देवं शुभम्; *Vallabhagani* on the latter: देव इष्टफले ऽयः पुंसि); e. g. *Haladyudha*: इष्टानिष्टफलं प्राप्तिः कृतं देवमयानयम्; or *Raghuv.*: समुद्रमूलप्रवृत्तः शुद्धपार्थिवयान्वितः.... प्रतप्ते (*Mallin.*: अयान्वितः शुभदैवान्वितः); or *Nalod.*: किमुते दयितादय-तोदयतोदयतो ऽस्मि ममेह सुखम् (*Ítká*: अयः शुभदैवं तस्मै तोदः चेषस्व यतो रत उदयो ऽभुद्वो वा यस्मै तादृशात्); or *Amarusat.*: स्फुटो रे खान्वासः कथमपि स तादृक्परिणतो (i. e. अता। उ) गतायेन अतं पुनरवयविः सेव तद्वशी (in the *Sántapaksha* of *Jnánándak.*'s comm.: रे हन। हे ईश्वर। हे गताय गतो ऽयः शुभावहो विधिर्यस्व सः &c.). ⁴Gain, profit. (This meaning is usually ascribed, not to अय, but आय; as the present ed. of *Jayamangala*'s comm. on the *Bhattik.*, however, gives and explains it, it may be mentioned here, though with a doubt as to its correctness, since a good MS. of the I. O. differs in this passage, from the printed text.) *Bhattik.*: (भरतः) आकर्षयामास न वेदनादात्त चोपसेभि वक्षिणां पचायान् (*Jayam.* — ed. —: वक्षिणां

पचायामान्। ईश्वरो प्राप्यते वक्षिणिभरितयाः। नामाः। एरविति — *Pán.* III. 3. 56. — इयः कर्मस्वच्। पचायानामयाः पचायाद्यान् &c.; MS. I. O. No. 544: वक्षिणां पचायामान्। आयविक्रयस्योच्छिन्नत्वात्। पचयति इति वक्षिणः। पचे-रिज्यादेवेत्येतीत्यादिकः (*Un. S.* 2. 70.)। पचयति इति पच इत्यप्। पचाया इति पाठात्तरम् &c. — Acc. to the same MS., *Vidyavin.* and *Harihara* analyse, पच-आय; but *Rámach.*: पचायाम-मयो नामः. There are also various readings, in this verse, for पचायान्; but they do not concern अय. ⁵A die, for playing with (apparently because “it may bring good luck to the gambler”; comp. *Anandagiri* as quoted p. 421 a, l. 32 ff.; or, according to a comm. on *Sankara*'s comm. on the *Chhándogya*, as quoted in *Weber's Ind. Studien*, because “victory &c. is obtained by it”: ईयते प्राप्यते अयाचं ते-नेत्ययः); the same as अय (*Sáyana* on the *Śatap.*: अयशब्दो ऽवचाची). — Playing with dice is mentioned, as a prevalent habit, as early as in the *Rigveda*, where allusion is made to it in one hymn (I. 41. 2.), and another hymn (X. 34.) is entirely devoted to the description of a gambler's condition; in the ritual portion of the Vedas (e. g. in the *Śatap.*), it occurs in connection with certain ceremonies (comp. e. g. s. v. अभिवेचनीय p. 288 b, l. 4); and, in the epic literature, it is a main ingredient in the history of some of the leading personages (e. g. Nala). From the *Rigveda*-hymns referred to we may conclude that, at the time of their composition, the dice were little shells made of the dark brown fruit of the Beleric myrobalan (.... विभीतकविकारो ऽयः), whence they are called “tawny” (अध्वयः; *Sáy.*: अध्वयशीः), and that one of the games at dice was played with four, and another with fifty-three, dice (I. 41. 2.: चतुरसिद्दमानाहिभीयात्; *Yáska*: चतुरो ऽचा-न्धारयत; X. 34. 8.: चिपचायः क्रीकृति व्रातः; *Sáy.*: एषा-मचायां चिपचायः। अधिकपचायस्तस्याको व्रातो क्रीकृति); but further particulars are not stated. — The *Vájas. S.* alludes to, and the *Śatap.* expressly mentions, a game with five dice, which, according to the latter work, were put into a vessel अचावपन (*Sáy.*: अचावपनं पाचम्। अचा उपयते ऽस्मिन्नित्यावपनमचखानावपनपाचम्) and then thrown on a dice-board (अधिदेवन). In commenting on another ceremony of the *Śatap.*, *Sáyana* observes that these dice were shells made of gold, or, according to some, of the fruit of the Beleric myrobalan; four such dice, collectively, were called by the name of the first age of the world, *Kṛita*; and five collectively, by that of the fourth or present age, *Kali*. At the particular ceremony where it occurs, the game itself was played with five dice; they were tossed up, and, if they all fell one way, either on the convex or on the concave side of the shells, the player had won, otherwise, lost (*Sáyana* on *Śatap.* V. 4. 4. 8.: यजमानहस्ते पचाचावपनं विधत्ते। अचेति। अचा नाम कपर्दका सुवर्ष-निर्मिताः। विभीदकफलानि सौवर्षा वेलेके। ते चाषा कृत-खाने निवपनीयाः। तेषां चतुर्वीमचायां कृतसंज्ञा। पचानां कलिसंज्ञा। तथा च शाखान्तरे सोमसंख्यायां कृतादिव्यवहारः कृतः। ये वै चत्वारः सोमाः कृतं तत्। अय ये पच कलिः स इति। यदा पचाप्येषा उत्पन्ना भवन्ति तदा देविर्गुर्वो भवति। पचसु लेकख्यासु अय एव भविष्यतीत्यव्युत्पत्तम्).

In this passage उत्पन्नाः is either a clerical mistake for उत्तानाः, or perhaps an equivalent for उत्ताना चवाही वा, an expression which occurs elsewhere, e. g. in a similar definition of *Mahādh.* on *Vāj.* 10. 23.: चतुर्णामवाणां कृतसंज्ञा पञ्चमस्य कलिरिति। यदा पञ्चाववा एकरूपा पतन्ति। उत्ताना चवाही वा तदा द्विविधव्यः; where the reading पञ्चमस्य, however, is open to doubt, since, according to it, the four dice would bear the collective name of *Kṛita*, and the “*fifth*” alone, that of *Kali*, whereas *Sāyaṇa* supports his definition with a quotation explaining the analogy between the name of four and five Stomas, on the one hand, and that of four and five dice, on the other. This is probably the game called पञ्चिका, which is defined by *Kaṭiyāta*, the *Kāśikā*, &c. very much in the same manner as the game described by the Vaidik commentators; see s. v. पञ्चिका. — Another kind of game which was played with four dice, is made mention of in the *Chhândogya*, and by the commentators on that Upanishad. Its four dice were severally marked with four, three, two dots, and one, and called by the respective names of the four mundane ages, *Kṛita*, *Tretā*, *Dvāpara*, and *Kali* (where probably the similarity between चि and चेता, द्वि and द्वापर, suggested two of these names, and then led to the other two). They were distributed, it seems, amongst four persons; and it also seems that the player who had the *Kṛita*-die and threw it so as to fall with its number upwards won the game (*Chhând.*: कृतायविजितायाधरे ऽयाः संयन्ति &c.; *Śaṅkara*: लोके कृतायः कृती नामादौ ब्रूतसमये प्रसिद्धचतुरङ्गः स यदा जयति ब्रूते प्रवृत्तानां तस्मै विजिताय तदर्थमितरे चिह्निकाङ्का अधरे ऽयास्त्रेताद्वापरकलिनामानः संयन्ति संगच्छन्तर्भवन्ति। चतुरङ्गे कृताये चिह्निकाङ्कानां विद्यमानत्वादन्तर्भवन्तीत्यर्थः; *Anandag.*: ब्रूतस्य समयः संकेतसदनुष्ठानकालो येन ब्रूतविजितायमेजति सो ऽसौ ऽस्य कविज्ञागो ऽयश्चत्वार्यक्षश्च चतुरङ्गो भानसत्वारो ऽङ्काश्चिह्नान्यस्मिन्निति व्युत्पत्तेः। तस्मै स कृतनामव्यवहारेण यदा ब्रूते प्रवृत्तानां मध्ये स को ऽपि जयति तदा तस्मै कृतनामवते विजितायाधरे ऽयाः संयन्तीति संबन्धः। तानेव विशिनष्टि। चेतेति। चक्षस्य यस्मिन्भागे चयो ऽङ्काः स चेतानामादौ भवति। यच्च तु द्वावङ्कौ स द्वापरनामकः। त्रयोऽङ्कः स कलिसंज्ञ इति विभागः। तदर्थेनेतराङ्कानामन्तर्भवसुक्तं व्यक्तीकरोति। चतुरङ्ग इति। तदन्तर्भवन्ति तस्मिन्कृते चैताद्वयौ ऽन्तर्भवन्तीति यावत्। महासंख्यायामवाप्तारसंज्ञान्तर्भावः प्रसिद्ध एवेत्यर्थः). — At the epic period, the figure of a cow seems to have been painted on the *common*, and that of a bull, on the *principal*, die of the game; for, where the *Mahābhārata* relates that *Kali* resolved to defeat *Nala* by means of a game at dice which the latter was to play with *Pushkara*, it says: कलिश्चैव वृषो भूत्वा नवां पुष्करमभ्यजात्, which words *Arjunam.* explains: नवां शारीकाम्। वृषो बलिर्वहिरसस्य कपर्दस्य, and *Nīlak.*: चक्षुः शीघ्रं बलिर्बलवत्या ऽचक्षुःवाच्येषु पाशेषु वर्तते। वृषः त्रेष्टः पाशत्रेष्टो भूत्वा. — The *Bhaviṣhya-Purāṇa*, as quoted in the *Tithitattva* of *Raghunandana*, tells us that a die was used to determine, at a game of chess, which of the chess-pieces had to make the first move; पञ्चमेन वटी राजा चतुर्मेव कुञ्जरः। चिह्नेष्व चक्षुः कार्यं नीका दवेन तु; “if, on throwing the die, the

number should turn up *five*, the King or one of the Pawns must move; if *four*, the Elephant; if *three*, the Horse; and, if the throw be *two*, then, O Prince, the Ship must move”. This is the translation of this passage as given by Professor D. Forbes, in his interesting essay on “the Origin and Progress of Chess”; and he adds the following note to it: “The die alluded to is an oblong, four-sided one, used by the natives of India to this day in some of their own peculiar games, such as the game of *Chaupar*, in which, according to *Abu-l-Fazl*, the dice used had ‘on one side, one spot; on the second, two; on the third, five; and, on the fourth, six’. In a similar manner, the dice for the *Chaturanga* had the four numbers, two, three, four, five; the three and four, as also the two and five, being opposite each other, so as to make the amount seven, as in our own cubic die”. The use made of dice, for prognosticating future events, such as the acquirement of wealth, marriage, the birth of a son, recovery from disease, &c. is described in a little treatise, called *Pāsaka-Kevāli*, which was edited by Prof. *Weber*, in the *Journal of the Königl. Akad. der Wissensch. of Berlin*. — “A proper name: one of the *Prajāpatis* in the second *Manwantara*, that of *Swārochisha*; according to the *Matsyapurāṇa* (as quoted in *Wilson’s Vishnup.*). E. According to *Rāyamuk.* on meaning 3. (in reference to *Pāṇ.* III. 1. 134.), इ (इक्ष), *kṛit aff.* चक्ष; according to *Bhānudiksh.* on the same meaning, इ (इक्ष), *kṛit aff.* च (in reference to *Pāṇ.* III. 3. 118.); according to *Jayam.* on meaning 4., and the gloss on meaning 5. quoted p. 420b, l. 14, it would be इ (इक्ष), *kṛit aff.* चक्ष (in reference to *Pāṇ.* III. 3. 56.); and the *Kāśikā* gives of चक्ष, in general, the same E., where naming the word as exemplifying *Pāṇ.* I. 1. 72. The same work mentions it also amongst the words of the *Gaṇa* वृषादि (*Pāṇ.* VI. 1. 203.), which have the *udatta* on the first syllable.

- II. अय m. f. n. (-य-या-यम्) Lucky, fortunate; (a meaning of very doubtful correctness, given by a commentator on the *Nalodaya*; see s. v. जयता). E. अय, *taddh. aff.* चक्ष; (the word being referred by him to the *Gaṇa* चक्षश्चादि, *Pāṇ.* V. 2. 127.; but probably on no other authority than his own).
- अयःकण्टकसंज्ञः Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Set round with iron spikes; e. g. *Hemach. Paris.*: अयःकण्टकसंज्ञा शतध्वेव महाशिला. E. अयस्-कण्टक, and संज्ञः.
- अयःकिटु Tatpur. n. (-टुम्) Rust of iron; e. g. *Hemach.*: सिंहायं तु प्रायमले ऽयःकिटु &c. Comp. अयःकीट. E. अयस् 2. 1. and किटु.
- अयःपत्र Tatpur. n. (-पत्रम्) A sheet of iron; e. g. *Sūtrata*: भूयो ऽपितप्तान्वयःपत्राणि प्रचिपेत्. Comp. सोहपत्र. E. अयस् 2. 1. and पत्र.
- अयःपात्र. See अयस्पात्र, which is the more correct form.
- अयःपाण Tatpur. n. (-णम्) “Drinking iron”; the name of a hell; one of the twenty-eight hells mentioned in the *Bhāgavata-Purāṇa*. E. अयस् 2. 1. and पाण.
- अयःपिण्ड. See अयस्पिण्ड.
- अयःप्रतिमा Tatpur. f. (-मा) An image of iron (*Hemach.*). Compare सोहप्रतिमा. E. अयस् 2. 1. and प्रतिमा.
- अयःशङ्कु or अयःशङ्कु I. Tatpur. m. (-ङ्कुः) An iron javelin, an iron bolt, &c. See शङ्कु.

II. Bahuvr. m. (-ङ्कुः) "Having an iron javelin, &c."; the proper name of a Dānava or demon that belonged to the army of Bali, and, together with the latter, was vanquished by Vishnu, in his Avatāra as a dwarf (*Harivansa*). E. अयस् 2. 1. and शङ्कुः; the proper name is, perhaps, likewise a Tatpur.; comp. शङ्कुः.

अयःशय or अयशय Tatpur. m. f. n. (-यः-या-यम्) (ved.; literally, resting in iron, i. e.) Made of iron, consisting of iron; *Vājas. S.*: या ते ऽमे ऽयःशया तनूर्वर्षिष्ठा गङ्गरेष्ठा । उयं वचो अपावधीत्स्व वचो अपावधीत्स्वाहा । या ते ऽमे रजःशया तनूर्वर्षिष्ठा गङ्गरेष्ठा । उयं &c. (as before) । या ते ऽमे हरिशया तनूर्वर्षिष्ठा गङ्गरेष्ठा । उयं &c. (as before) (*Mahidh.*: अयसि शेत इत्ययःशया सोहमयीत्यर्थः । सोहमय-पुरस्वापिलेन तद्रूपा सती; *Sāyaṇa* on the same passage in the *Śatap.* III. 4. 4. 24. &c.: अयःशया । अयोरूपेत्यर्थः; in the "Extracts" of the present ed. of the *Śatap.* the detailed comm. of *Sāyaṇa* on this whole passage is skipped altogether). The words अयःशया, रजःशया, and हरिशया appear in the *Taittir. S.* as अयाशया, रजाशया, हराशया; the whole passage running thus: या ते ऽमे ऽयाशया रजाशया हराशया तनूर्वर्षिष्ठा गङ्गरेष्ठा वचो अपावधीत्स्व वचो अपावधीत्स्वाहा (where *Sāyaṇa* explains, अयाशया सोहनिर्मिता). The arrangement of these last words in the three Mantras quoted, such as they appear in the *Vājas. S.*, is due to the *Mīmāṃsā*; but *Sāyaṇa*, where quoting this passage, in his comm. on the *Aitareya. Br.*, according to the arrangement of the *Vājas.*, retains the readings of the *Taittirīya S.*, अयाशया, &c. E. अयस् 2. and शय.

अयःशिरस् or अयशिरस् I. Tatpur. n. (-रः) A head of iron.

II. Bahuvr. m. (-राः) "Having a head of iron"; the proper name of a Dānava that belonged to the body-guard of Bali, and, together with the latter, was vanquished by Vishnu, in his Avatāra as a dwarf (*Harivansa*). E. अयस् 2. 1. and शिरस्.

अयःशूल or अयश्शूल Tatpur. n. (-लम्) An iron dart, an iron spit; applied figuratively to a violent proceeding, in the derivative आयःशूलिक q. v.; *Patanjali* (on *Pāṇ.* V. 2. 76.): अयःशूलेनान्विच्छति स आयःशूलिकः । किं चातः । शिवभागवते प्राप्नोति । एवं तर्ह्यन्तरपदलोपो ऽच द्रष्टव्यः । अयःशूलमिवायःशूलम् । यो मुहुर्गोपायेनान्वेष्टव्यान्धर्मात्तन्मनेनान्विच्छति स उच्यते आयःशूलिकः. E. अयस् 2. 1. and शूल.

अयःस्यूत or अयस्स्यूत or अयस्यूत Bahuvr. 1. m. f. n. (-यः-यी-यम्) Having iron rods or spikes; e. g. (a car or the upper part of a car, covered with iron spikes so as to protect its occupant against hostile arrows), *Rigv.*: हिरण्यरूपमुषसो बुष्टावयःस्यूतमुदिता सूर्यस्य । आ रोहयो वरुण मिच गर्तमतस्य चाये अदिति दिति च (*Sāyaṇa*: हिरण्यरूपमयःस्यूतमयोमयशङ्कुं गर्तं रथं हे वरुण हे मिच युवां गर्तमारोहयो यच्च प्राप्नुमः. — Though the corresponding verse of the *Vājas. S.* differs in several respects from that of the *Rigv.*, and does not contain the word अयःस्यूत, the meaning of this word, as an epithet of गर्त, results more clearly from the comm. of *Mahidhara* than from that of *Sāyaṇa*. The verse of the *Vājas.* runs thus: हिरण्यरूपा उषसो विरोक्ष उभाविष्ठा उदिषः सूर्यस्य । आरोहतं वरुण मिच गर्तं ततस्य चायामदिति दिति च; *Mahidh.*: हे वरुण हे मिच मिचाववणी देवविशेषौ युवां गर्तं रथोपरिभागं गर्त-

सङ्ग्रमारोहतम् । परवासेभ्यो रथितुं चर्मकीलकादिभिराच्छादितो रथस्योपरिभागो गर्तसङ्ग्रो भवति । रथो ऽपि गर्तं उच्यते). The formation of the feminine is taught by a *Gāṇa* to *Pāṇ.* IV. 1. 41., which occurs also in the *Gāṇaratnamahodadhi*.

2. m. (-यः) The proper name of a reputed Rishi; e. g. *Śatap.*: अयस्यूतगृहपतीनां वै श्रीस्वायनो ऽध्वर्युरास (*Sāy.*: अयस्यूतायः कश्चिद्वशिः । अयस्यूतो गृहपतियेषां ते तथोक्ताः । तेषां सचयानमनुतिष्ठतां श्रीस्वायनायनाय चधिरध्वर्युरास). — His descendant is called आयःस्यूत (*Gāṇa* to *Pāṇ.* IV. 1. 112. and *Gāṇaratnam.*); and the descendants of the latter, collectively, अयःस्यूताः (*Gāṇa* to *Pāṇ.* II. 4. 63. and *Gāṇaratnam.*). E. अयस् 2. 1. and स्यूत.

अयक्ष्म Bahuvr. 1. m. f. n. (-क्षः-क्षा-क्षम्) ¹ Free from consumption (see यक्ष्मन्), or free from disease in general; e. g. *Vājas. S.*: यथा न सर्वमिष्यगदयक्षं सुमना असत् (*Mahidh.*: अयक्षं नीरोमम्); or (water) *ibid.*: ता (scil. आपः) अयक्षमयक्षा अनमीवा &c.; comp. s. v. अमृत p. 379 a, l. 11 (*Mahidh.*: अयक्षाः प्रवक्षरोगरावरहिताः । अनमीवाः सामान्यरोगनिवर्तकाः । नास्त्वमीवा याम्भः; i. e. waters free themselves from the [most powerful] disease, and therefore removing disease in general &c.; the same idea is expressed in the *Atharv.*: इमा आपः प्र भराभ्ययक्षा यक्ष्मनाशनीः (where अयक्ष is, therefore, distinguished from यक्ष्मनाशन, comp. अयक्षंकरण); or (food) *Rigv.*, *Sāmav.*: पवस्व वृष्टिमा सु नो ऽपामूर्मिं दिवस्परि । अयक्षा बृहतीरिषः (*Sāy.*: अयक्षा यक्षरहितानि अनामयानि । बृहतीर्महान्ति । इषो ऽज्ञानि आपवस्व). ² Not afflicted, firm, strong; e. g. (a weapon) *Vājas. S.*: या ते हेतिर्मीहुष्टम हस्ते बभूव ते धनुः । तया-क्षान्विद्यतस्त्वमयक्षाया परि भुज (*Mahidh.*: अयक्षया नास्ति यक्षा रोगो यक्षास्तथा निरपद्रव्या इष्टया अनुपद्रवकारि-क्षा वा (where *Mahidh.*, therefore, admits also the meaning "not causing oppression, not afflicting"; but it seems less suitable to the context than the former).

2. n. (-क्षम्) Freedom from dangerous disease; e. g. *Vājas. S.*: अतं च मे ऽमृतं च मे ऽयक्षं च मे ऽनामयक्ष मे जीवातुष मे यक्षेन कल्पनाम् (*Mahidh.*: यक्षयो ऽभावो ऽयक्षं धातुषयादिरोगाभावः । अनामयत् सामान्यव्याध्यादिराहित्यम्; where अयक्ष is distinguished from "absence of disease in general"); or (perhaps; healthiness, in general) *ibid.*: सुजातं जातवेदसमयक्षाय त्वा संसृजामि प्र-जायः (*Mahidh.*: यक्षयो रोगस्याभावो ऽयक्षं तस्यै रोगा-भावाय). See also s. v. अयक्षत्. E. अ priv. and यक्ष; (according to *Mahidhara*'s explan., the neuter would be a Tatpur.; either अ neg. and यक्षन्, samās. aff. — probably — टच्, or अ neg. and यक्ष; but the former E. would be at variance with *Pāṇ.* V. 4. 71., and the latter, with the accent of the word — udātta on the last syllable; neither etym., moreover, would square with the neuter gender of the word).

अयक्षङ्करण Tatpur. m. f. n. (-यः-यी-यम्) Making healthy, wholesome; e. g. (water) *Atharv.*: शं त आपः शिवा आपो ऽयक्षंकरणीरापः. Comp. s. v. अमृत, p. 380 b, l. 49 ff., p. 383 a, l. 49 ff. and the references given there. E. अयक्ष, in the accusative, and करण (or अयक्ष, with āgama सुम्, and करण, i. e. क्, kṛit aff. क्णन्; according to *Pāṇ.* III. 2. 56., where, however, this word is not mentioned amongst those known

to Pāṇini); in the fem., with ऊीप्; IV. 1. 15. v. 5. and Patanjali's *Iṣṭi*.

अयस्यताति f. (तिः) Freedom from consumption, or healthiness in general; e. g. *Atharv.*: अयस्यताति सह इह धर्तं ती नो मुञ्चतमहंसः. Compare the next. E. अयस्य, taddh. aff. तातिच् (according to *Pān.* IV. 4. 144.; — for the affix comp. also IV. 4. 142. 143. and V. 4. 41. —; the formation अय*, however, does not seem to have existed at the time of Pāṇini).

अयस्यत्व n. (-त्वम्) The same as the preceding; e. g. *Śatap.* (in reference to *Vājas. S.* 11. 38.): अपो देवीरपसुव मधुमतीरयस्याय प्रजाभ्य इति रसो वै मधु रसवतीरयस्यत्वाय प्रजाभ्यः &c. E. अयस्य, taddh. aff. त्व.

अयस्यमाण Tatpur. m. (-णः) One who does not wish, or is not going, to sacrifice; e. g. *Jaimini-Sūtras*: अयस्यमाणस्य च पवमानहविषां कालनिर्देशादानन्तर्याद्विशेषः स्थातः । इष्टिरयस्यमाणस्य तादर्थ्यं सोमपूर्वत्वम्. E. अयस्य, and यस्यमाण.

अयस्यत् Tatpur. m. (-न्) One who does not perform sacrifices, impious; e. g. *Sāyana* (on a verse of the *Ṛigv.*): ये ऽयस्यतो जनाः हिंसन्ति. Compare the next. E. अयस्य, neg. and यस्यत्.

अयस्यमान Tatpur. m. (-न्) One who does not perform sacrifices, impious; e. g. (one who does not perform the Haviryajnas) *Vājas. S.*: असुन्वन्तमयस्यमानमिच्छ सौमसेत्वा-मन्विहि तस्करस्य (*Mahidh.*: असुन्वन्तं सोमयागमकुर्वाणम् । अयस्यमानमन्विर्विष्यैर्विष्यजमकुर्वाणं च त्वमिच्छ प्रतिगच्छ तं गृह्येत्त्वत्तः). Compare the preceding and अयस्य II., अयस्यु, अयस्यन्, अयासक. E. अयस्य, neg. and यस्यमान.

अयस्युक् Bahuvr. m. f. n. (-कः-का-कम्) Not containing mantras of the Yajurveda; e. g. *Śatap.*: कृत्तुमु वा एतस्यस्य । यदयस्युक्तेयं क्रियते &c. E. अयस्य, priv. and यस्यु, samās. aff. कप्; for the change of न् to स्य in this instance, comp. *Patanj.* on *Pān.* VIII. 4. 35. v. 1., where अयस्युक्तेय is alleged as an instance.

अयस्य I. Tatpur. m. (-स्यः) ¹No-sacrifice, the time when no-sacrifice is performed; e. g. *Manu*: राजा च ओषधियस्यैव यज्ञकर्मस्युपस्थितौ । मधुपर्केण संपूज्यौ न त्वयस्य इति स्थितिः ॥ (*Medhāt.*: न त्वयस्य इति प्रतिषेधो ऽर्वाक्संवत्सराप्तोर्ध्वमित्थेवं ज्ञेयम्; *Kull.*: न तु यस्यवतिरेकेण. Instead of the second pāda of this verse, यज्ञकर्म*, there seem to be several various readings, as *Medhātithi* observes, इह द्वितीये पादे ऽनेकधा पाठप्रतिपत्तिं केचित्पठन्ति; he mentions, तते यस्य उपस्थितौ and यज्ञकर्मस्युपस्थिते). ²A ritual procedure which, from incompleteness, excess, or other essential defects, has not the value of a sacrifice, and therefore is no-sacrifice; e. g. *Taitt. Saṁh.*: अयस्यो वा एष यो ऽसामोपप्रयक्तो अथरम् (*Sāy.*: यः सामरहितः स यस्य एव न भवति; this passage is given as an instance of an *arthavāda*, by the *Mīmāṃsists*); or *Taitt. Brāhm.*: अयस्यो वा एष यो ऽपत्नीकः; or *Jaimini-Sūtra*: अयस्यवचनाच्च (*Sābara*: एवं हि भवति वचनं न बोद्धुं नाम यस्यो ऽस्तीत्याहुः; compare also s. v. अयस्यत्व); or *Śatap.*: स यद्व्याभ्यामूर्णं तदूर्णं सो ऽयस्यो यत्पशुभिरतिरिक्तं तदतिरिक्तं सो ऽयस्यः (*Sāy.*: यस्यसंबन्धकं व्याभ्यामूर्णं भवति तदूर्णमेव न संपूर्णम् । अत एवायस्यः संभवति । यत्तु यस्यसंबन्धकं पशुसंख्यातिरिक्तं तदतिरिक्तमेव यस्यशरीरमतिक्रम्य वर्तते । अतो ऽयस्यस्यो भवति । हानिवदङ्गानाम-

तिरेको ऽपि विरोध इति आयात्; this gloss on *Śatap.* XI. 1. 2. 9. is not “extracted” in the present ed.). E. अयस्य, neg. and यस्य (with the udātta on the first syllable).

II. Bahuvr. m. (-स्यः) One who does not perform sacrifices, impious, wicked; e. g. *Ṛigv.*: अक्रतुम्ययिनो मुभवाचः पत्नीरैत्र्यो अयस्यो अयस्यान् । प्रप्र तान्दस्यूरिर्विवाय पूर्व-चकारापरां अयस्युन् (*Sāy.*: अयस्यान् । यस्यहीनान् । अयस्युन् । अयस्यमानान्); or *ibid.*: एता त्वा ते मुत्त्वानि केवला यदेक एकमक्रतोरयस्यम् (*Sāy.*: अयस्यं यस्यरहितमसुरम्). Comp. अयस्यमान and the words mentioned there. E. अयस्य, priv. and यस्य (with the udātta on the last syllable).

अयस्यत्व n. (-त्वम्) The not having the value of a sacrifice (comp. अयस्य I. 2.); e. g. *Jaimini-Sūtra*: गुणादयस्यत्वम् (*Sābara*: वैकल्पितत्वात्पक्षे स यस्यो नास्तीति भक्त्यायस्य इत्यु-च्यते तस्मात्प्राकृतयोऽशीति प्रयोजनम् &c.). E. अयस्य I. 1., taddh. aff. त्व.

अयस्यदत्त Tatpur. m. (-न्तः) The wretch Yajnadatta; (an instance given by the *Kāśikā* on *Pān.* VI. 2. 159., to illustrate that Tatpur., in which the latter part is a name, and the first, the negative अय, in the sense of abuse, have the udātta on the last syllable). E. अयस्य, implying deter., and यस्यदत्त.

अयस्यसाच Tatpur. m. (-ञ्) (ved.) Performing ritual acts which have not the value of a sacrifice, performing useless rites (see अयस्य I. 2.); e. g. *Ṛigv.*: न ये देवास ओहसा न मर्ता अयस्यसाचो अयो न पुषाः (scil.: “O Mitra and Varuṇa, kill them”; *Sāy.*: अयस्यसाचो न यस्ययुक्ताः (अयो ऽयस्ययुक्ताः?). युष्ठाकर्माणि कुर्वन्त इत्यर्थः). E. अयस्य I. 2. and साच.

अयस्यज्ञ Tatpur. n. (-ज्ञम्) That which forms no essential part of a sacrificial ceremony; e. g. *Jaimini-Sūtra*: तत्रैकत्वमयस्यज्ञाङ्गमर्थस्य गुणभूतत्वात्. E. अयस्य, neg. and यस्यज्ञ.

अयस्यिय Tatpur. m. f. n. (-यः-या-यम्) The same as अयस्य I. 2. — ¹Not fit to perform a sacrifice or to be connected with sacrificial functions; e. g. *Atharv.*: अयस्यियो हतवर्षा भवति नैनेन हविरत्तवे । सर्वं मर्त्यस्य तन्नासि क्रव्यादेदगिरा-हितः; or *Śatap.*: यदयस्यियान्वयेन प्रसजति (*Sāy.*: अयस्यियान् । अयस्यार्हास्तेनान्यादीन्); or *Sāy.* (on *Śatap.*: अस्ति वै &c., see p. 393 a, l. 31): अयस्यियस्य पत्न्या नामैरधोभा-नस्य यस्यियस्योपरिभागस्य मध्ये संग्रहेन साङ्कर्यनिवर्णात्. ²Not fit to be used for sacrificial purposes; e. g. *Ṛigv.*: शंसामि पिबे असुराय शिवमयस्यियायस्यियं भागमेमि (*Sāy.*: अयस्यियात् । अयस्यार्हास्तद्देशान्निर्गतं यस्यियं यस्यार्हं वेदिस-चणं भूभागं हविर्लक्षणं वा । एमि प्राप्नोमि); or *Śatap.*: एते पशु &c., see p. 393 a, l. 43. 44; or *Jaiminiyany.*: अयस्यिया वै माषा वरका कोद्रवा इति माषादिधान्येष्वयस्यियत्ववचनस्य तन्निषेधे पर्यवसानात् । तस्मान्नाही माषायाः; or *Dāyabhāga*: यथा मुद्रापचारे माषप्रतिनिधी मुद्रानां माषाणां च यस्यसं-बन्धे ऽयस्यिया वै माषा इति माषा निषिद्धाः &c. E. अयस्य, neg. and यस्यिय; with the udātta on the last syllable, according to *Pān.* VI. 2. 155. and V. 1. 71.

अयस्यु Tatpur. m. (-स्युः) One who does not perform sacri- fices, impious (as demons who obstruct sacrifices &c.); e. g. *Ṛigv.*: प्रास्य पारं नवतिं नाञ्जानामपि कर्तमवर्तयो ऽयस्युन् (*Sāy.*: अयस्युन् । अयस्यमानान् । यस्यविहीनानसु-रादीन्); or *ibid.*: शासकमिच्छ मर्त्यमयस्युं श्वसस्यते (*Sāy.*: अयस्युम् । अयस्यारं यस्यविधातिनं राक्षसादि). Comp. अयस्य- मान and the words mentioned there. E. अयस्य, neg. and यस्यु.

अयत्न Tatpur. m. (-ञ्ज्) The same as the preceding; e. g. *Rīg.*: देवानां य इहानो यजमान इयत्तमभीदयज्जोऽभुवत् (*Sāy.*: अयत्नो याममकुर्वतो जनाः); or *ibid.*: धनोरधि विषुक्ते व्यायत्तयज्जानः सनकाः प्रेतिमीयुः (*Sāy.*: अयत्नानः। यज्जविरोधिनः); or *Manu.*: अयत्नानां तु यद्विस्तमासुरस्वं तदुच्यते (*Kull.*: यागादिमृत्नानाम्). E. अ neg. and यज्जन्.
अयत् I. m. f. n. (-न्-न्ती-त्) ¹ Going; e. g. *Nalodaya.*: अय पवनाश्रमं तं क्वापि दवापी ददर्श नाश्रमयन्तम् (*Tīkā.*: अयन्तं गच्छन्तम्); or *ibid.*: अय सहसा दमयन्त्वा सा दमयन्त्वाश्रमं निद्रा मुमुचे। जीवितसादमयन्त्वा सादमयं त्वा-गमकृतं स च यदा तस्याः (*Tīkā.*: जीवितस्य सादमयसादं विनाशमयन्त्वा गच्छन्त्वा). ² Understanding, hearing; (this meaning is inferred, by the comm. on the *Nalodaya*, on the ground that dhātus meaning “to go” mean also “to know”; but the correctness of this inference, in the case of अय, is at least doubtful); e. g. *Nalod.*: अय तरसा रङ्गेऽयं नृपतिगणोऽस्त्रित पदेषु सारं गेयम्। चक्षुषसारङ्गेऽयम्-मयन्ती चाक्षितुक्षितसारङ्गेयम् (*Tīkā.*: सारम्। उत्कृष्टम्। गेयम्। अयम्। गीतं शृण्वन्निति भावः। गत्वर्चो ज्ञानार्थः). E. अय, kṛit aff. शृत्.

II. Tatpur. or Bahuvr. m. f. n. (-त्-त्-त्) Making no exertion, having no energy (to effect a purpose); e. g. *Bhāṭik.*: स्वपोषमपुष्पबुध्ना पश्चिमगशावकाः। अयुतश्चेन्दुना सार्धं तां प्रवृत्तं गता यतः (scil. Sītā); the latter words, as *Bharatam.* says, being also read गतायतः, and then explained as an epithet of पश्चि०; viz., “नतं गमनम्। भावे क्तः। न यतन् इत्ययतः। कर्तरि क्तिप्। गताय अयतोऽयत्तवन्तः। स्त्रियाः सन्त इत्यर्थ इत्याहुः।” ^b गताय नास्ति यत्। यतो चेनां तादृशः सन्त इत्यन्वे। E. अ neg. and यत् (making an effort); or अ priv. and यत् (an effort).

अयत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unchecked, uncontrolled; e. g. *Hitopad.*: उपांशुकीडितोऽमातः स्वयं राजायतेऽयतः। अयन्ना क्रियते तेन सदा परिचयायुवम्; (all the editions, except that of Professor Johnson, read and understand राजायते यतः; but the view taken by the latter seems to be the correct one). ² Not conforming one's self to the restraints of cleanliness, decency, &c.; e. g. *Kaṇḍa-Sūtra.*: अयतस्य मुचिभोजनादभुदयो न विषते नियमाभावात् (*Sānkara.*: अयतस्य यमरहितस्वांसंयतस्तेति यावत्। इहो पादौ प्रकाशावस्य वास्यतो भुञ्जीत भोक्षमातः प्रयतोऽपि क्षिराचामेदितादिबोधितयमरहितस्य भोजनं नाभुदयाय किं तु पापाय). E. अ neg. and यत्.

अयता f. (-ता) ¹ The condition of good luck. ² The condition of one who is fortunate. Both meanings have been discovered by a comm., in the following verse of the *Nalodaya.*: नलेन पुर्यतयतायतायता पुरेव सा (*Tīkā.*: “नलेन सा पुरी अतायत। विस्तरिता। कीदृशी पुरी। अयतायता। अयः शुभदैवम्। नलस्तेति शेषः। तस्य भावोऽयता। तया आयता विशासा [i. e. nom. fem. of अयता — आयत]; ^b यदा। अयो विषते यस्यासी। अयः। अर्शभादिभ्योऽजित्वच् (*Pān.* V. 2. 127.)। तस्य भावोऽयता शुभदैववत्त्वं तमेति प्राप्नोतीत्ययतायत्। तेन [i. e. instr. masc. of अयता — अयत]; another analysis yields to the same comm. an instrum. masc. of अय — तायत्; but this explanation, as well as that under ^b, is at variance with correct grammar). E. अय I. and II., taddh. aff. तच्.

अयत्न Tatpur. m. (-त्तः) Absence of effort or exertion; e. g. *Daśakumār.*: स्नानाभिनिवेशिनोश्च वामयत्तसाध्वः समानमः; अयत्नेन ^a without effort, gently; e. g. *Mahābh. Ādip.*: दुर्बोधनादयः सर्वे ब्राह्मणैः सह संगताः। मृदुपूर्वमयत्नेन प्रत्युध्मसादाह्वे; ^b without trouble, easily; e. g. *Manu.*: तदवाप्नोत्ययत्नेन यो हिनस्ति न किंचन; or *Hitopad.*: मित्रत्वं तावद-आभिः सहायत्नेन निष्पन्नमेव भवतः; अयत्नतः “easily”; e. g. a quotation by the *Vedāntasāra.*: उत्पन्नात्मावबोधस्य ह्यदेष्टृत्वादयो मुखाः। अयत्नतो भवन्त्यस्य न तु साधनरूपिणः. E. अ neg. and यत्न.

अयत्नञ्च Tatpur. m. f. n. (-ञ्च-ञ्चा-ञ्चम्) Produced without effort, involuntary. According to the *Daśarūpa*, there are twenty अयत्नञ्चर, or graces of young women, which are सत्त्वञ्च, or manifest themselves when their youthful minds are as yet pure or unaltered (by love, &c.); three of them are शरीरञ्च (*Sāhityad.*: अङ्गञ्च) or produced by sensual emotions; seven are अयत्नञ्च or involuntary, and the remaining ten are स्वभावञ्च (or स्वाभाविक), i. e. depending on individual disposition. The later *Sāhityad.*, which often copies the *Daśarūpa*, has the same division, but assigns eighteen graces to the last class. *Daśarūpa* (ed. Hall, p. 89 ff.): जीवने सत्त्वञ्चाः स्त्रीषामसंस्कारास्तु विंशतिः। भावो हावश्च हेसा च चक्षश्च शरीरञ्चाः। शोभा कामिश्च दीप्तिश्च माधुर्यं च प्रन-रुभता। जीदार्थं धैर्यमिति सप्त भावा अयत्नञ्चाः &c. According to the *Sāhityad.* (ed. Roer, p. 50), the first ten may be possessed also by young men; भावाश्च दश पुंसां भवन्त्यपि. — *Hemachandra* (3. 171-172; or vv. 507-509) follows the enumeration of the *Daśarūpa*. E. अयत्न and च.

अयत्नतस् ind. Without effort, easily. See अयत्न. E. अयत्न, taddh. aff. तसि.

अयत्नवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹ Making no exertion, having no energy to effect a purpose. Compare अयत् II. col. a, l. 27. ² Not forced, easy; e. g. *Daśarūpa.*: कुर्यादयत्नवदसंकृतिभिः प्रवृत्तं वाक्पिदारमधुरैः स्फुटमन्वृत्तैः. E. अ neg. and यत्नवत्.

अयचम् Tatpur., Avyayibh. (ved.) Without effort, easily; e. g. *Rīg.*: सुपर्ण इत्वा नक्षमासिवायावद्वः परिपदं न सिंहः। निरुद्धश्चिक्कहिवसर्वावाग्योधा तस्या अयचं कर्षदेतत्। (*Sāy.*: गोधा। नमयति वर्षानिति गीर्वाण्। तच्च निधीयमानस्याग्योधा नायची। अयचम्। अयत्नेन लीलयतीत्यर्थः)। तेभ्यो गोधा अयचं कर्षदेतत् (*Sāy.*: गोधाः पूर्वोक्ता नायची। अयचम्। अनायासेन). E. अ and यच्, which, according to Sāyaṇa, would apparently come from यच्, a synonym or another form of यत्; when the accent of the word, udātta on the second syllable, is irregular. [Both meaning and E., however, seem artificial; the word is perhaps synonymous with अयच्चा, and a Tatpur. of अ and यचम्, or an Avyayibh. of अ and यच्चा.]

अयच्चा Tatpur. ind. Not in a manner corresponding with the nature of a thing, not as it ought to be, not as it is expected or intended to be. See अयचाकोतन and अयचा-यातीत्यच्. E. अ neg. and यच्चा.

अयचायाकोतन Tatpur. m. f. n. (-त्तः-ता-तम्) Not used according to its time; as, for instance, an affix which, implying past time, is used in connection with another affix implying future time; e. g. *Kāṭhikā* (on *Pān.* आनुसंयन्ने

प्रत्ययाः) धात्वर्थे धातुशब्दः । धात्वर्थानां संबन्धो धातुसंबन्धः । विशेषविशेषभावः । तस्मिन्सत्यवाकाशोक्ता अपि प्रत्ययाः साधवो भवन्ति । अपिष्टोमयाज्यस्य पुत्रो जनिता । कृतः कटः । सो भविता । भाविष्ठत्वमासीत् । अपिष्टोमयाजीति भूतकाशः । जनितीति भविष्ठत्वात् । तच्च भूतकाशो भविष्ठत्वात् संबन्धमानः साधुर्भवति । E. च and यथाकाश-उक्त.

अयथावातीयक Tatpur. m. f. n. (-कः-का-कम्) Not corresponding with the nature of a thing, contrary to expectation or intent. See s. v. अयथाबोतन, and compare अयथा. E. च neg. and यथावातीयक.

अयथातथ Tatpur. ind. (-चम्) Not in a manner producing the effect intended, uselessly; or, in a manner causing an effect the reverse of that intended, incongruously. [This is the form implied by *Pāṇi*. VII. 3. 31.; comp. the *Kāśikā* s. v. अयथातथा; but in *Manu* 3. 240.: होमे प्रदाने भोज्ये च यदेभिरभिधीयते । देवे कर्मणि पित्र्ये वा तत्र त्वत्त्वयथातथम्, the last word does not represent an *Avyayibh.*, but the accus. neuter of a *Tatpurusha*; viz. "such a sacrificial ceremony goes into uselessness, or into incongruousness, i. e. becomes useless, or produces an effect the reverse of that intended"; *Kull.*: क्रियमाणं कर्म तद्यदर्थं क्रियते तन्न साध्यति; *Medhāt.*: यदर्थं क्रियते तद्विपरीतं संपादयति.] E. च neg. and यथातथ.

अयथातथा Tatpur. ind. The same as the preceding. This form is given by *Patanjali*, when criticizing the manner in which *Pāṇini* (VII. 3. 31.) accounts for the etymology of the derivatives अयथातथ्य and अयथातथ्य; for, according to him, the former should be derived from अयथातथा, and the latter analysed into च and याथातथ्य (from यथातथा), whereas *Pāṇini* derives both from अयथातथ्यम्; a similar remark applying to अयथापुर्ण्य and अयथापुर्ण्य (see अयथापुरम्); *Patanj.*: अयं योगः शक्नो वक्तुम् । कथमयाथातथ्यम् । अयथातथ्यम् । अयाथापुर्ण्यम् । अयथापुर्ण्यम् । यदा तावत्पूर्वपदस्य वृद्धिर्देवं विग्रहः करिष्यते । न यथातथा । अयथातथा । अयथातथाभावः । अयथातथ्यम् । यदोत्तरपदस्य वृद्धिर्देवं विग्रहः करिष्यते । यथातथाभावः । याथातथ्यम् । न याथातथ्यम् । अयाथातथ्यम्; *Kaīyyāla*: न यथातथेति । यथातथेत्ययं निपातो विपरीतार्थवृत्तिरिति केचिदाहुः । अन्वे तु यथातथाशब्दयोः सुप्पुपेति (II. 1. 4.) समास एतदर्थ इत्याहुस्ततो नमिति समासे कृते ब्राह्मणादिषु (V. 1. 124.) दर्शनात् । अन् । खरे ऽपि नास्ति विशेषः &c.; *Nāgajibh.*: एतो पदार्थानतिवृत्तावबन्धीभावो । तथाभावमनतिक्रान्तं यथातथं सत्वम् । पुरा यथा भूतं यद्वस्तु तद्वयापि तथाभावमनतिक्रान्तं यथापुरम् । अत एव सूत्रे ह्रस्वनिर्देश इति । केचित्तु । एतच्च यथातथाभाव इति भाष्ये विवक्षित । तस्मात्सूत्रे ऽपि दीर्घपाठ एवोचित इति । परे । अयं निपात इति । विशिष्टो निपात इत्यर्थः । अविपरीतार्थः सत्त्वस्यो ऽर्थः । एतदर्थ इति । सत्त्वस्यार्थ इत्यर्थः; *Kāśikā* (on *Pāṇi*. and *Patanj.*): अयथातथ्यम् । अयथापुरेति ब्राह्मणादिषु (V. 1. 124.) नञ्समासावेतो द्रष्टव्यो । सूत्रे तु यथातथ्ययथापुरशब्दौ यथासादृश्य इत्यवबन्धीभावसमासी (II. 1. 7.) । तथा हि नपुंसकाग्र्यं ह्रस्वत्वं कृतम् । भाष्ये तु यथा दर्शितम् । अयथातथाभाव इति तथा सुप्पुपेति (II. 1. 4.) समासो ज्ञायते. Compare अयथा, अयथायचम्, and the words mentioned there. The *Gāṇaratnam*. reads *Sūtra* VII. 3. 31., like *Patanjali*, यथातथा, not यथातथ्य. E. च neg. and यथातथा.

अयथातथाभाव Tatpur. m. (-वः) Unfitness, incongruousness. See the preceding. E. अयथातथा and भाव.

अयथादृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not appearing as on former occasions; not of the same appearance as before; e. g. *Śāṅkara's Upaskara*: वैचो यथादृष्टः केशवान् । काशान्तरे ऽयथादृष्टः । केशविनाकृतो दृष्ट इत्यर्थः. E. च neg. and यथादृष्ट.

अयथादृष्टत्व n. (-त्वम्) An appearance different from that which it used to be; e. g. *Kāśikā-Sūtra*: यथादृष्टमयथादृष्टत्वात् (*Śāṅkara*: संशयहेतुरिति शेषः) । अयथादृष्टत्वाज्जेतोर्थादृष्टमपि संशयचम्; *Jayanārāy.*: यथादृष्टमिति । केशसहचरितत्वेन दृष्टमेव वैचत्वम् । अयथादृष्टत्वात्किंशाभावसहचरितत्वेन कदाचिदृष्टत्वात् । संशयप्रयोजकमिति शेषः. E. अयथादृष्ट, taddh. aff. त्व.

अयथाबोतन Tatpur. n. (-नम्) The intimating of an occurrence or act which is contrary to expectation or intent; e. g. *Kātyādy. Vārtt.* on *Pāṇi*. (II. 1. 10.): अयथाबोतने; *Patanj.*: अथादयस्मृतीयाताः परिष्ठा सह समस्तता इति वक्तव्यम् । पूर्वोक्तस्य यथा न तत् । अयथावातीयके बोधे । अचेष्टेदं न तथा वृत्तं यथा पूर्वमिति । अचपरि । श्लाकापरि; *Kaīyy.*: अयथाबोतन इति । जयकासे ऽथादीनामेकस्य यद्वर्तनं तद्विपरीतं पराजये यद्वर्तनं तद्यदा परिष्ठा बोधते तदा समासः. E. अयथा and बोतन.

अयथानुष्ठान Tatpur. n. (-नम्) An improper or wrong proceeding; e. g. (in the performing of a religious rite) *Sāyana* (on the *Rīgv.*-verse: पान्ति मिवावदवावयात्....): अवयात् । नर्ह्यात् । अयथानुष्ठानात् पान्ति । रक्षन्ति. E. अयथा and अनुष्ठान.

अयथापुर Tatpur. ind. (-रम्) Not as it was before, not as formerly. See अयाथापुर्ण्य, अयाथापुर्ण्य, and *Nāgajibh.*'s explanation s. v. अयथातथा. (There is no *Bhāṣya* of *Patanjali* on this word; but, to judge from the gloss of *Nāgajibh.*, there is no reason to suppose that he assumed a form यथापुरा — like यथातथा — in his comm. on *Pāṇini's Sūtra*. VII. 3. 31.). E. च neg. and यथापुर.

अयथावस Tatpur. ind. (-त्वं) Not according to one's strength, in a manner exceeding one's strength; e. g. *Śiṣupālab.*: अयथावसमारब्धो निदानं चयसंपदः (*Mallin.*: अयथावसम् । शक्त्यतिक्रमेण). E. च neg. and यथावस.

अयथाभिप्रेत Tatpur. ind. (-तम्) Not as is desirable, in an undesirable manner. See the next. E. च neg. and यथाभिप्रेत.

अयथाभिप्रेताज्ञान Tatpur. n. (-नम्) The telling a thing in an undesirable or improper manner; (as, for instance, the announcing to a father the birth of a son, in a low, and that of a daughter, in a loud, voice; whereas the former, being a pleasant message, ought to be delivered loudly, and the latter, being an unpleasant one, with a depressed voice); e. g. *Pāṇini*: अन्वये ऽयथाभिप्रेताज्ञाने कृमः क्वाशमुक्षौ (*Purushottamavī.*: आज्ञानं सद्व्यनभिप्रेतं भवति । अन्वसदाज्ञानविलक्षणात् । वस्तुतो ऽसदपि ह्यसदसावधानं सदत्वानमभिप्रेतमित्युभयसंयुताय । तथा पदमच कश्चित्कविदाह । माठरस्य ग्रामतो ब्राह्मण पुत्रो जात इति प्रियमुक्षीराख्यमपि नीचैः कृत्वा कथयतीति विवक्षायामिदम् । वृषको वृषको जातः (?) । आवेदयन्त इत्याज्ञानद्वारेण ज्ञापयन्तः क्वाशमुक्षौ तुतीयाप्रभृतीत्यस्य (?) परं क्वा चेति (II. 2. 21. 22.) यत्पुत्रमस्ति

तथैतस्मैव संग्रहयार्थम् । तेनोच्चैःकथेति समासे ऋप् । समा-
साभावपथे । उच्चैः कृत्वा । इति च; *Siddh.K.*: अयथाभिप्रेता-
ख्यानं नामाप्रियस्त्वोच्चैः प्रियस्त्व नीचैः कथनम् &c.; *Praudha-*
manor.: अयथाभिप्रेतशब्द आख्यानक्रियाविशेषणम् । यथा-
भिप्रेतं न भवति तथा । आख्यान इत्यर्थः । तदेतदाह (scil.,
the *Siddh.K.*) । अयथेत्वादिना &c. (Neither the Bhāṣya
&c., nor the Kāśikā or the *Siddh.K.* explains the word as
the Calc. editors of Pāṇi. do: अयथाभिलषितार्थाख्यान; it
seems that the relation of both parts of the compound
would have remained clearer, had the Paṇḍits omitted
the word अर्थ from their paraphrase.) E. अयथाभिप्रेत(म्)
and आख्यान.

अयथामात्र Tatpur. ind. (-चम्) Not according to measure or
quantity. Pronouncing vowels not according to their
proper quantity is pointed out by the *Āṭik-Prātiś.* as one
of the defects of pronunciation: अयथामात्रं वचनं स्वराणाम्;
Uvaia: इत्यदीर्घसुतानामयथामात्रोच्चारणं दोषो भवति. E.
च neg. and यथामात्र.

अयथामुखीन Tatpur. m. f. n. (-नः-ना-नम्) With the face
turned away; e. g. *Bhāṭik.*: मानेन तत्प्रेष्ययथामुखीना मि-
च्छाप्रसुर्निर्मितविद्यामाः (*Jayam.* &c.: अयथामुखीनाः परा-
वृत्तमुखाः). E. च neg. and यथामुखीन.

अयथायथम् Tatpur. ind. Not according to the proper order,
not according to rule, not as it ought to be; e. g. *Śatap.*:
एतद्वा एतद्वचायथं करोति यदपी सामिचिते बहिर्वैथेति
(*Sāy.*: अयथायथम् । यथाक्रमं न भवतीत्यर्थः) or *ibid.*: एतद्वा
एतद्वचायथं करोति यदपी सामिचित एतां दिशमेति (*Sāy.*:
अयथायथम् । अयथास्वम् । अन्यास्वम्); or *ibid.*: विद्यास्त्वां
प्रजा उपावरोहस्त्वित्ययथायथमिव वा एतत्करोति (*Sāy.*: अय-
थायथम् । अयथास्वम् । यस्य यदुचितं तस्य तद्विपरीतं कृतं
भवति); or *ibid.*: तद्वै कनिष्ठं कन्दः सन्नायची प्रथमा कन्दसां
युज्यते तदु तद्वैर्येणैव यच्छेनो भूत्वा दिवः सोममाहरत्तदय-
थायथं मन्वन्ते यत्कनिष्ठं कन्दः सन्नायची प्रथमा कन्दसां युज्यते
(*Sāy.*: तद्वै तच्च सामिधेनीषु तत्तेन वीर्येण यच्छेनो भूत्वा
सोममाहरत् । तन्नायथास्वं स्वस्वानविपर्यासं मन्वन्ते विद्वांसः
(MS. I. O. 1509: स्वस्वान्; MS. I. O. 657: स्वस्वान्; the
Edition of the comm. on I. 8. 2. 10. has “extracted” these
words thus: तद्वै तच्च सामिधेनीषु स्वानविपर्यासं मन्वन्ते वि-
द्वांसः). Compare अयथा, अयथातथा, अयथास्वम्, अय-
थोचित. — E. च neg. and यथायथम्.

अयथार्थ Tatpur. l. m. f. n. (-र्थः-र्था-र्थम्) Unsuitable to
the subject, sense, &c. (see अर्थ), incorrect, incongruous;
e. g. *Tarkasāgraha*: कृतिरपि द्विविधा । वचार्थायथार्था ।
प्रमावन्वा यथार्था । अप्रमावन्वायथार्था; or *ibid.*: अयथार्था-
नुभवस्त्रिविधः संशयविपर्ययतर्कमेदात्; (where अयथार्थ
might also be referred to 2.).

2. ind. (-र्थम्) In a manner unsuitable to the sense, &c.
(see अर्थ), incorrectly, incongruously; e. g. *Jaimini-Sūtra*:
वचनास्वयथार्थमिच्छी स्वात्; (*Sābara*: नैतदस्तीद्वार्थमुपस्था-
नमिति । अयथार्थमिच्छी स्वात् । कुतो वचनसामर्थ्यात् नास्ति
वचनस्वातिभारः &c.). E. च neg. and यथार्थ.

अयथावत् Tatpur. ind. Inaccurately, erroneously (*Wilson*).
E. च neg. and यथावत्.

अयथाशास्त्रकारिन् Tatpur. m. f. n. (-री-रिखी-रि) Not
acting according to the scriptures, irreligious; e. g. *Nārada*:
आधितः कुपितस्मैव विषयास्तत्तेनः । अयथाशास्त्रकारि

च न विमाने पिता प्रभुः. E. च neg. and यथाशास्त्र-
कारिन्.

अयथास्व Tatpur. ind. (-स्वम्) The same as अयथायथम् q. v.;
see there *Sāyana*'s gloss. E. च neg. and यथास्वम्.

अयथेष्ट Tatpur. ind. (-ष्टम्) Not according to wish, not as in-
tended or desirable; e. g. *Kātyāy.*'s *Vārtt.* (on Pāṇi. VIII.
2. 1.): तचायथेष्टप्रसङ्गः; *Patanj.*: तचायथेष्टं प्रसज्येत; *Kaiyy.*:
अयथेष्टमपि प्राप्नोति न तु यथेष्टमेवेत्यर्थः (the same words
are a *Vārtt.* on Pāṇi. VIII. 2. 106., where *Patanj.* adds the
the same explanation as before). E. च neg. and यथेष्ट.

अयथोक्त Tatpur. ind. (-क्तम्) Not in accordance with what has
been stated, not agreeably to rule; e. g. *Āṭik-Prātiś.*: संयो-
गानां स्वरभक्त्या अवाधो विक्रमणं क्रमणं वाच्योक्तम्. E.
च neg. and यथोक्त.

अयथोचित Tatpur. m. f. n. (-तः-ता-तम्) Improper, un-
fitting; e. g. *Panchatantra*: वैकुण्ठं धरणीपातमयथोचितव-
ख्यम् । संगिपातस्य चिह्नानि मयं सर्वाणि दृश्येत् (where
the first part of अयथोचितव* might also be the Tatpur.
ind. अयथोचितम् “improperly”, when the former com-
pound would not be a Karmadh.). E. च neg. and यथोचित.

अयदीक्षित Tatpur. (?) m. (-तः) A proper name: “the
nephew of Apyayadikshita; he possessed a general know-
ledge of the sciences, and his skill in poetry was con-
siderable. He was raised, on account of his talents, to the
dignity of prime-minister to Tirumala Nāyaka, Rājā of
Madura.... After the death of his father, Ayadikshita
wrote a work which he called Nilakāṇṭha-Vijaya, to com-
memorate the victories, in religious controversies, of his
father, in various provinces. In this poem an excellent
description is given of the different countries; this work is
in the dramatic style.” (*Cavelly Venkaṭa Rāmasaṁśin*). E.
(apparently) अय and दीक्षित.

अयन 1. m. [f. n.] (-नः [-नी-नम्]) Going, in the habit of
moving; e. g. *Vājas. S.*: अयनाय स्वाहा प्रायणाय स्वाहा
(*Mahidh.*: अयते ऽयनः); or *Yāska* (on the word अयासः, as
an epithet of नावः, i. e. रश्मयः, in the *Rigv.*, *Vājas.*):
अयासो ऽयनाः; or the same (on the word आयुः) आयु-
रयनः. [The use of अयन in this sense is extremely rare,
and its uncompound state is probably restricted to Vai-
dik writings; as the latter part of compounds, it occurs e. g.
in प्रायण, पारायण, fem. *णी, रसायन, fem. *नी; but
instances of this kind are likewise rare; for it is at least
doubtful whether, in such compounds — which are merely
used in the masc. — as नारायण, वातरायण, &c. the latter
part is not अयन 2.; and the femin. in आ of समुद्रायण,
पुष्पायण, परायण, and similar compounds, makes it certain,
that they are Bahuvr., the latter part of which is अयन 2.,
since, if they were Tatpur., they would form their femin. in ई.
It may be expedient also to warn the beginner against a
hasty identification of the patronymic affix of words like
नादायन, चारायण, &c. with अयन; for the affix of such
words, as properly taught by Pāṇini, is आयन, not अयन;
no affix अयन being in existence.]

2. n. (-नम्) ¹ The going or moving, motion; in this
general acceptation, it probably occurs as the latter part
of compounds only; e. g. in वातरायण m. “an arrow, &c.”

(lit., having a swift motion), or in derivations of इ preceded by a prepositional prefix, as in अध्वयन, अन्ववायन, अभु-
पायन, पसायन &c. ² A road, a path (*Amarak.*, *Haldy.*,
Hemach., *Med.*, *Śabdār.*, *Ajayap.*, *Bhūrip.*: पथिन्); comp.
e. g. भक्तायन, स्वस्वयन, सेदायन (a pore; lit., a passage
of perspiration). ³ A place, a site (*Haldy.*: स्थान); e. g.
Ṛigv.: वि वक्षेण परिषदो जघानायन्नापो ऽयनमिच्छमानाः
(*Sáy.*: अयनं स्थानमिच्छमाना इच्छन्व आप आयन। चान्ति);
or (the earth, as the site of the waters) *Vājas. S.*: अपां
त्वायने सादयामि (*Mahidh.*: अपामयने भूमौ। इयं पृथिव्य-
पामयनम्); or (in reference to these words) *Śatap.*: अपां
त्वायने सादयामीति। इयं वा अपामयनमस्मां ह्यापो यत्त्वस्मां
तां सादयति (*Sáy.*: सर्वा अपापः पृथिवीमधिष्ठायैव प्रव-
हन्ति); or (a place where an army is arranged for battle)
Bhagavadgītā: अयनेषु च सर्वेषु यथाभागमवस्थिताः। भीष्मे-
वाभिरक्षन् भवन्तः सर्व एव हि (*Sadānanda*: संयामा-
रक्षसमये युद्धभूमौ यथायथम्। पूर्वादिदिग्भिर्भागेन वीराणां
स्थितिभूमयः। निवस्यन्ते हि ताः प्रोक्ता अयनामीति तत्र च।
सर्वसैन्यमधिष्ठाय मध्ये तिष्ठति सैन्यपः। यथाभागे विभक्तां
सां स्वामत्स्न्या रणचितिम्। भवन्तो ऽवस्थिताः सन्तः पुरतः
पुष्टतो ऽन्वतः। निरीक्षमाणं भीष्मं ते सर्वे रक्षन् सैन्यपाम्।
भीष्मे सेनापतौ सर्वे रक्षिते स्वात्सुरचितम्). ⁴ A place of
resort, a refuge, a resting-place; e. g. *Praśna-Upan.*: स
वक्षेमाः नवः स्रग्मानाः समुद्रायणाः समुद्रं प्राप्वास्तं
गच्छन्ति भिक्षते तासां नामरूपे समुद्र इत्येव प्रोच्यते। एवमे-
वास्त्र परिदृष्टुरिमाः षोडश कलाः पुष्पायणाः पुष्पं प्राप्वास्तं
गच्छन्ति भिक्षते तासां नामरूपे पुष्प इत्येव प्रोच्यते (*Sankara*:
समुद्रमयनं गतिरात्मभावो यासां ताः समुद्रायणाः।
पुष्पो ऽयनमात्मभावममनं यासां कलानां ताः पुष्पायणाः;
Anandag.: यथा नदीनां समुद्रो ऽयनं तथा पुष्पो ऽयनमि-
त्वन्वयः); or *Manu*: आपो नारा इति प्रोक्ता आपो वै नर-
सुनवः। ता यदस्त्रायनं पूर्वं तेन नारायणः कृतः (*Medhāt.*,
Kull.: अयनम्। आश्रयः); or *Mahābh. Vanap.*: आपो ना-
रास्तु तनव इत्यपां नाम सुश्रुम्। अयनं तेन वैवासे तेन ना-
रायणः कृतः (*Nilak.*: आप इति नराज्जाता नाराः।
नारा आपो देहावाकारपरिणता अयनं निवासस्थानं यस्य
&c.; comp. also *Wilson's Vishnu-Pur.* p. 28, note; and see
s. v. नारायण). ⁵ The last resort, the attainment of
final happiness or eternal bliss; e. g. *Vājas. S.*: तमेव
विदित्वाति मृतुमेति नान्यः पन्था विद्यते ऽयनाय (*Mahidh.*:
.... अयनायाश्रयायान्वः पन्था मार्गो न विद्यते सूर्यमण्डलान्तः-
पुष्पमात्मरूपं ज्ञात्वाैव मुक्तिः); or *Śvetāśw.-Upan.*, where the
same words are explained by *Sankara*: अस्मान्त्वः पन्था
विद्यते ऽयनाय परमपदप्राप्तये; or *Śatap.*: न पितरो न पशवो
मनुष्या एवैवे ऽतिक्रामन्ति तस्माद्यो मनुष्याणां मेयत्नमुमे मेयति
विद्वर्ज्येति हि न ह्ययनाय च न भवति (*Sáy.*: अयनाय। पुष्प-
कोकनमनाय). Comp. अन्वययन. ⁶ A work of an explanatory
or didactic nature; a commentary, a treatise; e. g. अगयन, “a
work explaining the sense of the *Ṛigveda*”; *Praudhamanor.*
(on अगयन, in *Pān.* IV. 3. 73): अयनशब्दो भावसाधनः। तेन
समासे ऽनो भाववर्मवचन इत्यन्तोदात्तः (*Pān.* VI. 2. 150)।
अभेदोपचाराद्वैवे वृत्तिः; or ज्योतिषामयनम्, “a work on
astronomy”; e. g. *Raghunand.* (when treating of the days &c.
on which the reading of sacred books is forbidden, quotes a
passage from the *Kūrma-Pur.* which exempts certain books
from this prohibition): अनाध्यायसु नात्रैषु नेतिहासपुराणयोः

&c. and then continues): अङ्गान्वाह शिषापयम्। इन्द्रः पादौ
तु वेदस्य हस्तः कश्यो ऽव कथ्यते। ज्योतिषामयनं नेचं भिक्षते
श्रीचमुच्यते। शिषा प्राप्तं तु वेदस्य मुखं व्याकरणं कृतम्। तस्मा-
त्साङ्गमधीक्ष्व ब्रह्मलोके महीयते; he then explains: ज्योति-
षामयनं ज्योतिःशास्त्रम् &c. Comp. also धर्मायन. ⁷ A mode or
way of performing a sacrificial rite; e. g. *Śatap.* (after the de-
scription of a certain ceremony, continues): तत्त्वैकमयनम्।
अथेदं द्वितीयम् &c. (*Sáy.*: पवमानेष्टिं यजतामेतदेकमनुष्ठानस्य
विधानम्); or *ibid.*: तदाहुः। किमयनमिति (*Sáy.*: किमय-
नमिति। अनुष्ठानमार्गः क इति ब्रह्मवादिनां प्रश्नः). ⁸ The
name of certain sacrificial proceedings which belong to the
class of the सत्र, q. v., and consist in the repeated per-
formance of the Darśapūrnāmāsa and other rites (*Śabara*
on the *Jaimini-Sūtras* अयनेषु षोडशान्तरं संशोपबन्धात्
मुखास्तंशोपबन्धः, says: अयनमित्वावृत्तिरुच्यते। दक्षस्त्रेमे
दाषाः। तेषामयनं दाषायणम्; *Mādh. Jaiminiyany.*, in ad-
dition to these words: तदीयानां प्रयोगाणामावृत्तिर्दाषा-
यणयज्ञः। आवृत्तिप्रकारस्तु द्वे पीर्यमास्त्री यजेत द्वे अमावासे
इत्यादिवाक्यशेषादवगम्यते); they are regulated, in general,
by the rules according to which the *Gavāmāyana* is per-
formed; other injunctions which apply to special Ayanas
being considered as supplementary (*Jaiminiyany.*: गवां
संबन्धि गन्धं नवामयनमिति यावत्। तस्य धर्मा एतेषु याज्ञाः);
the rites of these Ayanas were generally completed within
360 days (*ibid.*, after the words just quoted: कुतः। संव-
त्सरसाध्वत्सवामान्यात्। षड्युत्तरशतत्रयदिवससाध्वत्सवियम-
सम्प्रावाह। तथोपमायन्तोत्येतस्य नवामयनगतमाहव्रतिक-
धर्मस्य दर्शनाच्च); but there are some which lasted longer;
thus, the *Viśvasūrijām-ayana* extended over a thousand days,
and the *Śākyađyana* over 36 years. See इद्यायन, अहर्णय,
सत्र, and, for special Ayanas, compare अङ्गिरसामयनम्,
अर्यम्यो ऽयनम्, आदित्यानामयनम्, इन्द्राग्नोरयनम्, &c.
s. vv. अङ्गिरस् (Appendix), अर्यमन्, आदित्य, इन्द्राग्नि,
उत्तरायण, कुष्ठपायिन्, गवामयन (see also गो), तपस्विन्,
तापस्वित्, तुरायण, दाषायण (see also दाष), दक्षिण,
द्विवातवत्, बावापृथिवी, पञ्चयन, मिचावहण, मुन्वयन,
विश्वसृक्, शाक्यायन (see also शाक्य), संसद्, सर्प. ⁹ The
sun's progress north or south of the equator, or the pe-
riod of the duration of this progress, a period of two Ritus,
or six months; the half-year; (*Amarak.*, *Hemach.*: अयने द्वे
गतिरुदग्दक्षिणार्कस्य; *Med.*: अयनं पश्चि भागोरपुदग्दक्षि-
णतो गती; *Viśvap.*: अयनं पश्चि भागोः स्वादुदग्दक्षिणतो
गती; similarly, *Dharanik.*, *Śabdār.*, *Ajay.* &c.); e. g.
Vishnu-Pur.: अहोरात्राणि तावन्ति (scil. चिंशत्) मासः
पञ्चदशमासः। तैः षड्विंशत्यनं वर्षं द्वे ऽयने (sic) दक्षिणोत्तरे; or
Bhāgav.-Pur.: द्वौ (scil. मासौ) तावतुः षडयनं दक्षिणं
चोत्तरं दिवि; or *Mādhav. Kālanirṇaya*: अयते चात्वेनर्तु-
चयेषु सूर्यो दक्षिणाशानुत्तराशां चेतुस्तुचयमयनम्। तथा च
वाक्सनेयिनः पञ्चापि विद्यायां दक्षिणोत्तरमार्गयोः समाम-
नन्ति। याम्यवमासान्दक्षिणादित्य एति। याम्यवमासानुदङ्गा-
दित्य एतीति (viz. in the *Bṛihadār.-Up.*, where, however,
the order of the two last sentences is reversed)। तथा
छन्दोगायन्यधीयते। याम्यवदक्षिणेति मासांस्थान्यान्वकुत्त-
रेति मासांस्थानिति तैत्तिरीया अनुयहब्राह्मणे पठन्ति। तस्मा-
दादित्यः षडमासान्दक्षिणेनेति षडुत्तरेणेति. The sun's pro-
gress north of the equator, i. e. its progression from the

sign of Capricorn (मृग or मकर) to that of Cancer (कर्क or कर्कट), or the period of its duration, is called उत्तरायणम् (as for instance, in the foregoing quotations) or, as a compound, उत्तरायण, उदयन, सौम्यायन; its progress south of the equator, i. e. its progression from the sign of Cancer to that of Capricorn, or the period of its duration, is called दक्षिणायनम् (see the foregoing quot.; but it is not called दाक्षायनम्) or, as a compound, दक्षिणायन, दाम्यायन; e. g. *Praśna-Ūp.*: संवत्सरो वै प्रजापतिसंस्थायने दक्षिणं चोत्तरं च; or *Sūryasiddh.*: भागोर्मकरसंक्रान्तेः परमासा उत्तरायणम् । कर्कदेसु तथैव स्थाव्यमासा दक्षिणायनम्; or *ibid.*: कर्कदिदक्षिणायने तु दक्षिणध्रुवाद्दक्षिण-कदम्ब ऊर्ध्वमुत्तरध्रुवादुत्तरकदम्बो ऽधः; or *Raghun.* (when quoting, in the *Tithit.* and *Jyotist.*, the *Jyotisha* and the *Bhaviṣya*-, and *Matsya-Pur.*): मृगकर्कटसंक्रान्ती द्वे तूदयदक्षिणायने; comp. also the *Grahalāgh.*: गोलौ सः सौम्यायनौ क्रियधतरसमे खेचरे ऽधायने ते नक्कात्कीटाश्च षड्मे (*Mallāri*: खेचरे सायने गृहे क्रियधतरसमे सौम्यायनौ गोलौ सः । मेधा-दिषड्वाशिश्च उत्तरगोलः । तुलादिषड्वाशिश्च दक्षिणगोलः । नक्कात्षड्मे मकरादिषड्म उत्तरायणम् । कर्कात्षड्मे दक्षिणायणम् qq. vv.). The division of the year into two *ayanas*, as results from the foregoing definition, is that of the solar year. Some, however, as *Mādhava* states, conclude, from the *Jyotiḥśāstra* and other works, that the term अयन applies to the lunar year, when उत्तरायण would comprise the six months beginning with *Mārga*, and दक्षिणायन, the six months beginning with *Jyāishtha*; but he observes, at the same time, that, when the word is used in reference to ritual proceedings, only the division of the solar year is meant; *Kālanirriya* (after the passage just quoted): एवं चादित्यनतिमुपजीव्यायननिष्पत्तेः सौरमेवेतत् । अत एव विष्णुधर्मोत्तरमानमधिकृतोक्तम् । अतुष्यं चायनं स्थादिति । केचित्तु चाद्रमानेनायनद्वयमभ्युपगच्छन्ति । मार्गमासादिकै-स्त्रिभिर्ऋतुभिः कल्पितः कालः परमासात्मकमुत्तरायणं जीष्ठ-मासादिकैर्दक्षिणायनमिति । तच्च प्रमाणं ज्योतिःशास्त्रादौ मुख्यम् । अतस्तार्तकर्मामुष्ठाने तु मकरकर्कटसंक्रान्तादिक एवा-यनद्वयकाल इति यद्योक्तमुत्तिष्ठतिभ्रामवगन्तव्यम्; compare also *Kamalākara's Nirṇayasindhu*: अयनं तु सौरर्तुचयात्म-कम् । सौरर्तुचितयप्रदिष्टमयनमिति दीपिकोक्तेः । तद्विवि-धम् । दक्षिणमुत्तरं च । कर्कसंक्रान्तिर्दक्षिणायनम् । मकरे ऽन्वम्. — The उत्तरायण, or northing of the sun, being considered as the day, and the दक्षिणायन, or southing of the sun, as the night, of the gods (e. g. *Manu*: देवे रात्र्यहनी वर्षे प्रविभागस्तयोः पुनः । अहसचोदयनं रात्रिः स्थाव्य-सायनम्), the former period is held to be an auspicious time for all proceedings of consequence, connected with religious rites, such as sacrificial acts, the erecting of idols, the moving to a house, the celebrating of a wedding, &c., whereas the latter period, being an inauspicious one, is generally not chosen for the performance of any religious act, except perhaps for the erecting of idols of terrific gods; *Kālanirriya*: उत्तरायणस्य यागकर्मोद्भूतं कास्वा अधी-यते । उदयन आर्प्यमासपञ्च पुस्त्ये द्वादशाहमुपसङ्गतो-भुलेत्वादि । चौसादीनामुत्तरायणकर्तव्यता नृह्यसुतिषु प्रसि-द्धा; or *Satyavrata* (as quoted by *Mādhava* and the *Nirṇaya-sindhu*): देवतारामवापादिप्रतिष्ठोदङ्गुले रघौ । दक्षिणाशामुखे

(v. l. दक्षिणाभिमुखे) कुर्वन् तत्फलमवाप्नुयात्; or the *Ratna-mālā* (as quoted by the *Nirṇayas.*): गृहप्रवेशचिदश्रुतिष्ठा-विवाहचौलत्रतन्त्रपूर्वम् । सौम्यायने कर्म शुभं विधेयं चर्तव्यं तत्समु दक्षिणे च; the words in the *Sānhitā* of *Vaikhānasa*: मातृभैरववाराहगरसिंहचिद्विक्रमाः । महिषासुरहन्त्यश्च (v. l. *हन्ती च) स्थाप्या वै दक्षिणायने are understood by *Mādhava*, as stated above col. a, l. 51: उग्रदेवतानां प्रतिष्ठा दक्षिणायने कर्तव्या; but *Kamalākara* interprets them so as to imply the prohibition, during the *Dakṣiṇāyana*, even of the erection of the idols named in this verse: वैश्वदेो ऽधर्वे । न तु दक्षि-णायन एवेति नियमः । पूर्ववचने दक्षिणायने निषिद्धाया देव-प्रतिष्ठाया देवविषये प्रतिप्रसवमात्रात्. (For the special time to be chosen, during the period of the *Uttarāyana*, for the performance of these acts, see s. v. उत्तरायण.) From a similar association of ideas, it was supposed that the souls of persons who had obtained a proper spiritual knowledge and died during the *Uttarāyana*, were united with the im- personal (neuter) Brahman, and became exempt from trans- migration; whereas those who, during their life-time, had contented themselves with the mere performance of rites and died during the *Dakṣiṇāyana*, were reborn, after having enjoyed, in the moon, the rewards of their pious deeds; e. g. *Bhagavadgītā*: अपिर्ज्योतिरहः शुक्लः परमासा उत्तरायणम् । तच्च प्रजाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ धूमो रात्रिश्च कृष्णः परमासा दक्षिणायनम् । तच्च चाद्रमर्षं ज्योतिर्योगी प्राप्य निवर्तते (*Śāṅkara*: ब्रह्मविदो ब्रह्मोपा-सना जनाः । योगी कर्मी; *Sadānanda*: कर्मसंसिद्धिं प्राप्य भुक्त्वा पतन्त्यधः). An interesting discussion of this doctrine, apparently in special reference to the verses of the *Bhagavadgītā*, just quoted, occurs in the *Vedānta-Sūtras*, which, though implying that it is better to die during the U. than during the D., hold that a man who possesses a proper spiritual knowledge, though he die during the D., still attains to eternal bliss. — अय-नान्त q. v., “the end of the sun’s journey or of the half year”, means *solstice*; and अयनस्त्रादिः, “the beginning of the sun’s journey”, are used in the same sense by *Manu*: पशुना लयनस्त्रादौ समाने सौमिकर्मसिः (scil. जुहुयात्; *Medhāt.*: अयनयोरादौ अयनान्ते । ते च द्वे अयने दक्षिण-मुत्तरं च । तच्च पशुयानः कर्तव्यः; *Kullūka*: अयनयोदत्तर-दक्षिणयोरादौ पशुना यजेत). See the next meaning. —¹⁰ The time when the sun enters into the sign of Cancer or Capricorn, the solstice (see col. a, l. 1 ff. and comp. सङ्क्रम-दिन); उत्तरायण (or one of its synonyms; see col. a, l. 4), the *summer-solstice*; comp. also कर्कायन, मृगसङ्क्रान्ति or मकरसङ्क्रान्ति; दक्षिणायन (or its syn.; see col. a, l. 9), the *winter-solstice*; comp. also मकरायन, कर्कसङ्क्रान्ति or कर्कटसङ्क्रान्ति; e. g. *Sūryasiddh.*: स्फुटं दृष्टुं कर्ता नक्षेद-यने विषुवदये; or *ibid.*: भवक्रान्ताभौ विषुवद्वितयं समसूचनम् । अयनं द्वितयं चैव चतस्रः प्रथितास्तु ताः; or *ibid.*: तदाधार-युतैर्ऋतमयने विषुवद्वयम् । विषुवत्स्थानतो भागेः स्फुटैर्भगव-संघरात् ॥ चेत्तस्मैवमजादोनां तिर्यग्ज्याभिः प्रकल्पयेत् । अय-नादयनं चैव कथा तिर्यग्ज्यापरा. Compare also *Burgess's Transl. of the Sūryas.* p. 100 ff. The time of either solstice is one of those at which *animal sacrifices* are performed; comp. *Manu* as quoted line 38; it is also the time at which

the *Śrāddha* takes place; e. g. *Yājñav.*: अमावास्यायाः वृद्धिः ऋष्यपचोऽयनद्वयम् आहवासाः प्रकीर्तिताः; or *Vishnu-Dharmaśāstra*: आदित्यसंक्रमणं विषुवदयं विश्वेसायनद्वयं अतीपातो अक्षमभ्युदयश्च (v. l. अक्षमभ्यु). एतां सु आहवासान् वै वाय्वाणाह प्रजापतिः । आहमेतेषु यज्ञं तद्वानवाय कल्पते; or the *Matsya-Pur.* (as quoted by the *Nirṇayas.*): अयनद्वितये आहं विषुवद्वितये तथा । संक्रान्तिषु च सर्वासु पिण्डनिर्घषणाकृते. Either solstice is likewise a proper time for fasting; e. g. *Āpastamba* (as quoted by the *Nirṇayasindhu*): अयने विषुवे चैव चिराचोपोषितो नरः । आत्मा यस्त्वर्चयेद्भानुं सर्वकामफलं लभेत्; when the *Nirṇ.* adds: अशक्नो तु वृद्धवसिष्ठः । अयने संक्रमे चैव ग्रहणे चक्रसूर्ययोः । अहोराचोषितः आत्मा सर्वपापिः प्रमुच्यते; or *Bhāgav.-Pur.*: अयने विषुवे कुर्वीत्यतीपाति दिनचये (scil. आह्वनम्). Charity given at such a time has merits which, according to some, last for ever; e. g. *Mahābh. Vanap.*: पर्वसु द्विगुणं दानमुती दशगुणं भवेत् । अह्ने शतगुणं प्रोक्तमननं विषुवे भवेत् । अयने विषुवे चैव षडशीतिमुखेषु च । चक्रसूर्योपरानि च दत्तमचयममुते; or *Vṛihaspati-Dharmaś.*: शतमिन्दुचये दानं सहस्रं तु दिनचये । विषुवे शतसाहस्रं अतीपातिष्वनकम् । अयनेषु च यद्दानं षडशीतिमुखेषु च । चक्रसूर्योपरानि दत्तं भवति चाचयम्; the *Matsya-Pur.*, however, has another estimate: अयने कोटिगुणितं सत्तं विष्णुपदीषु च । षडशीतिसहस्रं तु षडशीतामुदाहृतम् । शतमिन्दुचये पुनः सहस्रं तु दिनचये । विषुवे शतसाहस्रमाकामविष्वनकम्, where the word आकामविषु is the loc. plur. of the abbreviated Dwandwa आ[वाही]-का[र्त्तिकी]-मा[ची]-वै[शाखी], and means on the days of full moon in these months (see s. vv.). — *Aparārka* (as quoted by the *Nirṇay.*) in a gloss on the passage from the *Vishnu-Dharmaś.* आदित्यसंक्र०, quoted l. 3, observes that the term अयन "solstice", when applied to religious performances, is not to be taken literally, since, otherwise, it would coincide, (for instance in the passage alleged,) with the term संक्रमण; according to him, a certain latitude should be given to the period meant, so that *ayana* would comprise all the time between the twelve days which precede the sun's entrance into the sign of Cancer or Capricorn and the solstice itself; his words are: द्वादशदिदिनैरर्वाचयनां प्रवृत्तावपि पुनः वक्तुमयनग्रहणम् । अन्यथा सङ्क्रमणं सिद्धेरयनग्रहणं व्यर्थं स्यात्. Compare also the next meaning. ¹¹The sun's progress towards any of the twelve signs of the zodiac, or the period of its actual passage from one sign into another. (In this sense अयन would become apparently synonymous with सङ्क्रमण, सङ्क्रमण, or सङ्क्रान्ति qq. vv.; but the latter words, when designating the period stated, have the implied sense that the sun leaves the sign which it had entered, whereas अयन implies that the sun approaches the sign which it is going to enter. When, therefore, for the reason mentioned, l. 35, a latitude is given to either term, the time added to अयन precedes, and that added to संक्रान्ति &c. follows, the period of the sun's entrance into a sign; and, according to *Jābāli* as quoted by *Mādhava* and *Kamalākara*, this additional time comprises twenty Ghaṭikās; e. g. the *Nirṇayas.* (on these words of *Gāṇḍa*: अयनांशकतुल्येन कालेनैव स्फुटं भवेत् । मृनकर्कादिने सूर्ये याम्योदनयने सति । तदा संक्रान्तिकाले

सुवक्ता विष्णुपदादयः): अयनांशकतुल्ये संक्रान्तिकालेऽपि विष्णुपदादयः प्रवर्तन्ते । तेन तत्प्रमाणं पुनः कालादि तथापि ज्ञेयमिति स एव व्याचक्षी । तच्च मेवायनं वृषाचयनमित्यादि सर्वत्र ज्ञेयम्; or the same (on these words of *Jābāli*: संक्रान्तिषु यथा कालकादीयेऽयन्ये तथा । अयने विंशतिः पूर्वा मकरे विंशतिः परा): मकरायने पूर्वा विंशतिर्घटिकाः पुनः । मकरसंक्रान्ती तु पश्चाद्विंशतिः पुनः । अन्यथायने तत्संक्रान्तिवदित्यर्थः. ¹²A degree of the precession of the equinoxes; *Sūryasiddh.*: विंशत्युत्तो घुने भानां चक्रं प्राक्परिवर्तते । तद्गुणान्नादिनेर्भक्ताद्युगणादवाप्यते । तद्विंशतिश्चा दशांशो विज्ञेया अयनाभिधाः, which words *Colebrooke* renders: "the circle of the asterisms moves eastward thirty scores in a *yuga*. Multiplying the number of elapsed days by that, and dividing by the terrestrial days, [which compose the cycle,] the quantity obtained is an arc, which, multiplied by three, and divided by ten, [ratio of 27° to 90°], gives degrees (*anśa*) termed *ayana*, [or the place of the colure]". Comp. *Colebr.'s Misc. Ess.* II. p. 375 ff., *Burgess's Transl. of the Sūryas.* p. 99 ff., and *Bāpū-Devā's Transl.* p. 29. — E. इ, kṛit aff. कृद्.

अयनकला Tatpur. f. (-ला) (In astronomy.) The correction, in minutes, for ecliptic deviation (*Burgess's Transl. of the Sūryas.* p. 166). See आचयनकला, which is the more correct form. E. अयन and कला.

अयनकाल Tatpur. m. (-कालः) (In astronomy.) The interval between the solstices (*Wilson*). E. अयन and काल.

अयनग्रह Tatpur. m. (-ग्रहः) (In astronomy.) The planet's longitude as corrected for ecliptic deviation (*Burgess's Transl. of the Sūryas.* p. 166); e. g. *Ranganātha* on the *Sūryasiddh.*: द्वयोः क्रान्तोरैकदित्ते स्फुटक्रान्तिरधिका । ततोत्तरमोलेऽयनग्रहचिह्नं चित्तिनादधः स्वसुराचवृत्ते क्रान्तोत्तरान्तरासुभिर्भवति. Also आचयनग्रह q. v. E. अयन and ग्रह.

अयनचलन Tatpur. n. (-नम्) (In astronomy.) The motion of the solstice; e. g. *Bhāskara's Goldḍhy.*: विषुवत्क्रान्तिवलययोः संपातः क्रान्तिपातः स्यात् । तन्ननखाः सौरोक्ता खला अयुतचयं कल्ये । अयनचलनं यदुक्तं मुञ्जाक्षयिः स एवायनम्. Comp. *Colebr.'s Misc. Ess.* II. p. 374. E. अयन and चलन.

अयनदृक्चर्म Tatpur. n. (-र्म) (In astronomy.) Operation for ecliptic deviation (*Burgess's Transl. of the Sūryas.* p. 166). See आचयनदृक्चर्म, which is the more correct form. E. अयन and दृक्चर्म.

[अयनदेवता. *Schlegel's* ed. of *Rāmāy.* II. 42. 23. reads: मूलचत्वरवेरमातां संवृतायनदेवताम् । तामवेक्ष्य पुरीम् &c.; where the analysis of the second compound might lead to some such word as अयनदेवता, whatever its sense may be; but, as the reading is incorrect, it suffices to mention that MSS. and the Calc. and Bombay edd. read either संवृतापखदेवताम् or संवृतापखवेदिकाम्, the former being explained by *Maheśvaratīrtha*: पिहितापखदेवतानुहाम्; and the latter by the *Tilaka*: संवृता आवृताः पखखापनवेदिका यस्यां सा; this comm. notices also the reading संवृतापखदेवताम्, and explains it in the same way as *Maheśv.*]

[अयनमातृ. Another unfortunate assemblage of syllables, like the foregoing, which *Langlois*, in his translation of the *Harivansa* (I. p. 511), gives amongst the names of sundry deities,

after one called by him *Lohityā*; but the corresponding word in the text of the *Hariv.*, whence these names were drawn by him, is लोहितायनमाता (the Calc. ed. v. 9534 has wrongly लोहितायनमाता) which means “the mother of Lauhityāyana”.]

अयनभाज Tatpur. m. (-जः) The same as अयनांश q. v. (Wilson). E. अयन and भाज.

अयनवक्षज Tatpur. n. (-जम्) (In astronomy.) The deflection due to the deviation of the ecliptic from the equator (*Burgess's Transl. of the Sūryas.* p. 138, and p. 166 where he renders it: the deflection of the ecliptic from the equator); the angle formed at a heavenly body by two great circles, one passing through the poles of the ecliptic (*Molesworth Marathi Dict.* s. v.); e. g. *Ranganātha* on the *Sūryasiddh.*: अतस्त्रिज्याकर्णे ऽयनवक्षज्या भुजसदृश शरकर्णे क इत्यनुपातेन सुरावृत्ते बुज्याप्रमाणेन भुजकलाः; or the same (on the word कालाभिधायारदलादिकम्): आदिशब्दादयनवक्षजमायन-हृक्कर्म संगृह्यते. Also आयनवक्षज q. v. E. अयन and वक्षज.

अयनविक्षला. See आयनविक्षला.

अयनवृत्त Tatpur. n. (-त्तम्) (In astronomy.) ¹ The circle of the sun's passage; the ecliptic or via solis. ² Tropical (*Molesworth*). E. अयन and वृत्त.

अयनांश Tatpur. m. (-शः) (In astronomy.) The same as अयन 12. (p. 429 b, l. 8); when the word may be taken also as a Karmadh.; comp. e. g. the quotation s. v. अयन 11. (p. 429 b, l. 1). [*Wilson* renders it, in his Dictionary: “the arc between the vernal equinoctial point, and the beginning of the fixed zodiac or first point in Aries”]. E. अयन and अंश.

अयनात् Tatpur. m. (-त्तः) The end of the sun's progress north or south of the equator, the solstice, either the summer or winter solstice; see अयव 9. 10. (p. 428 b, l. 34 ff. and l. 42 ff); e. g. *Sūryasiddh.*: दिनचपार्धमेतेषामयनात्ते विपर्ययात् । उपर्यात्मानमन्तोब्धं कक्षयन्ति सुरासुराः; or *ibid.*: अयनात्ते विक्षोभेन देवासुरविभाजयोः । नाडीवध्ना सङ्गद-हर्निशा यक्षिन्सङ्गतवा; or *ibid.*: भूमण्डलात्पददशे भागे देवे ऽववासुरे । उपरिष्टाद्वज्रकर्कः सौम्याम्यायनान्तः. E. अयन and अत्.

अयन् Tatpur. (?) n. (-न्तम्) (ved.) An instrument for checking enemies. This is the sense which *Sāyaṇa* gives to the word in the following *R̥igv.*-verse: नि पस्त्रासु चित सभुयम्परिवीतो योनी सीददन्तः । अतः संगृह्य विशां दमुना विधर्मन्नायन्तीरीयते नृन् (*Sāy.*: अकारो ऽधिवाचकः । तेना-यमर्कः । अधिकानां शत्रूणां यन्त्राणि (a MS. reads यन्त्राः) निय-मनानि । तेः सह शत्रुनिग्रहं कुर्वन्ति तर्कः । अयन्तेः शत्रूणां नि-यमनेः सह । नृन् । देवान् । रीयते । नञ्ति). (But, though the context seems to require a meaning analogous to that proposed by *Sāyaṇa*, it is doubtful whether the analysis he gives, viz. अ “an enemy”, and यन्त्र, can be correct; the more so, as the Pada text, by not separating with an avagraha अ and यन्त्रेः, implies that it looked upon अ, not as a common noun, but as the usual negative prefix; and the more so, also, as the accent of the word, udātta on the last syllable, would lead to the conclusion that it is more likely a Bahuvr. than a Tatpur. The word means perhaps, literally, “something which has nothing to check

it with, something not liable to defeat”; and hence, a powerful weapon.) E. (probably) a Bahuvr., अ priv. and यन्त्र.

अयन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Unrestrained, self-willed (*Halādy., Hemach.*: उद्दाम); e. g. *Manu*: सावित्रीमा-चसारो ऽपि वरं विप्रः सुयन्त्रितः । नायन्त्रितस्त्रिवेदो ऽपि सर्वाग्नी सर्वविक्रयी. E. अ neg. and यन्त्रित.

अयम्. See इदम्, of which it is considered, by the native grammarians, to be the nom. sing. masc.

अयमान m. f. n. (-जः-जा-जम्) Going, coming; e. g. *Nalodaya*: भवतीं मानयमानाग्नेभि सुरान्विद्धि महिमानयमा-नान् (*Tikā*: अयमानान् । प्राप्तान्); or *ibid.*: नयमानयमा-नयमान यमावस एव निवासमनुं भवता । भवनीयमपायम-रीनुदयात्तयतानयतानयतानयता (*Tikā*: नयमानयमान् । नयो नीतिर्मानो ऽभिमानो यमो विजयो नियमो वा तान् । अयमानः प्राप्तवान् । तस्य संबोधने हे नयमानयमानयमान &c.); comp. also s. v. अय p. 413 a, l. 3 and 5. E. अय, kṛit aff. शानच्, āgama मुच्.

अयमित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked; अयमि-तन्त्र “with untrimmed nails”; e. g. *Meghad.*: सार्धंकिष्ठा-मयमितनखेनासङ्गतसारयन्तीं नष्टाभोनात्कठिनविषमामेकवे-दीं करेण (scil. पद्म; *Mallin.*: अयमिता अकर्तितोपात्ता नखा यस्या तेन करेण). E. अ neg. and यमित.

अयव I. Tatpur. 1. m. (-वः) (ved.) The half-month in general (see *Mahidhara's* gloss s. v. अयवस्); but especially the dark half, or the fifteen days during which the moon is on the wane; (in the *Yajurveda*, where the word is con- trasted with यव or the white half of the month; comp. also अयवनवमी); e. g. *Vājas. S.*: एकविंशतायुवत प्रजा असृजन्त यवायवावाधाधिपतय आसन् (*Mahidh.*: यवाः पूर्व-पक्षा अयवा अपरपक्षाः); or *ibid.*: यवानां भागो ऽस्यवा-नामाधिपत्यम् (*Mahidh.*: यवानां पूर्वपक्षाणां त्वं — scil. इष्टके — भागो ऽसि । अयवानामपरपक्षाणां त्वमाधिपत्यम्); or *Śatapath.* (in reference to the latter quotation): यवानां भागो ऽसि । अयवानांमाधिपत्यमिति पूर्वपक्षा वै यवा अपर-पक्षा अयवास्ते हीदं सर्वे युवते चायुवते च पूर्वपक्षेभ्यो भागं कृत्वापरपक्षेभ्य आधिपत्यमकरोत्. For the mythological ex- planation of this word, see अयवन्, which is another form of it (*Sāyaṇa* on the foregoing passage, VIII. 4. 2. 11.: हविर्यज्ञेषु — i. e. in the first book of the *Śatap.* — नका-रात्तो विशेषः).

2. m. f. n. (-वः-वा-वम्) Deficient; according to *San- kara's* interpretation of the word अन्नायवी; see अन्ना-यवी). E. अ neg. and यव 1.

II. Bahuvr. 1. m. (-वः) The name of one of the seven species of worms in the intestines, which are produced in the faeces and are discharged by the vent; according to *Suśruta*. For the other six species see, विचय, क्षिप्य, चिप्य, मण्डूपद, चूर्च, द्विमुख; for the causes by which they are engendered and the symptoms which they produce, see s. v. पुरीषव; for other internal worms see कृमि and अक्री-ञ्चव, शोणितसम्भव. E. Probably; अ priv. and यव 1.

2. m. f. n. (-वः-वा-वम्) Having or producing bad, or no, barley; e. g. *Patanj.* (on *Pān.* VI. 2. 108.): नञ्मुञ्जा-मित्वायकाश्चः । अयवः । अतिसः । अमायः । सुयवः । सु-तिसः । सुमायः &c.; or *Kāśikā* (on *Pān.* VI. 2. 172.): अयवो देहः. E. अ priv. and यव (barley).

अयवन् Bahuvr. m. f. n. (-वन्-विक्-वक्) The same as अयव II. 2.; e. g. *Patanj.* (on *Kātyāy.*, on *Pāṇi.* VI. 2. 117.): कपि पूर्वमित्त्वसावकाशः — VI. 2. 173 174. — अयवन्कः । अति-
लम्बः; or *Kāśikā* (on *Pāṇi.* VI. 2. 174.): अयवन्को देवः. E.
अ priv. and यव (barley), samās. aff. कप्.

अयवन् m. f. n. (-वान्-वती-वत्) Lucky, fortunate; e. g. *Kirātārj.*: सुखमेः सदा नयवतायवता निधिगुह्यकाधिपरमेः
परमेः । अमुना धनेः चितिभृतातिभृता समतीक्ष्ण भाति जगती
जगती; (*Mallin.*: नयवता । नीतिमता । अयवता । भाग्यवता
च । सुखमेर्गायैरित्यर्थः । अयः शुभावहो विधिरित्यमरः). E.
अय I. 2., taddh. aff. मत्तुप्.

अयवन् Tatpur. m. (-वा) (ved.) The half-month, especially
the dark half of the month, or the fifteen days during
which the moon is on the wane; but, according to another
interpretation, also the light half, or the fifteen days of
the moon's increase. When contrasted with अयवन् in the
former sense, यवन् has the sense of "light half", and,
when contrasted with it in the latter sense, यवन् has the
sense of "dark half of the month". Both interpretations
are recorded by the *Śatapathabr.*, which reconciles them in
the following legend. The gods and demons, both children
of Prajāpati, once appropriated their paternal share, which
consisted of the light and dark halves of the months. The
gods took the former, and the demons the latter; but the
gods, not satisfied with their lot, were covetous also of
the share of the demons, and, by means of performing the
Darśa and Pūrnāmāsa sacrifices, succeeded in robbing them
of it. The first half of the month is, therefore, called
yavan (from *yu*, "to connect"), because, in consequence
of the first allotment, the gods were "connected" with
(i. e. possessed of) it; and the latter half, which originally
belonged to the demons, *ayavan*, because, being robbed
by the gods, they were "no longer connected" with it.
But others hold that *ayavan* means the "light half", be-
cause since the latter was the original share of the gods,
the demons had "no connection" with it, and *yavan*
means the "dark half", because the latter, the original
share of the demons, became "connected" with the gods
after these had robbed the demons of it. And since, in
either case the gods became "connected" with one and the
other half of the month, *yavan* may likewise mean the dark
and the light half, whence the month itself is called *yavya*. —
Śatap. (I. 7. 2. 22-26): देवाश्च वा असुराश्च । उभये प्राजा-
पत्याः प्रजापतेः पितृर्दायमुपेयुरेतावेवार्धमासी य एवापूर्वेते
तं देवा उपायन्वो ऽपचीयते तमसुराः ॥ ते देवा अका-
मयन्त । कथं न्विममपि संवृज्जीमहि यो ऽयमसुराणामिति
ते ऽर्चनाः आम्नस्तच्छेदस्त एतं हविर्धेनं दहमुर्धेहर्षपूर्वमासी
ताभ्यामचकन्त ताभ्यामिदितमपि समवृज्जत ॥ य एषो ऽसुराणा-
मासीत् । यदा वा एता उभौ परिक्रमेति अथ मासी भवति
मासश्चः संवत्सरः सर्वे वै संवत्सरः सर्वमेव तद्देवा असुराणां
समवृज्जत सर्वेक्षात्सपत्नानसुराभिरभजन्तसर्वमेव एतत्सपत्नानां
संवृज्जत सर्वेक्षात्सपत्नानिभजति य एवमेतद्देद ॥ स यो देवाना-
मासीत् । स यवायुवत हि तेन देवा यो ऽसुराणां यो ऽयवा
न हि तेनासुरा अयुवत ॥ अथो हतराजः । स एव देवाना-
मासीत्सो ऽयवा न हि तमसुरा अयुवत यो ऽसुराणां स यवा-
युवत हि तं देवाः सव्यमहः सवरा राचिर्वन्वा मासाः सुमेकः

संवत्सरः खेको हि वै नामेतत्सुमेक इति यवा च हि वा
अयवा यवेतीवाच येनेतिवा होता भवति तत्वाविहोचमिन्वा-
चयते; (*Sāyaṇa* on the two latter passages which concern
especially the present word: स य इति वाक्यालंकारे । स
आपूर्वमायपचः पुरा देवानामासीत् । स यवा । यीतीति
यवः । तस्य यवेति नाम । कथम् । हि यस्यात्तेनापूर्वमायपचेष्य
[पचेष्य is omitted in MS. I. O. 1509; MS. 657 is still more
defective] सहायुवन् । समसुव्यन्त । असुराणां छण्यपचस्त्वयवा
[MS. 1509: *असु अवा; MS. 657: *असु पचा] । कथम् । हि
यस्यात्तेन छण्यपचेष्य सह नायुवन् । तस्य देवैरपहतत्वात् ॥
मुक्कछण्यपचयोर्नामधेयत्वासमाह । अथो इति । देवानां
स्वभूतो यो ऽसावयवा देवानां प्रतिनियतस्वभूतत्वेनासुरसं-
वन्धाभावात् । अतो ऽयवनादमिश्रणादयवा मुक्कपचः [MS.
1509, which frequently confounds त् and न्, omits the Vi-
ráma: *संवन्धाभावान् अतो &c.; MS. 657, which is incorrect
in the whole passage, omits त् । अतो ऽयव, and writes:
संवन्धाभावानादमिश्र] असुराणां स्वभूतः छण्यपचो यवा ।
उपयोम्येनापहृत्य [MS. 1509: उपयोम्येनापहृत्य; MS. 657: अपा-
म्ययोनापहृत्य] देवैर्मिश्रितत्वात् । अनयोरेवावयवावयवप्र-
सङ्गार्थम् । अहोरात्रमाससंवत्सराणामपि [MS. 1509: *संतत्प-
रा*]; MS. 657: *संतत्परा*] नाम दर्शयति । सव्यमित्वादिना ।
यवशब्दाभिधेयाङ्कुलछण्यपचानतीति [MS. 1509: *धेयान्
मुक्क*]; MS. 657: *धेयान्मुक्कछण्यपचानतीति] मासी यवः ।
खेक [both MS.: खक] इत्यस्य मकारोपयुज्जनेन [MS. 1509:
मकारोपयुज्जनेन; MS. 657: मकारोपयुज्जनेन] सुमेक इति संवत्स-
रस्य नाम संपन्नम् । सु सुष्टु । एकः [both MS.: एक] । खेकः ।
सर्वे वै संवत्सर इत्युक्तत्वेन [MS. 1509: सवीवे संवत्सरमित्यु*];
MS. 657: वीवे संवत्सरमित्यु*] सर्वेक्षापि कावस्य तवैवान्ताभा-
वात् । संवत्सर एक एव कावः । अतस्त्वैतन्नाम युक्तम् । तस्मै-
वापरीक्षेय सुमेक इति व्यवहारः । प्रसङ्गादहोरादिनामाभि-
धाय प्रकृतमुपसंहरति । यवा चेति । यवा । अयवा च हि ।
यवेतीव । यवेत्येव भवति । यवनस्त्रीभवानुगतत्वात् । अयवा ।
देवैरेवायवाकावस्य छण्यपचस्यापि यवनात्यचदयमपि यवा ।
अत एतेषां यवादीनां मध्ये येन निमित्तेन ना — i. e. a man
— होता भवेत् । तत्कार्याद्यादि हीनम् [MS. 1509: हीनं] ।
तेतिरीयके ऽपि । अतस्त्वा उपदधातीत्यथ यवनप्रकरणे
यवादयो व्याख्याताः. — (As has often happened before, so
now too I am under the irksome necessity of giving
the whole gloss of *Sāyaṇa* on that portion, at least,
of the text of the *Śatap.* which concerns the meaning to
be accounted for. For that which, in the present ed. of the
Śatap., is, by way of euphemism, called "Extracts from
Sāyaṇa", not only does not afford a proper understanding
of the text, but impedes it by the unwarranted manner in
which its editor, or rather originator — who availed him-
self of the same MSS. which served for the present pur-
pose — curtailed the context, altered the words, and even
carelessly transposed the lines of the MSS., all the while,
however, endeavouring to impress his readers with a sense
of the great accuracy of his proceedings, by adding signs
of interrogation and astonishment to readings which —
unintelligible, indeed, in the shape in which they are printed
— are perfectly correct, and would have remained so, had
they been copied with a proper regard to the nature of
the MSS. whence they are taken, — with regard, for instance,
to the circumstance that these MSS. sometimes omit a

Virāma, or leave it doubtful, at the first glance, whether the letter meant is a न or त. In the present condition of Vaidik exegesis, it becomes a duty, however unpleasant, to caution conscientious students against the means which are afforded them, by some printed books, for judging of the value of native commentaries. — *Sāyana's* commentary on the passages देवाश्च ... to एवमेतद्देह, as not immediately concerning the word अयवन्, is, for want of space, not given here; but it is almost superfluous to observe, that, in passing to its present condition of "Extract", it suffered the same treatment as the previous specimen, and as all the rest.) Since अयव is the same in origin as अयवन्, and perhaps merely a curtailed form of it, it would seem probable that it implied likewise the same double sense as the latter; though in the passages of the White Yajus where it occurs, its application is restricted to the sense given s. v. — Compare also अयवस्. E. अ neg. and यवन्.

अयवन्वमी Tatpur. f. (-मी) The ninth day of the dark half of the month Bhādrapada (August-September), on which day offerings are made to the manes of women who have died unwidowed. Comp. अविधवावन्वमी. (Molesworth.) E. अयव and वन्वमी.

अयवस् Tatpur. (probably) m. (-वाः) The half-month, either the light or dark half of the month; e. g. *Vājas. S.*: सवूरव्दो अयवोभिः (*Mahidh.*: अयवः ... संवत्सरः । ... कीदृशो ऽयवः । अयवोभिः सवूरः । यवाश्चायवाश्चार्धमासा मासाश्चोच्यन्ते ... । मासार्धमासैः प्रीतियुक्त इत्यर्थः; where the plur. of अयवस् would apparently mean "the half-months and months"; but, as यव and अयव are usually not defined in the manner in which Mahidhara defines them here, it is more probable that the words quoted did not intend a literal, but merely a paraphrastic or vague, rendering of these terms. The MSS. consulted by me agree, on this occasion, with the printed text.) Comp. अयव and अयवन्. E. अ neg. and यवस्.

अयव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not fit for barley. (A compound formed according to *Pān.* V. 1. 7. and VI. 2. 155., when its accent would be the udātta on the last syllable.) E. अ neg. and यव.

अयशस् I. Tatpur. n. (-शः) Dishonour, disgrace, infamy; e. g. *Rāmāy. Ayodhyāk.* (older recens.): स्वच्छते मे पिता वृत्तो रामश्चारक्षमाश्रितः । अयशो जीवलोके च त्वयाहं प्रतिपादितः; or *Manu*: अदृष्टान्दृष्टयन्त्रावा दृष्टांश्चैवाप्यदृष्टयन् । अयशो महद्दामोति नरकं वैव गच्छति (*Kullūka*: अयशः = अस्वातिम्; the *Mitāksh.*, in quoting this verse, has पश्यति instead of गच्छति; the *Vīramitr.*, however, गच्छति); or *Śisūpālāb.*: अयशोभिदुरालोके कोपधामरणादृते । अयशोभिदुरा लोके कोपधा मरणादृते (where the two compounds of the first line are to be analysed as locatives of अयशोभिन्-दुरालोक and of कोप-धामरण-आदृत; *Mallin.* on the second line: अयशोभिदुरा । स्वाम्यनादृगमिता-पकीर्तिनिवृत्ता । ... उपधा । उपायो मरणादृते प्राणत्वानं विनेत्यर्थः). E. अ neg. and यशस्.

II. Bahuvr. m. f. n. (-शाः-शाः-शः) Unglorious, devoid of fame, disgraced; e. g. *Śatapath.*, *Bṛihadār.*: श्रीर्ह वा

एवा स्त्रीहाम् । यन्मलोदासास्त्वामलोदासं यशस्विनीमभिक्रम्योपमन्त्रयेत् स चेदक्षी न दद्यात्काममेनामपत्नीषीयात्सा चेदक्षी नैव दद्यात्काममेनां यद्या वा पाणिना वोपहृत्वाति-क्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययं एव भवति (*Sānkarā*: यशस्विनी श्रीमतीम् । ... इन्द्रियेण &c. । तस्यात्त-दतिशयापाह्न्या दुर्भर्मेति व्याख्याता । अयशा एव भवति; *Dwivedag.*: यशस्विनी वीर्यवत्युच्येतुत्वात्कीर्तिमतीम् । ... इन्द्रियेण यशसा यशोहेतुना पञ्चमेन्द्रियेण कृत्वा तव यशो यशोभूतं पुनोत्पत्तिकरं रेतो ऽहं गृह्णामीति मन्त्रेण दद्यात् शपेत् । सा चैवं शप्ता सती । अयशा एव । अपुनैव गच्छेव भवति; where it is said, therefore, that a woman, through being barren, becomes devoid of fame, or becomes disgraced). E. अ priv. and यशस्.

अयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing dishonour or disgrace, disgraceful, ignominious; e. g. *Mahābh. Ādip.* (*Hidimb.*): धित्कामसति पुंस्त्वामि मम विप्रियकारिणि । पूर्वेषां (v. l. सर्वेषां) राक्षसेन्द्राणां सर्वेषामयशस्करि (v. l. पूर्वेषां); or *Śisūpālāb.*: दिशामधीशांश्चतुरो यतः सुरानपास्य रानह-ताः सिधेचिरे । अवापुरारभ्य ततश्चा इति प्रवादमुच्चैरयश-स्करं त्रियः (*Mallin.*: अयशस्करं दुःकीर्तिहेतुकरमित्यर्थः). E. अयशस् and कर (क, kṛit aff. ट; hence fem. ऊीप्; comp. *Pān.* III. 2. 20. and IV. 1. 15.); for the Sandhi, compare *Pān.* VIII. 3. 46.

अयशस् Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Disgraceful, infamous; e. g. *Rāmāy. Ayodhyāk.* (older rec.): वीराणां रावपुत्राणां शस्त्रास्त्रविदुषां नृप । अनर्हमयशस्वं च न श्रोतव्यं त्वयेरितम्; or *Bhāgav.-Pur.*: दुःशीलो दुर्भगो वृद्धो वृद्धो रोमधनो ऽपि वा । पतिः स्त्रीभिर्न हातव्यो सोऽप्येभिरपा-तव्यो । अस्वर्ममयशस्वं च फल्यु कच्छं भयावहम् । जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियोः. E. अयशस्, taddh. aff. यत्.

अयशोभिन् Tatpur. m. f. n. (-भी-भिनी-भि) Beaming with happiness, very happy, very fortunate; see the quotation from the *Śisūpālāb.* s. v. अयशस् I., where *Mallin.* explains the comp. अयशोभिदुरालोक — अयशोभी भास्व-वान् । स चासौ दुरालोकस्तेजस्वितादुर्दृशेति । विशेषण-समासः. E. अय and शोभिन्, or अय-शोभ, taddh. aff. इनि, when the word ceases to be a compound.

अयसूर्ष Tatpur. n. (-र्षम्) A powder prepared of iron; recommended, by *Suśruta*, amongst other medicines, for the treatment of intestinal worms; e. g. *Suśr.*: निःक्वाचैर्न विदङ्गानां सूर्षं प्रथमं तु तत् । अयसूर्षान्बर्णेनैव विधिना योजयेन्निषक्. E. अयस् and सूर्ष.

अयसङ्कु. See अयःशङ्कु.

अयशयै. See अयःशयै.

अयशिरस्. See अयःशिरस्.

अयश्मूल. See अयःशूल.

अयस् I. m. f. n. (-याः-याः-यः) (ved.) The same as अय 1.; e. g. *Rīgv.*: मधुपुष्टं घोरमयासमश्च रवे युज्जति &c. (*Sāy.*: अयासं गन्तारम्); or *ibid.*: कामो रावे हवते मा स्वस्त्युप सुहि पृषदश्च अयासः (*Sāy.*: अयासो यज्ञगन्तुः; where यज्ञ completes the etymol. sense of गन्तुः); or *ibid.*: असूत पुत्रिर्मेहेति रणाय खेपमयासां मरुतामनीकम् (*Sāy.*: अयासां गन्तुशाम्). — The prolongation of the penultimate vowel in अयासम्, अयासः (acc. pl.), and अयासाम्, does not result from the declension-rules concerning the classical Sanskrit; but, since it has several analogies in the Vaidik

declension, as Benfey justly observed in his Glossary to the *Sāmav.* and in his first Sanskrit Grammar, there can be no doubt that Śāyaṇa is right, when, by the manner in which he renders them, he connects these forms with अय् “to go”; and it is likewise obvious that neither from a grammatical nor from a logical point of view can it be called an improvement, when modern “exegetes”, to account for these forms, invented a compound अ-यास्, then derived its latter part यास् from यस्, “to make an effort”, and ultimately metamorphosed the meaning “not making an effort”, which they thought they had obtained, into the meaning which they wanted — “nimble, quick”. — The nom. plur. अयासः may be referred to अयस्, or, in accordance with Śāyaṇa, to अय 1.; comp. the latter, where several instances of its occurrence are given. — E. अय्, uñ. aff. (probably) असि.

2. n. (-यः) ¹ Iron (*Amarak.*, *Halāy.*, *Hemach.*, *Harāv.*, *Sureśwara*, *Rājan.*: अरमसार, लोह, तीक्ष्ण &c.; *Nigh.Pr.*: मुखलोह — of three kinds: मृदु, किरु, and कठोर); e. g. *Ṛigv.*, *Atharv.*: सुकर्माणः सुवचो देवयतो ऽयो न देवा जनिमा धमन्तः (*Sāy.*: यथा कर्मारा अयो भस्त्रेण धमन्ति तद्वत्); or *Vājas.S.*: अरमा च मे मृत्तिका च मे.... हिरण्यं च मे ऽयस्य मे आमं च मे लोहं च मे सीसं च मे अपु च मे यज्ञेन कल्पन्ताम् (*Mahidh.*: अयो लोहम् ।.... लोहं कालायसे सर्वतैवसे लोहके ऽपि चेत्यभिधानात्); or *Śatap.*: नाभा एवास्म मूषो ऽस्यत् । तत्सीसमभवन्नायो न हिरण्यम् &c.; or (with the implied sense, “consisting of”, or “like”) *Ṛigv.*, *Vājas.S.*: हिरण्यमृक्को ऽयो अस्स पादाः &c. (*Sāy.*: अयमयो हिरण्यमृक्को हिरण्यमणीयमृक्को वा । अस्स पादा अयः । अयो-मयाः । अयः पिण्डसदृश इत्यर्थः; *Mahidh.*: कीदृश इन्द्रः । हिरण्यमृक्कः हिरण्यवच्छृङ्खं दीप्तिर्यस्य । अस्माच्च पादा अयः । लोहं हिरण्यं वा अयोरूपाः पादा इत्यर्थः; or *Manu.*: ताम्रायः कांस्यैतानां चपुषः सीसकस्य च । शीघ्रं यथाहं कर्तव्यं चारास्त्रोदकवारिभिः; or *Nyāya-Sūtra*; see s. v. अयस्कान्त; or *Sāṅkhya-Prav.-Sūtr.*: अन्वयोने ऽपि तत्सिद्धिर्ना-ज्जलेनायोदाहवत् (*Vijnānabh.*: अयोदाहवत् । यथायसो न दग्धत्वं साक्षादस्ति &c.); or *Vijnānabh.* (on the *Sāṅkhya-Prav.-S.*: उपरानात्कर्तृत्वम् &c.): यथागन्धयोः परस्परं संयोगविशेषात्परस्परधर्मव्यवहारं क्षीपाधिकः तथैव बुद्धि-पुण्ययोरिति भावः); or *Sūtrata* (in giving a prescription of a collyrium): चन्दनं कुमुदं पत्रं शिलाजतु सकुङ्कुमम् । अयस्साक्षरचकुत्वं निम्बनियोसमञ्जनम् &c.; or *Bhāṭik.*: तप्तस्य तप्तेन यथायसो नः संधिः परेणासु विमुच्य सीताम्; or *Nalod.*: इदं योका यस्ते न स्वीयेत यथैव पावकायसेन । यावत्कायसेन त्वय्येत स्तद्वदि चाधिकायसेन (*Tikā*: यावत्कायः । यावत्ते ऽपी । अयो लोहमिव । दहनमतलोहमिव); or *Kāśikā*: परश्वचमयः. Compare आयस. — ² A weapon, such as an axe, &c., made of iron; e. g. *Ṛigv.*: स इदं लेव प्रति धा-दसिष्यश्चितीत तेजो ऽयसो न धाराम् (*Sāy.*: अयसो न धाराम् । यथायोमयस्य परचादेधारां प्रवेष्टुवामसीरसीक-रोति तद्वत्). ³ A medicine prepared of iron; e. g. *Sūtrata* (when teaching how such medicines should be used in worm-diseases): चोद्रेष लिङ्गानुपिबेद्रसमामसकोष्ठवम् । अचाभयारसं चापि विधिरेवो ऽयसामपि. ⁴ Steel (*Nigh.Pr.*: पोसाद). ⁵ (ved.) Gold; see e. g. अयोहत. Since this meaning is given in Yāska's *Nighaṇṭu*, — which

mentions also लोह amongst the names of “gold”, — there can be no doubt that it must have been of real occurrence, though it was probably not used so often as the meaning “iron”; when Śāyaṇa, therefore, says that, in the word अयोहत (q. v.) as an epithet of a Soma-vessel, and in अयोहयु (q. v.) as an epithet of Savitri, अयस् means “gold”, there is no reasonable ground for doubting the correctness of his interpretation. See also अयस्य 1.2. ⁶ Aloe-wood (*Sureśwara*: अयः प्रकीर्तितं लोहे तथैवानुपादये). [Tatpur. compounds, the latter part of which is अयस् — probably in the meaning 2. 1. only — and which are appellations of either a species or an individual, receive the samās. aff. टच् (i. e. अ); beginners should, therefore, be aware that such compounds as काला-यस, कण्ठायस, लोहायस must not be analysed काल-, कण्ठ-, लोह, and अयस, but काल &c. and अयस्, samās. aff. टच्; for it would be as logical and grammatical to make an analysis of the former kind as it would be to analyse the word light-fingered, for instance, into light and fingered.] E. अय् (*Rāyamuk.* on the *Amarak.*, *Mādhav.*'s *Dhātuvr.* &c.), or ह (according to the option of *Bhānud.*), uñ. aff. असुन.

3. m. (-याः) Fire; e. g. a quotation by *Nṛisinha* in the *Swaramanjari*: अयायापे ऽस्त्रमभिगच्छीत्. — E. Ac- cording to the *Unnādi-Sūtra*, इय आसिः, and the commen- taries of *Ujjwalad.* and *Bhāṭojid.* on it, — अयाः (i. e. अयास्) would come from ह (हय्), uñ. aff. आसि, and be an indeclinable, included in the *Gaṇa* स्वरादि (*Pān.* I. 1. 37.); when the word would not be connected with अयस्. But, as the historical portion of this information merely conveys the fact that these commentators know of no other form of this word than अयाः, it must be allowed, too, to look upon it as a nom. of the masc. अयस्. This view was evidently taken by *Nṛisinha* (see *Pāṇini*, his *Position* &c. p. 160), for he reads the *Sūtra* quoted, इय आसिः, and does not state that the derivative is an indeclinable. A similar opinion was entertained by *Rāmaśarman*, who com- mitted, however, the blunder of stating that the neuter अयस् is an indecl.: अयस्यं स्नादयो लोहे पुमांसु कण्ठवर्त्तनि. अयस्यं Tatpur. m. (-सः) An iron goblet; (*Kāśikā* on *Pān.*). E. अयस् and कंस; for the *Sandhi*, comp. *Pān.* VIII. 3. 46. अयस्यर्षी *Bahuvr.* f. (-र्षी) Probably, a proper name, lit., “having ears like iron”; *Praudham.*: अयस्यर्षीति । अय इव कर्णौ यस्याः. (This compound is noticed by the grammarians on account of the irregular *Sandhi* of its two- component parts; see कर्ष, and compare the following words and *Pān.* VIII. 3. 46.) E. अयस् and कर्ष, fem. aff. ङीष्.

अयस्कान्त Tatpur. m. n. (-स्तः-स्तम्) ¹ A large quantity of iron. ² Excellent iron; (*Gaṇa* अस्कादि to *Pān.*, where the word is mentioned on account of the irregular *Sandhi* of its two component parts. Compare the preceding and following words. *Rāmakrishna*'s *Gaṇapāṭha* and some other *Gaṇap.* give it as a masc.; the *Gaṇaratnam.*, as a neuter: अयसः कान्तमयस्कान्तम् । प्रशंसं वा अयस्कान्तम्). E. अयस् and कान्त.

अयस्कान्त Tatpur. m. (-न्तः) Also कान्तायस. ¹ The load-

stone; (*Haldyudha, Ujjvalad.* on an Unādi-S.) e. g. *Nyāya S.*: अयसो ऽयस्कात्ताभिन्नमनवत्तदुपसर्पणम्; or *Raghu.*: स चर्च परस्मै तदयस्कात्ता इवायसम्; or *Vijnābh.* (on a *Sāṅkhyā Prav. S.*): अयस्कात्तावत्संनिधिसत्तामावेव वेद्येतै-
 चर्चम् &c. — *Sūtruta* recommends the loadstone as a means of removing foreign substances from the body, provided that the substance is straight, not firmly embedded in the flesh, not jagged (?), and that it has caused the wound to gape; *Sūtr.*: अनुलोममनववचमर्चमनस-
 त्रयमुसमवस्मानेन. 'A medicinal preparation of the loadstone. — The *Rājānigh.* says that such a preparation is sharp, warm, and rough; and that it is like an elixir of life (*rasāyana*) to remove white swellings, phlegm and bile: कान्तं तीक्ष्णवर्चं क्षात्पास्तुशोफहरं परम् । कफपित्तापहं पुंसां रसायनमनुत्तमम् । न स्तूतिन विना कान्तं न कान्तेन विना रसः । स्तूतकान्तसमाधोनाइसायनमुदीरितम्. — The same work names four varieties of the loadstone and the preparations of it: आमक, पुम्बक, रोमक and खेदक; the preparations give an elixir of life (*rasāyana*), the successive effects of which are firmness and beauty of the body, as well as freedom from disease in general: अयस्कात्ताविशेषाः कुर्धामकपुम्बकादयः । रसायनकराः सर्वे मुनिनो मृत्तरोत्तरम् । क्रमेण दाढीकृत्कान्तिकरं कात्स्न्यनीरोनदायि. — For synonyms, compare, besides कान्तायस, and the four varieties named, कान्त, कान्तसोह, सोहकान्त or सोहकान्तक, सोहकर्चक, सोहपुम्बक, कम्बसोह, महासोह, and the following. — The word is noticed by the grammarians on account of the irregular Sandhi of its component parts (*Gāṇa* to *Pāṇi.*; *Gāṇaratnam.* See also कम्.). E. अयस् कान्त, scil. मणि; "the precious stone beloved of iron".
 अयस्कात्तामणि Karmadh. m. (-विः) The loadstone; e. g. *Mālatīmādh.* (*Mādhava* speaking): सा पुनर्मम प्रथमदर्शनच-
 क्षात्प्रभुत्वमृतवतिरेव चतुर्वीराण्यन्तातिशयमुत्पादयन्वयस्का-
 त्तमविशेषादेव सोहधातुमन्तःकरवमाकृष्टवती. Compare the preceding and following. E. अयस्कात्ता and मणि; see the E. of the preceding.
 अयस्कात्ताशिला Karmadh. f. (-ज्ञा) The same as the preceding (*Nigh. Pr.*). E. अयस्कात्ता and शिला.
 अयस्कात्ता Tatpur. m. (-मः) A desire for iron. (This word is, like अयस्कात्ता &c. noticed by the *Kāṇikā* &c. on *Pāṇi.*, on account of the irregular Sandhi of its component parts. It may, as a Bahuvr., mean "one who has a desire for iron". See also s. v. कम्.) E. अयस् and काम.
 अयस्कार Tatpur. m. (-रः) A blacksmith. — A man following the occupation of a blacksmith, does not, though a Śūdra, belong to that class of Śūdras who are so impure that a vessel used by them cannot be purified even by a religious rite. Compare *Patanjali* on निरवसित, and तवायस्कार. — (The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. See also s. v. क्. Its accent is the udātta on the last syllable; comp. *Pāṇi.* VI. 2. 76. and अयस्कृत्.) E. अयस् and कार (क्, kfit aff. अय).
 अयस्कीट Tatpur. n. (-टम्) Rust of iron, or a medicinal preparation of it. (*Nigh. Pr.*, on the authority of *Dharmwantari*; the Sandhi of the component parts of this word is irregu-

lar; but the word is not named, as other words of this kind are, by the grammarians; and its correctness seems doubtful. Comp. सोहकीट, and *Yājñik.* on अचोरस.) E. Probably a corruption of अयःकिट् q. v.

अयस्कुण्ड Tatpur. m. (-रुः) An iron pitcher (*Gāṇaratnam.*). (The Sandhi of the component parts of this word is irregular; compare the preceding and following.) E. अयस् and कुण्ड.

अयस्कुण्ड Tatpur. m. f. (-रुः-की) An iron pot, a boiler. (The Sandhi of the component parts of this word is irregular; *Kāṇikā* &c. on *Pāṇi.*; comp. also कुण्ड.) E. अयस् and कुण्ड.

अयस्कुशा Tatpur. f. (-शा) A rope connected or joined with iron; *Siddhāntak.* on *Pāṇi.*: अयःसहिता कुशा । अयस्कुशा; (not, "an iron rope"; for the latter would be कुशी; comp. *Pāṇi.* IV. 1. 42. The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. Comp. also s. v. कुश.) E. अयस् and कुश (in the fem.).

अयस्कृत् Tatpur. m. (-त्) A blacksmith (*Kāṇikā*). For Sandhi and accent, comp. the remark s. vv. अयस्कार and क्. E. अयस् and कृत्.

अयस्कृति Tatpur. f. (-तिः) A medicinal preparation of iron; e. g. *Sūtruta* (in his treatment of leprosy, after having taught how to make such a medicine, proceeds): इतिन सर्व-
 सीद्विषयस्कृतयो वाय्वाताः. For medicines prepared of plants and iron, see जीवधावस्कृति and महीधावस्कृति. (For the irregular Sandhi of the component parts of this word, see s. v. क्.) E. अयस् and कृति.

अयस्साप Tatpur. m. (-पः) One who heats iron; e. g. *Vāj. S.*: मन्वे अयस्सापम् (scil. निपुणमि; *Māhāt.*: अयस्सापम् । सोहतापकारम्). (The Sandhi of the component parts of this word is irregular; but it is not noticed, as similar words are, by *Pāṇini* or his commentators.) E. अयस् and ताप.

अयस्सुव. See अयःसुव.

अयस्साय Tatpur. n. f. (-यम्-यी) An iron cup, an iron vessel; e. g. *Atharvav.*: तस्मा विरोचतः प्राज्ञादिवत्स चा-
 सीदयसायं पाचम्; or *Sūtruta*: अयस्साये (the present ed.: अयःपाये) ऽपिनास्तेष पक्का वेद्यमशोचरेत्. (The word, in both genders, is noticed by the *Kāṇikā* and other comm. on *Pāṇi.* on account of the irregular Sandhi of its component parts; see also s. v. पाच.) E. अयस् and पाच.

अयस्सिख Tatpur. m. (-रुः) A ball, or lump, of iron; e. g. *Uvaia* on a *Vājas. Prāti.*: यमाग्विवाइयसिखान्ता-
 न्तां दादपिखवत् । यमासायमवर्धं तु चर्वपिखं विनिर्दि-
 शेत; or *Sūtruta*: खदिराङ्गारतप्तमयसिखं चिः सप्त-
 क्लो निर्वाय तमादाय पुनरासिखं खात्तां नोमवापिना विपद्येत; (the present ed. gives *तप्तमयःपिखं &c., which may be correct, since अयस्सिख is not mentioned by the comm. on *Pāṇi.* amongst the compounds, the former part of which has final स्, instead of Visarga, before the initial ए of the latter part; but, as the Sandhi of the component parts of अयस्सिख has the same tendency as that of the component parts of अयस्साय, अयस्कुण्ड &c., it is not im-
 probable that this compound was formed at a later period on the analogy of the foregoing and similar compounds, taught by *Pāṇini* and his commentators.) E. अयस् and पिख.

अथकस्य 1. m. f. n. (-क:-ची-कम्) ¹Made of iron; e. g. *Vājas. S.*: नमः सु ते निर्धते तिग्मतेजो ऽथकस्य विभृता बन्धनेतम्; or *Atharvav.*: भीमा इच्छते इतयः इतमुष्टीरयकधीः; or *Mahābh. Vanap.*: ते वधमाना महाविष्वक्वेनरयकधीः। पर्वधमना वै राक्षससुराः कास्योदिताः; or *ibid. Salyap.*: अथकस्य तासमयं च भास्यं ददी दिवातिप्रपरेषु रामः; or *Kātyāy. Śr. S.*: सोहितमववति मोमुनकस्यप्रयोरयकधे चरी. ²Made of gold (ved.); e. g. *Rigv.*: चर्मक्षित्तप्तः प्रवृत्ते य कासीदथ-कयस्यत्वादाम विप्राः (*Say.*: अथकस्यो ऽथोमयो हिरण्यमयो चः कस्यः &c.). See **अथस्** 2. 5.

2. f. (-ची) (In Vaidik mythology.) The name of one of the three towns of the Asuras; viz. the earth, considered as such, as it was built over by the Asuras with iron palaces; according to the same legend of the Brāhmaṇas, the intermediate region covered by the Asuras with silver palaces, was their second town, hence called रजता; and heaven, covered by them with golden palaces, their third town, hence called हरिणी; e. g. *Aitareya-Br.*: देवासुरा वा एषु लोकेषु समवता तते वा असुरा इमानेव लोकापुरो ऽकुर्वत (v. l. *आपुरः प्रत्यकुर्वत) यद्योनीयांसो वसोयांस एव ते वा अथकयोमेवेमामकुर्वत रजतामनारिषं हरिणीं दिवं ते तथेमाँलोकापुरो ऽकुर्वत (*Sāyana*: तथेमाँ भूमिमथकधीं लोहप्राकारवृत्तामकुर्वत । अन्तरिषं लोकं च रजतप्राकारवेष्टितां पुरीमकुर्वत । सुलोकं हरिणीं हिरण्यमधीं सुवर्षप्राकारवेष्टितां पुरीमकुर्वत । तथेष्टुत्तनगरनिर्मावृत्तलोपसंहारः । तमिममर्थं सर्वं तेत्तिरीचाः संक्षियामनन्ति । तेवामसुराणां तिस्रः पुरा आसन्नयकस्यवमाथ रजताथ हरिणीति).

According to *Pāṇini*, **अथकस्य** was, at his time, the Vaidik or obsolete form; the usual one being **अथोमथ**. When, therefore, the *Vājas. S.*, the *Atharvav.*, and later writers make use of the obsolete form, it must be inferred either that the latter was revived at a period subsequent to that of *Pāṇini*, or — which is more probable, since **अथकस्य** is but seldom met with in classical authors — that it suited their poetical or other purposes to impart to their style an obsolete appearance. E. **अथस्**, taddh. aff. मथद्. [**अथकस्य**. A misprint, for **अपस्य**, in the comm. of the Calcutta ed. of *Pāṇini*, and, therefore, in the reprint of this edition. See s. v. **अपस्य**, where the correct reading of the quotation, viz. **अपस्यो वसावाः**, is given and explained.)

अथस्तु. See **अथस्तु**.

अथा. (ved.) The same as (the classical) **अनथा** (instr. sing. of the fem. of इदम्); e. g. *Rigv.*: अथा ते अग्ने विधेमोर्वा नपाद्वमिष्टि (*Sāy.*: हे अग्ने ते स्वामया । अनथा । आऊत्वा विधेम &c.); or *ibid.*: अथा ते अग्ने समिधा विधेम (*Sāy.*: अथा । अनथा); or *ibid., Atharvav.*: अथा ह त्वं मावया वा-युधानं मनोजुवा स्वतयः पर्यतेन (*Sāy.*: अथा । अनथा). — The *Rik-Prātiś.* notices that the final आ of अथा does not make Sandhi with a following अ, इ, or ई; and it quotes as an instance, *Rigv.*: स हि स्वसुप्तुवदसो जुवा नवी ऽथा ईशानस्यिषीभिरावृतः; (*Sāy.* here takes the instrum. अथा as implying the sense of a genitive: स हि । स्वसु । मन्त्रवो ऽथा । अथ । सर्वस्य जगत ईशानः । ईश्वरशीलो भवति; but it seems more probable that, as in other instances, some word, e. g. **आऊत्वा**, has to be supplied to it; when “of this (world)”, would be another ellipsis to be supplied to

ईशानः). E. An obsolete instrum. of the fem. of अ (the base of इदम्); *Sāyana*, in referring to *Pāṇ.* VII. 1. 39., derives it with the affix चाच्.

अथाचक Tatpur. m. f. n. (-चक:-चिका-चकम्) One who does not ask or solicit (*Wilson*). [**अथाचके** occurs as a various reading of **अथाचिते**, in a MS. of *Hemach. nān.* 3. 235.; but it is wrong there.] E. अ neg. and चाचक.

अथाचित 1. Tatpur. 1. m. f. n. (-त:-ता-तम्) Not asked for, unsolicited; e. g. *Manu*: अहं प्रातस्त्यहं सायं अहम-खाद्याचितम् । अहं परं च नाग्रीयात्प्रावापत्तं चरन्निवः; or *Yājñav.*: एकभोजेन नन्नेन तथैवावाचितेन च । उपवासेन विवेकं पादकच्छः प्रकीर्तितः (where the “unsolicited” food means food not solicited either from strangers or from members of one’s own family; *Vijñān.*: अवाचितमिति न केवलं परकीयान्नयाजनप्रतिषेधो ऽपि तु स्वीयमपि परिचार-कभार्यादिभ्यो न वाचितकम्. In this passage, **अवाचित** may also be referred to II. 2.); or (adverbially: without having been solicited) *Yājñav.*: अवाचितोपहतं याज्ञमपि दुष्कृतकर्मसः; or *Kullika* (on *Manu*: एधोदकं मूलफलमन्न-मभ्युक्तं च यत् &c.): अभ्युक्तम् । अवाचितोपनीतम्.

2. n. (-तम्) Unsolicited alms, alms given without being asked for; (scil. भिक्ष, which word is sometimes added, when the neuter would belong to 1.); e. g. *Viśvapr.*: अमृतं अवाचिते च मोक्षे च &c.; or *Hemach.*: अवाचितं खादमृतम्; or *Hemach. nān.*: अमृतं यज्ञज्ञे तु सुधामोषा-प्लव्याचिते; or *Trikdān.*: अवाचितं वारि चामृतम् (see the meanings of **अमृत** 4.); or comp. the quotations from *Manu* and the *Bhāgav.-Pur.*, p. 383 a, l. 42–48). E. अ neg. and वाचित.

II. Bahuvr. 1. m. (-तः) The name of a Muni who is also called Upavarsha (q. v.; *Trikdān.*); lit., “one who does not ask” (for food &c.).

2. n. (-तम्) The eating of food obtained without soli-citation. Compare the commentary on the next word, line 46. E. अ priv. and वाचित.

अवाचितव्रत 1. Tatpur. n. (-तम्) The obligation or obser-vance of eating such food only as has been obtained with-out solicitation; e. g. *Vasishtha* (as quoted by *Kullika*): अहं दिवा भुङ्क्ते नक्तमपि च अहं अहमवाचितव्रतं अहं न भुङ्क्ते इति व्रतः.

II. m. (-तः) One who keeps the obligation or obser-vance of eating such food only as has been obtained without solicitation; e. g. *Āpastamba* (as quoted by *Kull.* and *Vijñāneśo.*): अहमव्रतज्ञादिवाशी च ततस्त्यहमवाचित-व्रतस्त्यहं वाप्नोति विवेकं (v. l. विचित); *Vijñān.*: एवं नक्तभोजनविधावपि । न विवते वाचितं वसिष्ठोऽनेन तदवा-चितम्; or *Sanatkum. Sanh.*: मध्याह्ने प्रयतः संध्यां चः करो-ति द्विजोत्तमः । अवाचितव्रतो होमी देवप्राज्ञसंपूजकः &c. E. अवाचित and व्रत.

अवाचिन् Tatpur. m. f. n. (-ची-चिनी-चि) Not asking for, not soliciting (*Gāṇa* to *Pāṇ.*: याज्ञादि). E. अ neg. and वाचिन्.

अथाज्य Tatpur. m. f. n. (-ज्य:-ज्या-ज्यम्) ¹One for whom it is not permitted to perform a sacrifice, as a Śūdra, an outcaste, &c.; e. g. *Śatap.*, *Bṛihadār.*: प्रावस्य वै समाद्रा-मावायाज्यं चाववति (*Dvivedag.*: प्रावाभिरचवायाय हि पुमानवाज्यं पतितदिमपि चाववति); or *Yājñav.* (in enu-

of this verse, according to *Sāyaṇa*. Prof. M. Müller gives the following translation of it: "He who called me a Yātudhāna, or who said I am a bright devil — may Indra strike him down with his great weapon, may he fall the lowest of all beings" (*Bunsen's Outlines of the Phil. of Universal History*, vol. I. p. 344). E. अ neg. and यातु.

अयायातय n. (-यम्) Want of propriety or suitableness, incongruity; e. g. *Bhāṭik.*: प्रावर्तिष्यन् चेष्टासेदयायातय-वन्तव । अनुशास्त्रे त्वया लोके रामावर्त्यसरां ततः (Jayam.: चेष्टादि तव लोकव्यवस्थाकारिष्वेष्टाः कर्माणि । अयायातय-वत् । यथाज्ञाना असमीक्ष्यकारितया प्रवर्तन्ते तद्वत् । प्रावर्ति-ष्यन् &c.). Also अयायातय. E. According to *Pāṇini* (hence *Gāṇaratnam.* &c.), अयायातया, taddh. aff. यञ्, with an irregular Vṛiddhi in the second syllable; but, according to *Patanjali*, who criticizes *Pāṇini's* etym., a Tatpur. of अ neg. and यायातय. See the quotation s. v. अयायातया.

अयायापुर्त्य n. (-र्यम्) The not being as it was before, unusualness. Also अयायापुर्त्य. E. According to *Pāṇini* (hence *Gāṇaratnam.* &c.), अयायापुर, taddh. aff. यञ्, with an irregular Vṛiddhi in the second syllable; but, according to *Patanjali*, who criticizes *Pāṇini's* etym., a Tatpur. of अ and यापुर्त्य. See the quotation s. v. अयायातया.

अयायार्थिक Tatpur. m. f. n. (-कः-की-कम्) ¹ Improper, unjust. ² Absurd, incongruous (*Wilson*). E. अ neg. and यायार्थिक.

अयायार्थ Tatpur. n. (-र्यम्) ¹ Want of conformity, incongruousness. ² Analogy; e. g. *Śāṅkaram.* (on the *Kaṇāda S.*: आत्ममनसोः संयोगविशेषात्संस्काराच्च कृतिः): अनुभवया-धार्थ्यायाधार्थ्यमियमनुविधत्ते (scil. कृतिः): । रज्जुं भुजङ्गतयो-पलम्ब पलायितस्व तथैव कृतिः. E. अ neg. and यायार्थ.

अयान Tatpur. n. (-नम्) ¹ Natural state, natural disposition (*Hārāvali.*: स्वभावः). ² Not going, halt, stop (*Wilson*). E. अ neg. and यान.

अयानय I. Dvandwa n. (-यम्) Good and ill luck, fate; e. g. *Halāy.*: इष्टानिष्टफलं प्राप्तेः कृतं देवमयानयम्. E. अय (good luck) and अनय (bad luck).

II. Tatpur., or Karmadh. m. (-यः) (In a kind of chess.) A covered position of the chessmen, on the chess- or back-gammon board; a position which cannot be invaded by the chessmen of the adversary. According to some, it may mean also the head of the chess- or back-gammon board, where the chessmen originally stand at the beginning of the play. *Patanjali* (on *Pāṇ.*: अनुपदसर्वाज्ञा-यानयं ब्रह्माभयतिनेषु): अयानयं नेय इत्युच्यते । तच्च न ज्ञायते को ऽयः को ऽनय इति । अयः प्रदक्षिणम् । अनयः प्रसव्यम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यक्षिम्परेः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयानयीनः शारः. — *Kaiyyāta* (on these words): तच्च न ज्ञायत इति । अयनमय इति । गमनमाचमयशब्देनोच्यते । तच्च प्रतिषेधस्त्व-नयशब्देनेति विद्वद्धार्षाभिधानादयानयं नेय इत्यसमन्वया-शङ्कया प्रसङ्गः ॥ अयः प्रदक्षिणमिति । एकवृत्तकारपिचया शारस्व प्रदक्षिणं गमनमयो द्वितीयपिचया प्रसव्यं वामापर-पर्यायं गमनमनयो रुद्धिवाशङ्क्यते ॥ परिरिति । द्वितीयवृत्त-कारसंबन्धिभिः शारैः पदानां स्नानानां गृहापरपर्यायाज्ञाम-नाक्रमणमन्यासनमित्यर्थः । ससहायस्व शारस्व परिर्नाक्रम्यते पदम् । असहायसु शारेण परकीयेषु बाध्यत इति वृत्तव-

हारः ॥ अयसहितो ऽनय इत्युत्तरपदसोपी समासः । तत्पु-रुषः ॥ अयसासावनयो ऽयानय (MS. I. O. No. 330 re-peats the last word) इति कदेशद्वारेण समुदायस्य कृताकृता-दिवद्व्यपदेशात्समानाधिकरणसमासः (the last syllable सः is om. in the MS.). समाहारद्वन्द्वो वा ॥ अयानयमिति । नय-तेर्द्विकर्मकत्वादयानयमित्यप्रधाने कर्मणि द्वितीया (comp. *Pāṇ.* I. 4. 51. 52. and *vv.*) प्रधाने तु कृत्वप्रत्ययम् ॥ तच्च केचित् । फल-कशिरः स्वस्वीव स्वशारकयामनेयस्यायानयीनमित्यभिधानमि-च्छन्ति (MS.: स्वशारवयामा^०) । यस्तु शार एकपार्श्व एव संचरति तच्च न भवति प्रत्ययः । यो हि शारः पार्श्वान्पार्श्वान्-रमानीयते स एवायानयं नीयते । अन्वस्त्वयमेव नीयते । अनयमेव वा. — *Nāgojibh.* (on these words): अयानययोर्धे-टाघटयोरिवार्थः प्रसिद्ध एवेत्यत आह । अयनमिति । एवं च प्रकृतान्वययोर्म्यो ऽर्थो न ज्ञायत इति भावः (thus MS. I. O. No. 351; MS. No. 1209: इत्यर्थः इति भावः) ॥ ननु प्रदक्षिण-प्रसव्यगमनमेकस्य कथम् । अत आह । एकवृत्तकारेति ॥ ननु प्रदक्षिणप्रसव्यगमनमात्रे शब्दाद्व्यवहृते । शारस्वेति विशेषणम् । कथम् । अत आह । रुद्धीति ॥ उच्यत इति । अयानयशब्दा-भ्यामित्यर्थः ॥ भाष्ये प्रदक्षिणेत्वादि । अनेन गतिविशेषवाच्य-यानयशब्दाभ्यां सव्यापसव्यगामिशाराणां तादृशगत्वा प्राप्यं (MS. 351: गत्वप्राप्यं) स्वस्वविशेषं शारयुगादिस्नानं लक्षणयो-च्यते । ये हि परशारभिया युगमादिस्नानं प्रापणीयासे ऽया-नयीना इत्युच्यन्त इति भावः ॥ पदानां स्नानविशेषाणां मध्ये यक्षिम्पानविशेषे परैर्द्वितीयवृत्तकारसंबन्धिभिः शारैः । मृष-न्धेर्भिर्युतकाराः परस्परमिति शाराः । तैरसमावेशो ऽनाक्र-मणमित्यवधार्यः ॥ तं स्वस्वविशेषं दर्शयति । ससहायस्वेति ॥ अयानययोर्भेदात्कर्मधारयानुपपत्तेराह । उत्तरपदसोपीति ॥ समुदायस्य कृताकृतादिवदिति । यथा तत्रैकदेशद्वारा समुदा-यस्य तत्त्वं तथाच गतिसमुदायस्य किंचिदपिचया सव्यत्वमन्वा-पेचयापसव्यत्वं चेति कर्मधारय इति भावः ॥ समाहारद्वन्द्वो वेति । इदं चिन्त्यम् । सो ऽयानय इति भाष्ये पुंलिङ्गनिर्देशात् ॥ फलकशिर इति ॥ शारस्वकाले यच्च स्नाने शाराः स्नायन्ते तच्छिरः । तच्च स्थितः शारः (the last word is om. in MS. 1209) परपार्श्वोदात्तपार्श्वान्तरमानीयते । तत्रैवायं प्रयोग इत्यत इति भावः ॥ अन्वस्त्वयमेवेति । अस्त्रोपपत्तिश्चिन्त्वा महद्भिः. — Similarly *Haradatta*; the *Kōśikā* is in favour of the latter interpretation only, as results from its explanation of the word अयानयीन (q. v.): अयः प्रदक्षिणगमनम् । अनयः प्रस-व्यगमनम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यक्षिम्परेः शारैः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयान-यीनः शारः । फलकशिरसि स्थित इत्यर्थः. E. अय, the rightward move of the chessmen, and अनय, which means the leftward move, but in so far only as the game of the adversary is concerned, since a move made rightwards by one of two players, sitting opposite to one another, is to the other player a move made leftwards, and vice versa. If the compound is a Tatpur., its first part is to be taken in the sense of an instrum., with the ellipsis of "with"; if it is a Karmadh., it means "अनय, which at the same time is अय". *Kaiyyāta* believes that it might be looked upon also as a Dvandwa, but *Nāgojibhāṭa* and *Haradatta* ex-press a doubt, and very properly, as to the correctness of such a view, since the word is a masculine in the sing., and could not combine these two properties, if it were a Dvandwa. If the statement of the grammarians, that this compound is (अयनयया) a Tatpur. or a Karmadh., were

not as positive as it is, it might seem more natural to infer from Patanjali's gloss that it is a *Bahuvr.*, since there is no evidence, to my knowledge, to show that **अथ** and **अथय** mean, besides the particular move, also the place where the move takes effect, or the place whence it proceeds, — the latter alternative being implied by the second meaning which "some" assign to **अथानय**. Compare the next.

अथानयनी m. (-नः) (In a kind of chess.) A piece or man at chess, backgammon, &c. which can be moved into a covered position on the chess- or backgammon-board; or, according to some, amongst the chessmen, placed as they are at the beginning of the play, at the head of a chess- or backgammon-board, such a man as can be moved from one side of the board to the other and, therefore, back to its original position (but not such a one as can move in one direction only). See the preceding, and the quotations given there from the comm. on *Pāṇini*. E. **अथानय**, taddh. aff. **ख**.

अथावन Tatpur. n. (-नम्) The want of a cause of uniting. In the *Āik-Prātiś.*, it means the absence of a phonetic influence exercised by the final sound of a preceding, on the initial sound of a following, word; such an absence of a phonetic influence allowing the *Krama* (see **क्रम**) to be one of two words only, whereas the existence of such a phonetic influence would cause the *Krama* to unite more than two words; *Āik-Pr.* (XI. 12.): **अथावने पूर्वविधानमाचरेत्** (*Uvaia*, as quoted by M. Regnier, in his edition of this *Prātiś.*: **अथावने । अमित्रये । विमुक्तं भवति । यत्र क्रमे वचनप्राप्ताभ्यां पदाभ्यां पूर्वपदं निमित्तं न भवति तत्रैव न भवति । पूर्वविधानमाचरेदिति । द्वाभ्यां क्रममाचरेदित्यर्थः**; where **अमित्रय** is to be taken in the sense of "not causing to mix or to unite"). E. **अ** neg. and **आवन**.

अथाशय. The same as **अथःशय**, q. v.

अथामु Tatpur. m. (-मुः) (ved.) (Perhaps) A being that practises improper or unnatural sexual intercourse; *Atharv.*: **येषां पश्चात्पदानि पुरः पाण्ड्यः पुरो मुखा । खलजाः शकधूमजा उदखा ये च मङ्गटाः कुक्षमुक्ता अथाशयः । तान्ना ब्रह्मस्यते प्रतीवोधेन नाशय**. E. **अ** deter. and **आमु**.

अथास. See **अथस** 3.

अथासोमीय n. (-यम्) The ritual name, in the *Ūha-Gāna*, of the *Sāmaveda*-verses II. 431-433 (= II. 4. 1. 13.); according to *Benfey's* Index to his ed. of the *Sāmaveda*. E.?

अथास Tatpur. m. [f. n.] (-सः[-सा-सम्]) (ved.) ¹Not to be accomplished, or attained, by means of an effort; e. g. (scil. by warlike efforts; as an epithet of Indra) *Āigv.*: **द्विता वि वज्रे सनका सनीठे अथासः सवमानेभिरर्धैः** (*Sāy.*: **अथासः । यासः प्रयत्नः । तत्साधो वासः । न वासो ऽथासः । युद्धरूपैः प्रयत्नैः साधयितुमशक इत्यर्थः । कथं साध्यत इत्यत आह । सवमानेभिः शीघ्रं युर्वज्रैः पुरुषैः । अर्धैः सुतिरूपमनैः**; and comp. p. 439 a, l. 4 ff.); or *ibid.*: **अनाधुष्टानि धृषितो वासन्निधीर्देवा अमृषदथासः** (*Sāy.*: **अथासः । अथासनीयः । वायितुमशकः** — according to a MS.; but it seems that "unable to be conquered" might be more congenial with the context; comp. also below, col. b, l. 16 ff.). ²The proper name of a celebrated Rishi of the family of the *Angirasas*, who, therefore, is also called *Ayāsyā Angirasa*.

He is mentioned by the *Anukram.* of the *Rigv.* as the author of several hymns of the *Rigveda* (IX. 44. 45. 46. and X. 67. 68.), and by the *Bṛihadār.-Up.*, amongst a number of renowned Rishis who studied and taught the *Brahmavidyā* of this Upanishad, as the pupil of *Ābhūti*, a descendant of *Twastṛi*, and as the teacher of *Pathin*, a descendant of *Subhara*. In the *Āitareyaabr.*, he is related to have been one of the priests (the *Udgātri*), who officiated at the sacrifice in which *Harischandra* intended to offer *Śunahṣepa* to *Varuṇa*; (see **मुनःशेष**). In the *Rigveda*-hymns, the word **अथास**, even where it may naturally apply, as an epithet, to a deity, is sometimes optionally taken by *Sāyana* as the name of the Rishi, and the context then made to agree with this optional sense of the word; e. g. *Sāyana* on the second verse quoted above, col. a, l. 50: **यदा । अथासाङ्गिराः शीतुवापी । अथासेनर्विषा सुत इन्द्रः**; or *Rigv.*, *Sāmav.*: **प्र ष (Sāmav. v. l. न) इन्द्रो महे तन (Sāmav. v. l. तु न) अग्निं न विशदर्वसि । अग्नि देवो अथासः (Sāy. on the Rīgṡv.: अथासायमृषिः देवानभिनच्छति यष्टुम्**; on the *Sāmav.*: **अग्नि देवान् । अथ-चित्ता । अथास अथिराह**). ³(In the Upanishads.) A mystical name of, or a mystical application of the name of, the Rishi *Ayāsyā Angirasa*, to the chief vital air, or the essence of life, which, according to a legend of the *Chhāndogya*- and *Bṛihadār.-Up.*, established the superiority of the gods over the demons. The *Bṛihadār.* relates that the gods, being aware that the performing the ceremony of *Udgitha* (*Jyotishṭoma* &c.) would lead to the destruction of the demons, asked the organ of speech to perform it; but, when speech sang the *Udgitha*, the demons pierced it with their sin. They then asked successively the organs of smell, vision, hearing, and volition, to perform the ceremony; yet the demons destroyed them likewise. But, when the chief vital air sang the *Udgitha*, and the demons ran up to him, they themselves were destroyed, "as a clod of earth, falling upon a rock". The gods then desired to know who and where he was who thus established their superiority; and they found that he was the "vital air residing (in the æther which is) within the mouth", whence he is called *Ayāsyā* (on account of the similarity of this word to the words **अथमासे**; *Bṛihadār.*: **अथमासे ऽनरिति सो ऽथासः**; *Śankara*: **आसे मुखे य चाकाशस्त्वस्मिन्नरयं प्रत्यक्षो वर्तत इति । सर्वो हि लोको विचार्या-श्चवसति**); and they ascertained, also, that he was the essence of the parts of the body, whence he obtained the name of *Angirasa* (in allusion to **अङ्गानां रसः**; *Bṛihadār.*: **आङ्गिरसो ऽङ्गानां हि रसः**, which explanation *Śankara* spiritualizes into "the essence of that which is effects and causes": **आत्मा कार्यकारणानाम् । अथमङ्गिरसः । प्रसिद्धं ह्येतदङ्गानां कार्यकारणत्वचक्षानां रसः सार आत्मेत्यर्थः**). The *Chhānd.-Up.*, though differing from the *Bṛihadār.*, in some points of this myth, agrees with it in the leading idea, that the chief vital principle is the means of establishing the superiority of divine beings; but, while it gives the same popular and mystical etymol. of *Angirasa* as the *Bṛihadār.-Up.* (viz.: **एतमु एवाङ्गिरसं मन्त्रो ऽङ्गानां यद्रसः**), it ex-

plains the name Ayásya somewhat differently. Ayásya, it says, is the second name of the chief vital air, "because it proceeds from the mouth": एतमु एषावाक्यं मन्वन्त चावा-
यदवते). In reference to this myth and the explanation
of the Chhánd.-Up., Sáyana holds that the word चावाः
in the first R̥igv.-verse quoted above, p. 438a, l. 46 ff., may
also mean the "chief vital air" and, as such, apply to Indra;
but it is scarcely necessary to point to the anachronism
which would be involved in such an interpretation of the
Vaidik verse; (Sáy.: यद्वा । चावाः पञ्चवृत्तिर्मुखप्रायः ।
स आवायुसादयते गच्छति निष्कामति । तदुपासको ऽवाहि-
रा (ऽवाहिरस?) उपचारादयास उच्यते । तवा च च्छन्दी-
गैरावातम् &c.). — That neither the word Ayásya nor
the patronymic *Ángirasa* could, instinctively, or by any
scientific analysis, have yielded the sense of "chief vital air",
requires no remark; but, since the R̥ishi Ayásya, as just
mentioned, is one of the inspired seers of the R̥igveda,
and since his name occurs, not only as that of an Udgátri
priest in an old legend of the Bráhmaṇas, but as that of
a renowned teacher of the Brahmayidyá, it is possible that
the fame of his knowledge of ritual and spiritual matters
led to the mystical application which his proper and family
names have in the Upanishads. E. च neg. and यास, with
the udátta on the second syllable; an irregularity of
accentuation which Sáyana tries to account for by
Pán. VI. 2. 199.

चावाह Bahuvr. n. (?) (-हम्?) Bell metall, or any amalgam
of zinc and copper (*Nigh. Pr.*: कसि; comp. *Molesworth* on
the last-named term). E. चय (an abbreviation of चयस)
and चाहा.

चयि ind. [निपात-चयय-चादि] ¹ A vocative particle in ge-
neral (*Hemach., Med., Śabdār.*: संबोधने); e. g. *Nalod.*:
चयि राचस भयय मां बुधितो न वसानवसान (i. e. वस
चनवसान) वसान वसा: (*Tiká.*: चयि । चहो). ² A vocative
particle implying kindness of address (*Amarak.*: अनुनये;
Ráyam., Bharatam., Bhānud.: सान्त्वने; *Hemach., Viśvapr., Med.,*
Bhūrip.: अनुनये; *Śabdār.*: अनुनये); e. g. *Mahābh. Ádip.*:
समनुज्वालय तासर्वानासीनामुगिरव्रीत् । प्रच्छन्नं पूजितः
पार्थः प्रीतिपूर्वमिदं वचः । चयि धर्मस्य वर्तध्वं शास्त्रेण च
परमपाः । चयि विप्रेषु पूजा वः पूजाहेषु न हीयते (*Nīlak.*:
चयीति कोमलामन्त्रणे); or *Kumāras.*: चयि संप्रति देहि
दर्शनं कर पर्युत्सुक एव माधवः; or *Nalod.*: चयि भवने
चायस स्वभुवं पुष्कर मुदं वने ऽचायस (*Tiká.*: चयि कोम-
लामन्त्रणे). ³ An interrogative particle in general; or, ac-
cording to some, one implying kindness of inquiry (*He-
mach., Viśvapr., Med., Bhūrip.*: प्रश्ने; *Haldy.*: प्रश्ने सानुनये;
Śabdār.: सानुनयप्रश्ने); e. g. *Mṛichkh.*: शर्विलकः (speaking
to a servant) । चयि ज्ञानीवे रेभिलस्य सार्ववाहस्य गृहम्;
or *Kumāras.*: चयि क्रियार्थं सुखं समित्कुशं जलान्वयि ज्ञा-
नविधिचमाणि ते । चयि स्वशक्त्या तपसे प्रवर्तसे शरीरमात्रं
खलु धर्मसाधनम्; or *Patanj.* (on a *Vārtt.* to *Pán.*): चयि
मवाक्ममण्डपुपाणिं क्षात्रमद्राधीत् (miseditd: चपि &c.).
E. According to the commentators on the *Amarak.*, ई, kṛit
aff. इ, or चय, kṛit aff. इन्; but it is obvious that चयि
is an onomatopoeic word.

चयिन् m. f. n. (-यी-यिनी-यि) Going. This word occurs

in composition only; see, for instance, चयिन्, चयिन्, चयिन्, चयिन्. E. इ (इन्), kṛit aff. इन्.

चयुक्क Bahuvr. m. (-इः) The name of a plant, Echites
or Alstonia scholaris; literally, "having odd (i. e. an odd
number of, viz. seven) leaves (on a stalk)" (*Hemach.,*
Nigh. Pr.: सप्तपर्वा; *Vallabhag.* on *Hemach.*: सप्तच्छद; see
the quot. s. v. चयुक्क. Compare चयुक्कयाश, चयुग्मच्छद,
चयुग्मपत्र, चयुग्मपर्वा, विषमच्छद, सप्तपत्र, सप्तपर्वा,
सप्तपत्राश; see also the remark s. v. चयुक्क. E. चयुक्क and छद.
चयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not joined, not con-
nected with; e. g. (the Visarjaniya, Jihwámúliya, &c. which
letters have not the mark of a Pratyáhára, and, therefore, are
not connected with other letters of the alphabet comprised
by the Pratyáháras; see चयोनवाह) *Patanjali* (on *Pán.*):
नै पुनरयोमवाहाः । विसर्जनीयविह्वलीयोपध्मानीयागुसा-
रयमाः । कथं पुनरयोमवाहाः । यद्युक्ता वहन्ति । चयुपदि-
ष्टाश्च नृयन्ते; *Kaiyy.* (on these words): चयुक्ताः । प्रत्वा-
हारस्येन । पाठाभावादसंबन्धा इत्यर्थः; *Nāgajibh.* (on the
same): प्रत्वाहारबोधकस्येनायुक्ता इत्यन्वयः. ² Not put
to (as horses to a cart); e. g. *R̥igv.*: चररमानो ये ऽरवा
चयुक्ता चत्वासी न ससुवानास चावी (*Sáy.*: चरवाः । रव-
वर्जिताः । चयुक्ताः कुशयि(?) न नियुक्ताः । चत्वासी न ।
चत्वा यवा); or *Śatapath.*: यवचं युक्तं वायुक्तं वा दास-
नत्वात् &c.; or (figur.) *Vājas. Sanh.*: मा त इह ते वयं
तुरावाडयुक्तासो अत्रह्यता विदसाम । तिष्ठा रचमधि यं वय-
हसा ररमीन्देव यमसे स्वयान् (*Mahābh.*: हे तुरावाड । हे
इह । ऐश्वर्ययुक्त । ते स्वदीया वयं ते तव तस्मिन्ने ऽयुक्ताः ।
तस्मान्निष्ठाः सन्तो मा विदसाम उपवीक्षा मा भवाम; i. e.
'we who are not put to thy chariot, &c.'; but compare the next
meaning, where the same verse is quoted from the *R̥igv.*,
with a various reading). ³ Not attached, not joined in
faith, not devoted to; e. g. *R̥igv.*: न ते त इहाम्भसहृष्टा-
युक्तासो अत्रह्यता यदसन् (*Sáy.*: हे च्छव । महम्मिह । यत् ।
ये । अकत । अकतः । स्वज्ञेभ्यो ऽन्ने ऽयुक्तासः । स्वयांसयुक्ता
असन् । आसन् । अभवन्; compare the preceding quotation);
or *Śatapath.*: मन एवेतदेतदी कर्मसे युक्ते न ह्ययुक्तेन मनसा
किं चन संप्रति शक्नोति. ⁴ Not admitted, or appointed, by
rule or law (to an office, occupation, &c.); comp. the quot.
s. v. चयुक्कत्व. ⁵ Not fit for, unfit; not answering the purpose
intended, incongruous, inconsistent, unsuitable; e. g. *Śadwin-
śabr.* (where speaking of the apparition, in dreams, of animals
which are unfit to be vehicles of idols): चय यदास्त्रायु-
क्तानि यानानि प्रवर्तन्ते देवतायतनानि कम्पन्ते तान्नेतानि
सर्वाणि विष्णुदेवत्वान्वयुक्तानि भवन्ति (*Sáy.*: चय पुनर्षस्य
पुष्यस्य यदा यानान्वयुक्तानि । चयोम्यानि खरमहिषादीनि
प्रवर्तन्ते । स्वप्नावस्थायाम् । तदास्य मोचरे ता एव देवता
उच्यन्ते । युज्यन्ते येष्वपि देवतायतनानि कम्पन्ते । निर्निमित्तं
चलन्ति &c.); or *Rāmāy. Āraṇyak.* (older recension, ed.
Calc., Bomb.): परावमन्ता विषयेषु सङ्गवान् देशकालप्रवि-
भानतत्त्ववित् । चयुक्तबुद्धिर्गुणदोषनिश्चये विपन्नराज्यो न वि-
राद्विपत्त्यसे; (the later recension, ed. Gorresio: परावमन्ता
विषयेष्वसङ्गवान् —? the last two words ought to be read:
•षु स• — देशकालप्रविभानकोविदः । चयुक्तबुद्धिर्गुणदोष-
दर्शने कथं नु राजा भवितासि रचसाम); or *Patanjali* (where
speaking of a restriction which is laid down by *Kātyāyana*,
but does not answer the object intended by him): नैव युक्तो

विप्रतिषेधः (*Kaiyyāṭa*: नैष युक्त इति । इष्टसिद्धय इति भावः) । अयादयो ऽभिनिवर्तमानाः प्रगुह्यसंज्ञाया निमित्तं वि-
घ्नन्ति । एषो ऽसंभवः । सत्त्वसंभवे युक्तो विप्रतिषेधः । एवमय-
युक्तो विप्रतिषेधः । सतोर्हि विप्रतिषेधो भवति; or the same
(on *Pāṇ.*'s rule प्रोक्ताशुक्): अयुक्तो ऽयं निर्देशः । प्रीक्षा-
दिति भवितव्यम्; or *Mādh. Jaiminiyany.*: इत्यन्वे भावना-
पक्षा अयुक्ताः; or *ibid.*: जीवतामयश्रुतत्वादयुक्तो ऽयाग इति
चेत् &c. ⁶ Wrong, incorrect, untrue; e. g. *Rāmāy. Kishk.*
(in the later recension, ed. Gorresio): न धारये कोपमु-
दीर्यवेगं निहन्ति सुग्रीवमयुक्तमयः; (the older recension, ed.
Calc., Bombay: सुग्रीवमसत्त्वमयः); or *Nyāya-Sūtra*:
आहतत्वादयुक्तम् (viz. the assertion made in the foregoing
Sūtra is wrong &c.); or *Kumārila* (on a *Mānava-Kalpa-S.*):
चातुर्मास्यादौ महती दृष्टवर्तत्वा तृतीयं तृतीयं वा धान्यमसी-
त्वादिना मन्वानं सकृत्सकृत्तिसदयुक्तम् । काण्डानुसमयात्प्र-
तीयते; or (as the sense of a sentence, when it is vitiated
either by illogical wording or by superfluous allusions;
compare अयुक्तता and अर्थदोष) *Kāvyaprak.*: अर्थदोषा-
नाह ॥ अर्थो.... विध्यनुवादायुक्तः. ⁷ Improper, indecent;
e. g. *Rāmāy. Bālak.* (in the older recension, ed. Schlegel,
Calc., Bomb.): राघवाणामयुक्तो ऽयं कुलस्यास्य विपर्ययः;
(in the later rec., ed. Gorresio: राघवाणामयुक्तो ऽयं सत्त्व-
धर्मव्यतिक्रमः); or *Yājñavalkya* (in the chapter on साहस):
अयुक्तं शपथं कुर्वन् &c. (*Vijñāneśv.*: यज्ञायुक्तं मातरं यही-
ष्यामीतिव शपथं करोति; *Vāchaspatim.*: अयुक्तं शपथं मातर-
मभिगच्छामीत्यादिरूपम्); or *Bhāṭik.*: अयुक्तमिदमित्यन्वे
तमाप्ताः प्रत्यवारयन् (*Bharatam.*: अयुक्तमेतत्स्त्रीहननमि-
त्युक्ता &c.); or (neuter: an impropriety) *Śiṣupālāb.*: इदम-
युक्तमहो महदेव यद्वरतनोः स्मरयत्यनिलो ऽन्यदा; or *Hitopad.*:
दमनकः सरोषमाह । कथमाहारमाचार्यो भवान्नृपं सेवते ।
सेवकेनैतदयुक्तमुक्तम्. E. अ neg. and युक्त.

अयुक्तकृत Tatpur. m. f. n. (-त्-त्-त्) Doing a wrong act,
committing an impropriety; e. g. *Daśarūpa* (ed. Hall):
.... नायकप्रतिनायकौ (in the kind of play called रङ्गामुग) ।
ख्यातौ धीरोद्धतावन्त्यो विपर्ययादयुक्तकृत । दिव्यस्त्रियम-
निच्छन्तीमपहारादिनेच्छतः; (the *Sāhityad.*, which frequently
copies this work, has, instead of विपर्यया, गूढभावादयुक्त-
कृत). E. अयुक्त (7.) and कृत.

अयुक्तचार Bahuvr. m. (-रः) One who has not appointed
spies (as a king, who, by not doing so, is wanting in
knowledge of what is going on); e. g. *Rāmāy. Aranyak.*
(in the older recension, ed. Calc. and Bombay): अयुक्तचारं
दुर्दृष्टमस्वाधीनं (in the later rec., ed. Gorresio: अष्टाचारम-
धर्ममस्वाधीनं) नराधिपम् । वर्जयन्ति नरा दूरान्नदीपकुमिव
द्विपाः (*Tilaka*: अयुक्तचारमनियोजितचारम्) । अयुक्त-
चाररूपस्यः कथं राजा भविष्यति (in the later rec.: अयुक्त-
चारा राजानो भविष्यन्ति कथं नु ते) । येषां चारास्य को-
षस्य नयस्य जयतां वर । अस्वाधीना नरेन्द्राणां प्राकृतैस्ते जनेः
समाः (in the later rec.: येषां कामस्य क्रोधस्य नयस्य नयतां
वर । अस्वाधीना नरेन्द्राणां प्राकृतैस्ते नरेः समाः) । यस्मात्प-
श्चान्ति दूरस्थान्तर्धानार्थान्नराधिपाः । चारेण तस्मादुच्यते
राजानो दीर्घचक्षुषः (in the later rec.: राजानश्चारचक्षुषः);
or *ibid.*: न नूनं बुधसे रामं महावीर्यं गुणोन्नतम् (in the
later rec.: नूनं न बुधसे रामं यथावीर्यं यथावन्नम्) । अयुक्त-
चाररूपस्यो महेन्द्रवक्ष्योपमम् (*Tilaka*: अबोधे ऽयं हेतुरयुक्त-
चारत्वम् । अनियुक्तचारत्वम्). E. अ neg. and युक्त-चार.

अयुक्तता f. (-ता) The same as the next, q. v.; e. g., in-
correctness; e. g. *Sāhityad.*: विध्यनुवादायुक्तते (i. e. विध्य-
युक्तता and अनुवादायुक्तता), which are two अर्थदोष,
q. v.; see the explanation s. v. अयुक्त col. a, l. 16 and 17.
E. अयुक्त, taddh. aff. तत्.

अयुक्तत्व n. (-त्वम्) The being अयुक्त q. v.; e. g. the not being
admitted, or appointed, by rule or law, (to an office, occu-
pation, &c.); (see अयुक्त 4.): e. g. *Kātyāy. Śr. S.*: विश्वे
लौकिकमयुक्तत्वात् (*Yājñik.*: यच्च यच्च कर्मणि विश्वयः संशयो
भवति किमत्र लौकिकं वस्तु याज्ञमुत वैदिकमिति । तच्च लौ-
किकं याज्ञम् । लौकिकस्य कुचापि वाक्येनाविनियुक्तत्वात् ।
इतरस्य वचनेन कार्यान्तरविनियुक्तत्वात्); or *ibid.*: इविष्ये
चेदाह्नियमाणेषु मरणं दक्षिणापावेनान्संदहेत् (viz. इवि-
ष्यान) । न वायुक्तत्वात् (*Karka*: न वा दक्षिणापी संदहेत् ।
अयुक्तो ह्याहरणकाले इविष्यग्रहणेन तेषां योगः; *Deva*: अवि-
नियुक्तत्वात् । ग्रहणेन हि इविष्याणां विनियोगो भवति नाह-
रणमात्रेण); or *ibid.*: नृहपतिर्याजमानमयुक्तत्वात् (*Yājñik.*:
याजमानं यत्कर्म तन्नृहपतिः करोति । कर्माकारे तस्यायुक्तत्वात् ।
इतरेषां चाध्वर्यवादेषु योगात्); or incongruousness (see
अयुक्त 5.); e. g. *Kaiyyāṭa* (on *Patanj.* to *Pāṇ.* VIII. 3. 72):
पण्डिताः पर्युदासं मन्यन्ते । संभवत्येकवाक्यत्वे वाक्यभेदाश्रय-
णस्यायुक्तत्वात् । प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवश्यं भावी;
or, impropriety (see अयुक्त 7.): e. g. *Viśvanāthabh.* (on a
Nyāya-Sūtra): स्वकीपीनविवरणस्यायुक्तत्वादिति चेत् &c. —
Compare also the preceding. E. अयुक्त, taddh. aff. तत्.

अयुक्तपदार्थ Tatpur. m. (-र्थः) The meaning of a word which
is not added (to other words of a sentence), the meaning
of a word to be supplied; e. g. *Hemach.* (says, in reference
to अपि, where it is used in the sense of 'a drop of, a
little', with a noun in the genitive, as in a phrase like
सर्पिषो ऽपि स्यात् 'there might be a little butter'): अपि
.... (प्रश्ने) ऽयुक्तपदार्थेषु; or *Viśvapr.*: अपि तद्यायुक्त-
पदार्थेषु; or *Med.*: अपि तद्यायुक्तपदार्थः; or *Śabdār.*:
अपि (कामचारक्रिया)-युक्तपदार्थं च निगद्यते; (in all
these and similar definitions, it is wrong, therefore, to read
प्रश्ने यु०, or तथा यु०, or क्रिया यु०; comp. *Pāṇ.* I. 4. 96, and
the remark s. v. अपि, p. 191 a, l. 14 ff.). E. अयुक्त-पद, and अर्थ.

अयुक्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of improper ap-
pearance, improper; e. g. *Kumārās.*: अयुक्तरूपं किमतः परं
भवेत्त्रिनेत्रवचःसुखं तवापि यत् । खनद्वये ऽस्मिन्हरिचन्दना-
सुदे पदं चिताभस्मरजः करिष्यति (*Mallin.*: अयुक्तरूपम् ।
अत्यन्तायुक्तम्; *Vṛihasp.*: = अयुचितम्). E. अयुक्त (7.) and रूप.

अयुक्ति Tatpur. f. (-क्तिः) ¹Unfitness, unsuitableness; e. g.
Bhāvaprak. (where speaking of the bad and good effects
of spirituous liquor): अयुक्तियुक्तं (used in an unsuitable
manner, scil. मयम्) रोगाय युक्तियुक्तं यथामुत्तम्. ²Impro-
priety, bad conduct; e. g. *Jayam.*, &c. (on *Bhāṭik.*: अचेष्टा
यदि हान्यायादनेनात्मानमे वयम्) अन्यायात् । अयुक्त्या. E.
अ neg. and युक्ति.

अयुक्तपलाश Bahuvr. m. (-शः) The name of a plant, *Echites*
or *Alstonia scholaris*; see अयुक्तद, and the explanation
given there. (*Hemach.*: अयुक्त्वमशब्दी विषयशब्दादिवा-
चकी । विनेत्रपक्षेषु सप्तपलाशादिषु योजयेत् — scil. कविः —;
Vallabhag. on the latter: यथा सप्तपलाशस्य अयुक्तपलाशो
विषमपलाशस्य सप्तपक्षो नाम वृक्षः । सातवानड इति प्रसिद्धिः).
E. अयुज् and पलाश.

अनुपादयमक Tatpur. n. (-कम्) A species of alliteration; viz. the repetition of the odd, i. e., the first and third, *pādas* or fourths of a stanza, in such a manner that the sense of the sounds repeated is different in the first and the third *Pāda*. An instance of this kind of alliteration is the following from the *Bhāṭikāvya*: न वानरैः पराक्रान्तां महन्निर्भीमविक्रमैः । न वा नरैः पराक्रान्तां ददाह नमरीं कपिः, where, according to *Jayam*, &c., the first *pāda* means, न (not) वानरैः (by the monkeys) पराक्रान्तां (overcome), and the third: न (not) वा (moreover) नरैः (by men) पराक्रान्तां (obstructed in battle). Also **अनुगमपादयमक**. Comp. **युक्पादयमक**. For other kinds of alliteration, see s. v. **यमक**. E. **अनुज्-पाद्**, and **यमक**.

अनुकृति Bahuvr. m. (-त्तिः) A name of Śiva; literally, “(the god) who has odd (i. e. an odd number of, viz. nine), powers”; (*Vallabhagani* — on the words of *Hemach.* quoted s. v. **अनुकृति** —: विषयसप्तमीत्यादिचहृत्वात् । नवशक्तिरनुकृतिर्विषयशक्तिश्च । श्रुत्युः). E. **अनुज्** and **शक्ति**.

अनुन Tatpur. (?) m. f. n. (-नः-ना-नम्) Odd; comp. **अनुज्** and **अनुनार्चिस्**. E. **अ** priv. and **नुन**.

अनुवच Bahuvr. m. (-चः) A name of Śiva; lit., “having odd (i. e. an odd number of, viz. three), eyes”; comp. **अनुज्**, **चिन्नेच**, **विषमनेच**, **त्र्यच**, **विषमाच**, and similar compounds (*Vallabhag.* — on the words of *Hemach.* quoted s. v. **अनुकृति** —: त्र्यचपञ्चवाचसप्तच्छदादिष्वपि त्र्येवम् । यथा त्र्यचसप्तवाचुनचो विषमाचच ॥ यथा पञ्चवाचसप्तवाचुनाचो विषमवाचच । यथा सप्तच्छदाचसप्तवाचुच्छदो विषमच्छदच । हवमने (पि). E. **अनुज्** and **चचि**, *samās.* aff. **वच्**.

अनुनपत् Tatpur. ind. Not at the same time, not simultaneously, successively; e. g. *Sāṅkhyā-Kār.*: जननमरणकराणाम् प्रतिनियमादनुनपत्प्रवृत्तेः । पुष्टवज्रत्वं सिद्धं त्रैलोक्यविपर्ययाच्चैव (*Gaudap.*: अनुपदेककालम् । न अनुपदनुनपत्). E. **अ** neg. and **नुनपत्**.

अनुपपन्नहृत् Tatpur. n. (-हृत्) Non-simultaneous apprehension, successiveness of apprehension; e. g. *Nyāya-Sūtra*: क्रमवृत्तित्वादनुनपन्नहृत् । E. **अनुनपत्** and **हृत्**.

अनुनपन्नाव Tatpur. m. (-वः) Non-simultaneousness, successiveness; e. g. *Nyāya-Sūtra*: प्रविधानसिद्धादिज्ञानानामनुनपन्नावानुनपदकारणम् (*Viśvan.*: अनुप = क्रमात्). E. **अनुनपत्** and **भाव**.

अनुनर्चिस् Bahuvr. m. (-र्चिः) The same as the next. E. **अनुज्** and **अर्चिस्**.

अनुनार्चिस् Bahuvr. m. (-र्चिः) The fire; literally, “having odd (i. e. an odd number of, viz. seven), flames”; e. g. *Śiśupālab.*: अनुनार्चिरिव ज्वलन्नुवाचो रिपुरीदृचिषमाबुहावमन्त्रम् (*Mallin.*: अनुनार्चिः सप्तार्चिः). [Amongst the MSS. of the *Śiśup.* in the Library of the I. O. four, viz. two with comm., one without comm., and one containing the comm. only, have **अनुनार्चिः**, as quoted; one without a comm. has **अनुनर्चिः**. But, since the commentaries themselves merely explain the sense of the word, without giving a grammatical analysis of it, it remains doubtful whether **अनुनर्चिः** is not the better reading of the two.] E. **अनुन** and **अर्चिस्**.

अनुनिषु Bahuvr. m. (-षुः) A name or epithet of Kāmadeva, the god of Love; literally, “having odd (i. e. an odd number of, viz. five), arrows”; (*Vallabhag.* — on the words

of *Hemach.* quoted s. v. **अनुकृति** —: अनुजः पञ्च । एवमो वक्ष्यो ऽनुनिषुः). Compare **पञ्चेषु**, **विषमेषु**, **अनुगमेश्वर**, **अनुमात्र**, **पञ्चवाच**, **विषमवाच**, **पञ्चशर**, and similar compounds. E. **अनुज्** and **इषु**.

अनुगन्धानु Bahuvr. m. f. n. (-नुः-नुः-नु) Having odd (i. e. an odd number of, viz. one, three, five, seven, nine, &c.) ingredients or component parts; e. g. *Mānava-Kalpa-S.*: सुखं प्रतिदधातुगन्धानुं प्रदक्षिणम् (*Kumārila*: अनुगन्धानुं संदधातीत्येके । धातुं सुखाय योजयतीति वा । अनुगन्धानु । युजो धातवो वक्षिन् । तदनुगन्धानु । न अनुगन्धानु । तदनुगन्धानुः । &c.); or *Kumārila* (on another *Mānava-Kalpa-S.*): अनुगन्धानुत्विति शरवविशेषकम् । अनुजो विषमो धातवः शरवसंताना यक्षिण्शरवो तदनुगन्धानुः; or *Kātyāy. Śr. S.*: अनुगन्धानुनि युनानि (*Yājñikad.*: इध्मवन्धनवर्हिर्वन्धनार्धानि युनानि खननानि रज्जवो ऽनुगन्धानुनि भवन्ति । धातवसुखमुष्टिप्रवेष्टाः । अनुजो विषमा एकविपक्षसप्तनवादिविषमसंख्या धातवो येषां तान्व-नुगन्धानुनि. E. **अनुज्** and **धातु**. According to the first quotation, *Kumārila* admits also of the analysis: Tatpur., **अ** neg. and **नुगन्धानु**; but the former E. seems more consistent with the meaning of this compound.

अनुनेच. See **अनुनेच**.

अनुगवाह. See **अनुगवाह**.

अनुगम् Tatpur. m. f. n. (-गम्-गमा-गमम्) Odd (as the numbers one, three, five, &c.); e. g. *Āśvalāy. Śr. S.*: मासि मासि च नोचापुषी उपेपुरगुग्मेषु नोर्गुग्मेषु; or *Kātyāy. Śr. S.*: प्रत्येकधनानुगमासुदहरास्त्रिप्रभुत्वा पञ्चदशब्धः (viz. भूमौ निदधाति); or *Yājñikad.* (on another *Kāty. Śr. S.*): तचापुगमान्वाहानि चितुस्त्रोमकानि पुगमानि तु पञ्चदशानीति षड्विषु चितुत्पञ्चदशयोर्विवेकः । उत्तरपक्षे तु विपरीतम् । अनुगमानि पञ्चदशानि पुगमानि तु चितुस्त्रोमकानीति; or *Bhojadeva's Rājamarāṇḍa*: अनुगमे दुर्मेना नारी पुगमे च विधवा भवेत् । तस्माद्भर्तृत्विते पुगमे विवाहे सा यतिप्रता । मासचयादूर्ध्वमनुगमवर्षे पुगमे तु मासचयमेव यावत् । विवाहमुच्चिं प्रवदन्ति सर्वे वार्त्सादयो ज्योतिषि जन्ममासात्; or *Manu*: पुगमासु पुषा जायन्ते स्त्रियो ऽपुगमासु राचिषु । तस्मा-नुगमासु पुषार्चो संविशेदार्तवे स्त्रियम् (*Medhātithi*: पुगमा राचयः वष्टाष्टमी दशमी द्वादशी चतुर्दशी षोडशी; *Kullika*: अनुगमासु पञ्चमीसप्तम्यादिषु) । पुमान्पुंसो ऽधिके मुक्ते स्त्रीभवत्वधिके स्त्रियाः । सने ऽपुमान्पुंसिस्त्रियो वा षीये ऽत्ये च विपर्ययः (*Medhāt.*: मुक्तं वीचं पुषवस्त्र रेतः । स्त्रियाः श्रोत्रितम् । उक्तं भगवता वशिष्ठेन । मुक्तश्रोत्रितसंभवः पुषव इति । स्त्रीवीजाधिके पुंवीजे ऽपुगमास्तपि पुमाज्जायते । पुगमास्तपि स्त्रीवीजखाधिके कश्चिद्व; *Kull.*: पुंसो वीजे ऽधिके ऽपुगमास्तपि पुषो जायते । स्त्रीवीजे ऽधिके पुगमास्तपि दुहितवः); the theory of *Manu* is, therefore, that a son is conceived by a woman on the even nights of her proper season — see **अनु** —, with the exception, established by him in a previous verse, of the second and fourth nights (i. e. on the sixth, eighth, tenth, twelfth, fourteenth, and sixteenth nights), and a daughter, on the odd nights of her season, with the exception, as likewise mentioned by him before, of the first, third, eleventh, and thirteenth nights (i. e. on the fifth, seventh, ninth, and fifteenth nights); — moreover, if we follow the interpretation of *Medhātithi* and *Kullika*, that a boy is produced, even on the odd nights, when the energy of the man (i. e. his semen) prevails, and a girl, also on the

even nights, when the energy of the woman (i. e. her blood) prevails; whereas, if their energies are alike, an hermaphrodite, or twins, — a boy and a girl —, are conceived, and no conception takes place, if the energies of both are either too weak or deficient. *Vijnāneshvara*, however, understands the first part of the second theory in this sense, that, if a girl is conceived on the even nights, in consequence of the mother's energy prevailing, she will have the appearance of a boy, and if, in consequence of the father's energy prevailing, a boy is conceived on the odd nights, he will have the appearance of a girl: यदा युग्मायामपि रात्री शोणिताधिकं तदा स्त्रियेव भवति पुंस्वाकृतिः । अयुग्मायामपि शुक्राधिके पुमानेव भवति स्त्र्याकृतिः. The problem just mentioned is dwelt on with much detail, especially in the medical works; e. g. in the *Śārīrasthāna* of *Suśruta*, the *Śārīrasthāna* of *Charaka*, &c. E. अ neg. and युग्म.

अयुग्मच्छद Bahuvr. m. (-दः) The name of a plant, Echites or Alstonia scholaris (*Mathureśa*, *Ramānātha* on the *Amarak.* = सप्तपर्ण; see अयुक्च्छद and the explanation given there). Compare the next. E. अयुग्म and छद.

अयुग्मच्छदगन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धिः) Smelling like the plant Echites or Alstonia scholaris; e. g. *Kirātārj.*: अनेकराज्यरचासंयुक्तं तदीयमाख्याननिकेतनाखिरम् । नच त्वयुग्मच्छदगन्धिराद्रतां भृशं नृपोपायनदन्तिनां मदः (*Mallin.*: अयुग्मच्छदस्य सप्तपर्णपुष्पस्य गन्ध इव गन्धो यस्य सो ऽयुग्मच्छदगन्धिः । सप्तम्युपमानेत्वादिना वज्रग्रीहिरत्तरपदलोपस्य — comp. *Vārtt.* 5. to *Pāṇ.* II. 2. 24.). E. अयुग्म and गन्ध, samās. ād. इ.

अयुग्मनेत्र Bahuvr. m. (-त्रः) A name or epithet of Śiva (comp. अयुक्त्रेव, and the explanation s. v. अयुग्मत्र); e. g. *Kumāras.*: अरसबाभूतमयुग्मनेत्रं पञ्चमदूरात्मनसाधुष्यम् । नासद्यत्साध्वससहस्रः सस्रं शरं चापमपि स्वहस्तात्. E. अयुग्म and नेत्र.

अयुग्मपत्र Bahuvr. m. (-त्रः) The same as अयुक्च्छद, q. v. (*Nigh. Pr.*: सातवीश). Comp. also the next. E. अयुग्म and पत्र.

अयुग्मपर्ण Bahuvr. m. (-र्णः) The same as the preceding (*Nigh. Pr.*: सातवीश). E. अयुग्म and पर्ण.

अयुग्मपादयमक Tatpur. n. (-कम्) The same as अयुक्पादयमक. E. अयुग्म-पाद, and यमक.

अयुग्मशर Bahuvr. m. (-रः) A name or epithet of Kāma-deva, the god of love; comp. अयुग्निषु, the explanation and the words given there; e. g. *Daśakumārach.*: तामस्यचिरादयुग्मशरः शरशयने शाययिष्यति. E. अयुग्म and शर.

अयुग्माय Bahuvr. m. (-यः) A name or epithet of Kāma-deva, the god of love. Comp. अयुग्निषु, the explanation, and the words given there (*Vallabhag.* on the words of *Hemach.* quoted s. v. अयुक्पादयमक — पञ्चवाक्यसंज्ञा । अयुग्मायः । विषमवाक्यः). E. अयुक् and वाक्य.

अयुक् Tatpur. m. f. n. (-क्-क्ता-क्ताम्) Odd (as a number, one, three, &c.); comp. अयुक् and the words named there; e. g. *Śatapathabr.*: अयुक्ता अयुक्ता एकधना भवन्ति । यद्यो वा पञ्च वा पञ्च वा सप्त वा सप्त वा नव वा &c. (*Sāyana*: अयुग्मसंज्ञाका उदकविशेषा एकधननामका संपन्नाः). E. अ neg. and युक्.

अयुक्त्रेव Bahuvr. m. (-त्रः) A name or epithet of Śiva (*Vallabhag.* — on the words of *Hemach.* quoted s. v. अयु-

क्पादयमक — अयुक्त्रेवो विषमनेत्रस्य । शब्दः). Comp. अयुक्त्रेव and the words mentioned there. E. अयुक् and नेत्र. Also अयुक्त्रेव. **अयुक्** Tatpur. m. f. n. (-क्-क्ता-क्ताम्) Odd (as a number, one, three, five, &c.); comp. अयुक्, अयुग्म, अयुक्ता, अयुक्त्रेव; e. g. *Śatapathabr.*: अयुक्ताय सोमाजुहोति (*Sāy.*: एका च मे तिस्रस्य म हस्तादयो मन्वा अयुक्त्रेवः सोमाः); or see the quotations from the *Kātyāy. Śr. S.* and the *Mānava Kalpa S. s. v.* अयुग्मातु, and from the *Gobhila Gr. S. s. v.* अभिनिष्टान् 1.; or *Rik-Prātiś.* (in defining the metre Satobrihati): युग्मावष्टाचरी पादावयुक्ती द्वादशाचरी । सा सतोवृहती नाम विपरीता विपर्यये; or *Manu*: युक् कुर्वन्निर्गन्धेषु सर्वाङ्गामान्समनुते । अयुक् तु पितृन्सर्वान्मन्त्रां प्राप्नोति पुष्कलाम् (*Kull.*: युक् युग्मासु तिथिषु द्वितीयावतुर्ध्यादिषु युग्मेषु नक्षत्रेषु भरणीरोहिण्यादिषु श्राव्यं कुर्वन्सर्वाभिलषितान्प्राप्नोति । अयुग्मासु तिथिषु प्रतिपन्तृतीयाप्रभृतिषु । अयुग्मेषु च नक्षत्रेषु । अश्विनी-कृत्तिकादिषु &c.); or *Vrihajjātaka*: अयुजि युजि तु मे विपर्ययस्याः शशिवननालिप्यवान्मनुषसंधिः; or *Gangādāsa's Chhandomanj.*: अयुजि प्रथमे नविवर्जिता द्रुतविलम्बिता हरिश्चमुता; or *ibid.*: अयुजि नगराया गुरुः समे तदपरवत्क्रमिदं नवी जरी; or *ibid.*: अयुजि नयुरेफतो यकारो युजि तु नवी जरगाश्च पुष्पिताया; or *ibid.*: अयुजोर्ध्वेदं सी जगौ युजोः सभरा गी यदि सुन्दरी तदा. [The declension of this word is regular; see s. v. युक्.] E. अ neg. and युक्.

अयुज Bahuvr. m. f. n. (-जः-जा-जम्) ¹ Without a companion, alone; e. g. *Rigv.*: अयुजो असमो नृभिरिकः कष्टीरयाक्षः (*Sāy.*: अयुजः । असहायः). ² Odd (as a number; one, three, &c.); comp. अयुज and the words named there; e. g. *Āśval. Śr. S.*: संचयनमूर्धं दशम्याः कृष्णपञ्चायुजा-स्तेकनक्षत्रे लक्षणे &c.; or *Āśval. Gṛhya S. s. v.* अभिनिष्टान् 2. E. अ priv. and युज; or 2. a Tatpur. अ neg., &c.

अयुत Tatpur. I. m. f. n. (-तः-ता-तम्) Not joined, not connected with; e. g. *Grahalāghava* (after वृहमे, see p. 428a, l. 17): अथ चरपल्युतोनास्तु पञ्चमुनाद्यः । असार्धं नीलयोः स्नातदयुतखगुणाः स्नात्तिशार्धं त्वचाचक्षयिषुष्यचभायाः कृत्ति-दशमस्यो नायमाशापलांशाः. E. अ neg. and युत (joined).

II. 1. m. f. n. (-तः-ता-तम्) ¹ Not disjoined, essentially united (as organic bodies, elements, &c.); e. g. *Atharvav.*: अयुतो ऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे प्राणो ऽयुतो मे ऽपानो ऽयुतो मे बानो ऽयुतो ऽहं सर्वः. ² Intimately coherent, logically inseparable (as cause and effect, substance and quality, &c.). See, for both meanings, s. v. अयुतसिद्ध.

2. m. (-तः) The proper name of the son of Rādhika and father of Krodhana (acc. to the *Bhāgav.-Pur.*).

3. m. n. (-तः-तम्) The number of ten thousand, a myriad; e. g. *Rigv.*, *Sāmav.*: महे चन त्वामद्रिवः परा मुक्ताय देयाम् (*Sāmav. v. l.*: त्वाद्विवः परा मुक्ताय दीवसे) । न सहस्राय नायुताय वज्रियो न शताय शतामच (*Sāy.*: अयुताय । दशसहस्राय); or *Atharvav.*: शतं ते ऽयुतं हावनाग्ने युने चीहि चत्वारि ऋतमः; or *Vājas. S.*: इमा मे अप इष्टका धेनवः सन्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्जुदं च चर्जुदं च समुद्रश्च मध्यं चाक्षश्च परार्धधीता मे अप इष्टका धेनवः सन्वेमुचामुर्ध्विहोके; where *Mahidhara* observes that each successive number is ten times as great as the preceding one, अयुत being 10000 (सहस्रं दशमुक्षितमयुतम्),

नियुत, the same as लक्ष (100000), प्रयुत a million, and here implying also ten millions (प्रयुतं लक्षदशकम् । प्रयुतग्रहं कीटिपल्लवकम् । प्रयुतं दशगुणितं कीटिः), चर्बुद denoting a hundred millions (कीटिर्दशगुणो ऽर्बुदम्), चर्बुद being the same as लक्ष or a thousand millions, and समुद्र implying, besides its own sense of 100.000.000.000.000 (शङ्कुर्दशगुणः समुद्रः), that of खर्व (10.000.000.000), निखर्व (100.000.000.000), महापद्म (1000.000.000.000), and शङ्कु (10.000.000.000.000); मध्य meaning 1000.000.000.000.000 (समुद्रो दशगुणो मध्यम्), चत्त, 10.000.000.000.000.000 (मध्यं दशगुणमन्तः), and परार्ध, 100.000.000.000.000.000 (चत्तो दशगुणः परार्धः); but this interpretation of the words प्रयुत downwards seems suspicious, as it is apparently based on the supposition that these terms had in the *Vājas. S.* the same value which they represent in some works of the later literature; whereas it appears more natural to assume that, in the Vaidik passage quoted, प्रयुत meant the tenfold quantity of नियुत, चर्बुद the tenfold quantity of प्रयुत, and so on. That the meaning of several of these terms varied in different writings, and that the higher numbers bore different names with different authors, even of the later literature, may be seen, for instance, from a comparison of the following passages; *Vāyu-P.*: अथय उचुः । कस्यादेव परार्धस्य कश्चिः पर उच्यते । एतद्वेदितुमिच्छाम तन्नो निगद सत्तम ॥ सूत उवाच । मृकुधं मे परार्धस्य परिसंख्यां परस्व च । एकं दश शतं चैव सहस्रं चैव संख्या । विज्ञेयमासहस्रं तु सहस्राणि दशायुतम् । एकं शतसहस्रं तु नियुतं प्रोच्यते बुधिः । तथा शतसहस्राणामर्बुदं कीटिश्च्यते (thus in three MSS.) । चर्बुदं दश कीट्यसु चत्तं कीटिशतं विदुः । सहस्रमपि कीटीनां खर्वमाङ्गर्मनीषिणः । दश कीटिसहस्राणि निखर्वमिति तं विदुः । शतं कीटिसहस्राणां शङ्कुरित्वभिधीयते । सहस्रं तु सहस्राणां कीटीनां दशधा पुनः । गुणितानि समुद्रं वै प्राज्ञः संख्याविदो जनाः । कीटीनां सहस्रमयुतमित्वयं मध्य उच्यते (another MS. omits उच्यते; a third writes: कीटीनां सहस्रयुतमित्वयं मुच्यते बुधिः; the correct reading is, perhaps: कीटिसहस्रमयुतमित्वयं मध्य उच्यते) । कीटिसहस्रनियुताः स चान्न इति संज्ञितः । कीटि-कीटिसहस्राणि (one MS.: कीटीकीटिसहस्रां सं; another: कीटीकीटीसहस्राणां; a third: कीटिकीटिसहस्राभं) परार्ध (thus in all the MSS.) इति कीर्त्तते । परार्धं दिगुषं चापि परमाङ्गर्मनीषिणः. [Such is the text of this passage, as I would read it after the emendation of obvious errors, from three MSS. of the I. O.; but the line तथा शतसहस्राणाम् seems to require another term than चर्बुद.] The foregoing passage, however, is immediately followed by one which gives another definition, and, unless it be an interpolation, seems to have been intended to record the opinion of other authorities on some of these terms; it runs thus: शतमाङ्गः परिहृष्टं सहस्रं परिपल्लवम् । विज्ञेयमयुतं तस्मान्निघृतं प्रयुतं ततः । चर्बुदं चर्बुदं चैव खर्वं च ततः कृतम् । खर्वं चैव निखर्वं च शङ्कुं पदं तथैव च । समुद्रं मध्यं चैव परार्धमपरं ततः । एवमष्टादशीतानि खानानि गणनाविधी (one MS. ०विधिः) । शतानीति विज्ञानीचात्संज्ञितानि महर्षिभिः । कल्प-संख्याप्रवृत्तस्य परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽपि काको (one MS. काको) ऽस्य तस्मान्ने प्रतिबुध्यते (one MS. प्रतिबुध्यते, two: प्रतिसिद्धते) । पर एव परार्धस्य संख्यातः संख्याया मया. This passage is professed to be quoted by some commentators

on the *Vishnu-Pur.*, where a definition of परार्ध is given; but, as this definition makes परार्ध the last number of a progressive series of eighteen, the commentators seem to have taken some liberties with the text of the *Vāyu-P.*, in order to square their quotation with the text of the *Vishnu-Pur.*; *Vishnu-Pur.*: भवेय उवाच ॥ परार्धसंख्या भव-वत्समाचक्ष्व (one MS. of the I. O.: भववत्समा) यथा तु सः । दिगुषीकृतया ज्ञेयः प्राकृतः प्रतिसंवरः ॥ पराशर उवाच ॥ खानात्खानाह्मगुणमेकस्यान्नयते द्विज (thus four MSS.; a fifth which is less correct: खानात्खानं दश०) । ततो ऽष्टादशमे भागे (thus the four MSS.; the fifth: खाने) परार्धमभिधीयते; whereupon *Ratnagarbhabhatt.*, and after him *Śrīdharaśw.*: तथाह वायुः । कीटिकीटिसहस्राणि परार्ध-मिति कीर्त्तते । परार्धं दिगुषं चापि परमाङ्गर्मनीषिणः । खानं दशगुणं विषादेकं दश शतं ततः । सहस्रमयुतं तस्मान्निघृतं प्रयुतं ततः । चर्बुदं चर्बुदं चैव वृन्दं चैव ततः परम् । खर्वं चैव निखर्वं च । शङ्कुः पदं तथैव च (one MS. पदस्य०) । समुद्रो मध्यमन्तस्य परार्धं परमेव च । एवमष्टादशीतानि पदानि गणना-विधी । कल्पसंख्याप्रवृत्तस्य परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽस्य काको ऽन्वसंख्यान्ने प्रतिबुध्यते इति ॥ एकं दशगुणं दश । दश दशगुणाः शतम् । शतं दशगुणं सहस्रमित्वेवमेकादिखानाना-मङ्कानां वामतो वृद्धाष्टादशे खाने परार्धं भवति. Another commentator, *Dhananjayabhatta* (as quoted by *Gopālabhatta*) appends the following enumeration: नामधेयानि संख्याया एकं दश शतं ततः । सहस्रमयुतं चैव लक्षं च दशलक्षकम् । की-टिश्च दशकीटिश्च शतकीटिश्चार्बुदम् । चर्बुदं (probably चर्बुदं) खर्वसंख्यं च महाखर्वं चतुर्दशम् । पदपञ्च(?) महापदं चोखाशा महताधिका [i. e. महाशा] । शङ्कुं तथा महाशङ्कुं चित्तिश्चैव महाचित्तिः । चोभं तथा महाचोभं निधिश्चैव महानिधिः । समुद्रं पुष्करं तथा (sic) अश्विन्वममितं सदा । चत्तं च परार्धं चत्तार्धं चत्तसमुद्रा (चतुस्त्रिंश०?) कृतम्. — The *Agni-Pur.* (as quoted by the same) runs thus: एकं दश शतं चैव सहस्रं चेति सत्तमाः । यद्योत्तरं दशगुणमयुतं लक्षकं तथा । प्रयुतं कीटिमर्बुदं वृन्दं खर्वं निखर्वकम् । शङ्कुं पदं निखर्वं च परार्धं चेति षोडश. — The *Brahma-Pur.* has this series: एकं दश शतं चैव सहस्रमयुतं तथा । लक्षं च नियुतं चैव कीटिरर्बुदमेव च । वृन्दं खर्वो निखर्वश्च शङ्कुपदौ च सागरः । चत्तं मध्यं परार्धं च दशवृद्धा यथा क्रमात्. — The *Līdvatī* gives the following eighteen terms: एकदशशतसहस्रायुतलक्षप्रयुतकी-टयः क्रमशः । चर्बुदमण्यं खर्वनिखर्वमहापदशङ्कुवत्संख्यात । अक्षधिवान्तं मध्यं परार्धमिति दशगुणोत्तराः स्मृताः. — *Hemachandra's* enumeration agrees with that of the *Līdvatī*, for his महामुख is a synonym of महापद्म, and वार्धि of अक्षधि. — *Rūyamuk.* (on the *Amarak.* II. 9. ४.) names after after एक, दश, शत and सहस्र the following: अयुतम् । लक्षम् । नियुतम् । कीटिः । चर्बुदम् । वृन्दम् । खर्वम् । नि-खर्वम् । महापद्मम् । शङ्कुः । समुद्रः । चत्तम् । मध्यम् । परार्धम् । अयुतम् । असंख्यम्, and adds: तच्च विंशतिसंख्या-नम् । अतः परमसंख्यमिति. — The *Sābdaratn.*: दशसंख्या हि पङ्क्तिरह्मगुणा शतादिकम् । शतं सहस्रमयुतं लक्षं नियुतमेव च । अयुतं प्रयुतं कीटिरर्बुदो वृन्त(?) इत्यपि । लक्षं खर्वो नि-खर्वश्च शङ्कुः पदस्य सागरः । चत्तो (चत्तो?) मध्यः परार्धश्च संख्या निगदिताः क्रमात्; where the words अयुतं प्रयुतं कीटिः are apparently meant for synonyms of the preceding terms अयुतं लक्षं नियुतम्. — A series apparently more strange than the preceding ones, is contained in the following

passage quoted in the *Sankhyāparimāṇa* of *Gopālabhāṭia*: एकं दश शतं चैव सहस्रमयुतं तथा । सच च नियुतं चैव कोटिरनु-
दमेव च । अर्थः (अन्वः?) सर्वो निखर्वच पश्यो वाच सुपन्नकः ।
शङ्को वाच महाशङ्को नीलो वाच सुमीलकः । मिहिका ताडका
धूलिः प्रधुली च सुधुलिका । महाधूलिः कला चैव विक्का
कुमुदका । कुसरं च सुभद्रं च जनमतमपरार्थकम् । वसिता
रामचन्द्रेण प्रभुलीभुवकपिणी (?) । समुद्रस्तोत्ररतीरे सङ्गां
पञ्चति राक्षसः । — For other arithmetical enumerations, esp.
in *Yāska's Nirukta*, the *Āitareya-Br.*, *Panchavinsā-Br.*, and
the *Sāṅkhāyāna Śrauta Sūtras*, see s. v. अर्जुद, and the article
"Vedische Angaben über Zeittheilung und hohe Zahlen", in the
'Zeitschrift der Deutschen Morgenl. Gesellsch.', vol. XV.
pp. 132 ff., by Prof. Weber, who, besides the series given in
the *Vājas. S.* (cf. above, p. 442 b, l. 52 seqq.) and in the works
just named, includes under this heading also some enume-
rations met with in the *Mahābhārata* and *Ramayāna*, and
the list of numbers mentioned in *Hemachandra's Abhidhā-
nach.* (cf. above, p. 443 b, l. 44). — Since all the commen-
tators agree in rendering अयुत, "a myriad", its position
in the following verse of the *Udyogap.* of the *Mahābh.* is
remarkable: तदा शतसहस्राणि प्रयुतान्वर्जुदनि च । अयुता-
न्वच खर्वाणि निखर्वाणि च कीरव । रामः शराणां संकुचो
मयि नृर्षे व्यपातयत् । — According to a *Gāṇa* to *Pāṇ.*,
अयुत may be used figuratively as a term of praise, when
it is the first part of some Tatpur. compounds; e. g. in
अयुताध्यापक, q. v. The accent of such a compound is on
the second syllable. If an inflected verb, with or without
a prefix called गति follows it, it loses its accent. Comp.
अमातापुत्र. — A *Lingānuśāsana-Sūtra*, in the *Siddh. K.*, and
the *Gāṇaratnam.*, state that अयुत may be used in the neuter
as well as in the masculine gender. — Its accent, in the
sense of "myriad", is on the second syllable (*Phits.*, &c.);
whereas that of अयुत, m. f. n., is regular, viz. on the first
syllable. — E. अ and युत.

अयुतजित् Tatpur. m. (-त्). Also अयुताजित्. The proper
name of two kings, 'a descendant of Sagara: the son of
Sindhudwipa and father of Rituparna; (*Brahma-Pur.*; the
Vāyu-, *Kūrma-* and *Linga-Pur.*, call him *Ayutāyus*; the *Agni-
Pur.*, calls him *Śrutāyus*; the *Vishnu-Pur.*, *Ayutāśva*); 'a
grandson of Satwata, and son of Bhajamāna; his brothers
are Śatajit and Sabasrajit, also called Śatājit and Sabas-
rajit (*Vishnu-Pur.*). E. अयुत (II. 3.) and जित्.

अयुतनायिन् Tatpur. m. (-यी) The proper name of a king
of the lunar race: the son of Mahābhāuma and Suyajna,
and father of Akrodhana; (so called because he performed
a myriad of Purushamedhas); *Mahābh. Adip.*: महाभीमः
खलु प्रासेनजितीमुपयेने सुयज्ञां नाम । तस्मान्नञ्च जज्ञे ऽयुत-
नायी चः पुत्रवमेधानामयुतमानयत् । तेनास्मायुतनायिस्त्वम् ।
अयुतनायी खलु पुत्रवमेवो दुहितरमुपयेने कामां नाम । तस्मा-
मञ्च जज्ञे ऽक्रोधनः । E. अयुत and नायिन्.

अयुतश्च ind. By myriads; e. g. *Mahābh. Vanap. (Indra-
lok.)*: तत्र देवविमानानि कामनानि सहस्रशः । संखितान्व-
भिचालानि इहर्षायुतशकाः । E. अयुत, taddh. aff. श्च.

अयुतसिद्ध Tatpur. m. f. n. (-द्-वा-चम्) (In philosophy.)

¹ Established as, or proved to be, not disjoined, not sepa-
rated by the intervention of space; proved to be essentially

united (as organic bodies, elements, &c.); e. g. the *Pātaṇ-
jala-Bhāṣya* gives, amongst other definitions, this defini-
tion of समूह —: स पुनर्द्विविधो युतसिद्धावयवो ऽयुतसिद्धा-
वयवश्च । युतसिद्धावयवः समूहो वनम् । अयुतसिद्धावयवः
संघातः । शरीरं वृक्षः परमकुरिति । अयुतसिद्धावयवमेदानु-
वतः समूहो द्रव्यमिति पतञ्जलिः; *Vāchaspatimīśra* (on these
words): युतसिद्धाः पुनस्त्रिधाः सास्तराणां अवयवा यस्त स
ततोक्तः । वृक्षं वनमिति । सास्तराणां हि तदवयवा वृक्षा ना-
वयव ॥ अयुतसिद्धावयवश्च समूहः । वृक्षो नीः परमाकुरिति ।
निरन्तरा हि तदवयवाः &c. ² Established as, or proved
to be, intimately inherent, or logically inseparable (as the
notions of receptacle and the object to be received, cause
and effect, substance and quality, individual and species,
&c.); e. g. *Śāṅkaramīśra* (in his comm. on the *Kaṇāda S.*
which treats of intimate coherence: इहेदमिति यतः कार्य-
कारणयोः स समवायः): कार्यकारणयोरित्युपलक्ष्यम् । अ-
कार्यकारणयोरित्यपि द्रष्टव्यम् । तदुक्तं पदार्थप्रदेशात् प्रक-
रते । अयुतसिद्धानामाध्यायधारभूतानां चः संबन्ध इहेति
प्रत्ययहेतुः स समवाय इति । संबन्धयोरविवक्षितमयुतसि-
द्धिः । इह कुच्छे दधि । इह कुच्छे बदराबीतिवत् । इह तन्मुप-
पटः । इह वीर्येषु कटः । इह द्रव्ये द्रव्यमुपलक्ष्यम् । इह
नवि मोक्षम् । इहात्मनि ज्ञानम् । इहाकाशे ब्रह्मः । इतीह-
बुद्धिरत्यवमाना न विना संबन्धमुत्पत्तुमर्हति । तेनानुमीयते
ऽसि कश्चित्संबन्धः । न चास्ती संयोग एव. E. अयुत and सिद्ध.

अयुतसिद्धावयव Bahuvr. m. f. n. (-वः-वा-चम्) The parts
of which are admitted to be inseparable, or essentially
united (as organic bodies, elements, &c.). See the pre-
ceding, above, l. 3. E. अयुतसिद्ध and अवयव.

अयुतसिद्धि Tatpur. f. (-द्धि) (In philosophy.) Establishing

by proof, or the established proof, that certain objects or
ideas are essentially united or logically inseparable. See
अयुतसिद्ध. E. अयुत and सिद्धि.

अयुतहोम Bahuvr. m. (-मः) (In the *Purāṇas.*) The name of

one of the *Graha-yajnas* or sacrifices, performed in ho-
nour of the planets, for the sake of propitiating them, and
thus obtaining happiness, or, also, performed by an aged
man for the sake of obtaining a son (?; see अहवच); so
called because it consists of "a myriad of burnt offerings";
for the other two, see अहवहोम and कोटिहोम; *Agni-Pur.*:
अहवचो ऽयुतहोमस्यकोत्वात्मकस्त्रिधा; *Bhaviṣyottara-Pur.*:
त्रीकामः शान्तिकामो वा अहवचं समाचरेत् । इहायुः काम-
पुत्रो (sic) वा तथैवापि चरन्पुनः अहवचस्त्रिधा प्रोक्तः
पुरातः स्मृतिकोविदैः । प्रथमो — MSS. *मा — ऽयुतहोमः
आहवचहोमस्ततः परः — MSS. परम् — तृतीयः कोटिहोमश्च
अहवचमप्यप्रदः — MSS. *प्रदम् — । अयुतेनाहोमतीनां च
नवग्रहमखः स्मृतः). A description of it is given in the
Agni- and *Bhaviṣyottara-Pur.*, the latter being more ex-
plicit than the former. The planets to be propitiated by
this rite, are the *Sun*, the *Moon*, *Mars*, *Mercury*, *Jupiter*,
Venus, *Saturn*, *Rāhu*, and *Ketu* (or the *Ketus*). A square
platform having been erected at the north-eastern side of
a hole, two *Vitastis* wide and one *Vitasti* high, and the
ceremony of the *Agnipraṇayana* (q. v.) having been per-
formed, the idols of the planets, made respectively of
copper, crystal, red Sandal, gold, —, silver and iron, are
placed on the former: that of the *Sun* in the centre, of

Mars to the south, of Jupiter to the north, of Mercury to the north-east, of Venus to the east, of the Moon to the south-east of it. [The two MSS. of the *Bhav. P.* — both in the Library of the I. O. — which I have consulted are very incorrect, and, moreover, in the passage whence this detail is taken, apparently defective, since merely seven substances of which the idols are to be made, and the position of six of them only are mentioned: गर्तस्त्रोत्तरपूर्वेषु वितस्त्रिद्वयविष्णुताम् (both MSS.: *ता). कुर्याद्विधानतो दम्भी (? MS. 1328: दम्भी; MS. 2562: दम्भी) वितस्त्रिद्वयसंयुताम् (both MSS.: *तम्). संस्नापनाय देवानां चतुरस्त्रासुदस्रवाम (MS. 2562: *दस्रवम्; MS. 1328: *दस्रवम्). अपिप्रत्ययनं कृत्वा तस्मात्पादयेत्सुरान् । देवानां तच्च संस्नाप्या (both MSS.: *प्य) विंशतिर्दशधाधिका । सूर्यः सोमो महीपुत्रो बुधवीवसि-तार्क्याः । राहुः केतुरिति (both MSS.: राहुकेतुरिति) प्रोक्ता महा लोकहितावहाः । तादृशिका स्नाटिका रक्तचन्दनस्वर्णवा-तुतः (??; MS. 1328: रक्ता चन्दना स्वर्णवातुती; MS. 2562: रक्ता चन्दना स्वर्णवातुभी) । रजतादायसाक्षिव (both MSS.: राक्ष; MS. 2562: *साक्षिव; MS. 1328: *साक्षिव) यहाः कार्याः क्रमादमी । मध्ये तु भास्करं विद्यालोहितं दक्षिणे तु । उत्तरेषु नृपं विद्यादुधं (MS. 1328: *दुधं) पूर्वोत्तरेषु तु । पूर्वेषु भार्गवं विद्यात्सोमं दक्षिणपूर्वके. — The *Agni-Pur.*, which is brief, has a different arrangement of the idols; the two MSS. — of the R. A. S. and R. S. — which I have had an opportunity of using for this description, are likewise very incorrect and defective: वेदिवैश्वे (? R. A. S.: *शे) ह्यपि-कुशाद्रहनावाह्य मण्डपे (R. A. S.: मण्डपे) सौख्ये नृपवर्ध-क्षेत्रे मुक्तः पूर्वदक्षे शशी । शनिराये ऽच (R. S.: शनिं चाये ऽच) वैश्वे राहुः केतुश्च (R. A. S.: राहुकेतुश्च) वायवे.] Together with these planets, their tutelary deities and the representatives of these deities are summoned; the former being, according to the *Bhav.-Pur.*, *Kārttikeya* (the tutelary deity of Mars), *Hari* (the t. d. of Mercury), *Brahman* (the t. d. of Jupiter), *Indra*, as the husband of *Śachi* (the t. d. of Venus), *Yama* (the t. d. of Saturn), *Kāla* (the t. d. of Rāhu), and *Chitrāgupta* (the t. d. of Ketu); their representatives: *Agni*, *Water*, *Earth*, *Vishnu*, *Indra*, the *Sauparnā*-gods, *Prajāpati*, and *Brahman*. There are summoned likewise, *Ganeśa*, *Durgā*, *Vāyu*, *Ākāśa*, and the two *Āśvins*. [*Bhav.-Pur.*: स्नानमङ्गारकक्षीव बुधस्य (MS. 2562: बुधतस्य) तथा हरिम् । वृहस्पतिसु ब्रह्माय मुक्तस्यापि शचीपतिम् (both MSS.: *पतिः) । शनैश्चरस्य तु यमं राहोः कालं तथैव च । केतुना चित्रगुप्तं च सर्वेषामधिदेवताः । अपिरायः (both MSS.: *प) चित्तिविष्णुरिन्द्रः सौपर्वदेवताः (MS. 2562: सौवर्षे*) । प्रजापतिश्च सर्वेषां ब्रह्मा प्रत्यधिदेवताः । विनायकं तथा दुर्गां वायुमाकाशमेव च (both MSS.: वायुरा*) । आवाहयेद्वाह-तिभिर्दक्षिणैश्चिनीकुमारकौ; but the correctness of this enumeration seems doubtful.] The planets are then presented with flowers, various fragrant substances, Bali-offerings, and garments the colour of which must correspond with their own colour; viz. the *Sun* and *Mars*, being red, with red, the *Moon* and *Venus*, being white, with white, *Mercury* and *Jupiter*, being yellow, with yellow, *Saturn* and *Rāhu*, being black, with black garments, and *Ketu*, being purple, with a purple garment. The *Sun* receives, moreover, rice boiled in sugar, the *Moon* a dish of clarified

butter and milk, *Mars* a she-goat (?), *Mercury* *Shashika*-rice boiled in milk, *Jupiter* rice with curds, *Venus* rice prepared with butter, *Saturn* a dish composed of milk, sesamum, and rice, *Rāhu* ram's flesh, and *Ketu* boiled rice coloured with turmeric &c. [*Bhav.-Pur.*: संस्नरेद्वत्तमादि-त्वमङ्गारकसमन्वितम् । सोममुक्ती तथा श्वेती बुधवीवी च पिङ्गवी । मन्त्रराह तथा कृष्णी धूमं केतुमुषं विदुः । यद्-वर्षाणि देवाणि वसामि कुसुमानि च । गन्धाश्च वसयक्ष्व धूपगुग्गुलपूर्वकाः । गुडोदनं रवेर्दशात्सोमाय घृतपायसम् । अङ्गारकाय सजाया (?) बुधाय नीरवद्विकम् । दध्मं नुरवे दद्याच्छुक्राय तु घृतोदनम् । शनैश्चराय कश्चरं मेघमांसं च राहवे । चित्रोदनं च केतुभ्यः सर्वाम्भक्षीरवार्षयेत्.] Then an ornamented jar containing various fruits is placed before them, and water taken from the sea, the Ganges, other rivers, lakes, and auspicious places is put into it for the purpose of their ablution. These preliminaries being completed, the sacrifice itself is performed with offerings of clarified butter, barley, rice, sesamum seeds, and the like. There are burnt, also, together with honey and clarified butter, or with curds or milk, 108 or 28 of each of the following plants: the *Arka* plant (swallow-wort), the *Butea frondosa*, the *Mimosa catechu*, the *Achyranthes aspera*, the holy fig-tree (*Ficus religiosa*), the *Ficus glomerata*, the *Acacia Suma*, *Durvā*- and *Kuśa*-grass — each bundle being a span long, straight, and without either branches or leaves. [*Bhav.-Pur.*: होमं समारभेत्सर्पिर्वयव्रीहितिकादिना । चर्कः पलाशः खदिरः (sic) अपामार्गो ऽच पिप्पलः । शीतु-म्बरः शमी दूर्वा कुशाश्च समिधः क्रमात् । एषैकस्र शतमष्टा चट्वाविंशतिर्वा पुनः । होतृणा मधुसर्पिर्भी दद्याद्वा पायसेन वा । प्रादेशमात्रा चक्षवो विज्ञास्वा विपलाग्निः (MSS.: पिपलाग्निः).] Each description of fuel is offered to its respective planet with the recital of appropriate Mantras, by means of which they are to become favourable to the wishes of the sacrificer. At the end of the ceremony, the sacrificer (with whom is his wife) has to present the Brāh- mans with sacrificial gifts, and to make also several pre- sents to the idols with the recital of Mantras which tend to explain the appropriateness of these various gifts: thus, the *Sun* receives from him a yellow milch-cow, the *Moon* (?) a conch-shell, *Mars* a red full grown bull, *Mercury* gold, *Jupiter* two yellow garments, *Venus* (*Śukra*, who is a male deity) a white horse, *Saturn* a dark cow, *Rāhu* an iron weapon, *Ketu* a goat, and each of them an equal amount of gold; or the sacrificer may make such other presents as will please Jupiter. [*Bhav.-Pur.*: ततः शुक्राम्बरधरो शुक्र-गन्धानुलेपनः । सर्वविधिः सर्वजन्धिः स्नातः अङ्गासमन्वितः । यजमानः सपत्नीको द्विषीघान्त समाहितः (? MS. 1328: सप-त्नीको अलिवन्धान्तमाहितः; MS. 2562: सपत्नीको द्विषघान्त स*) । दक्षिणाभिः प्रयत्नेन पूजयेन्नतविक्षयः । सूर्याय कपिर्वा धेनुं दद्याच्छुक्रं तथैव (thus both MSS., but this word should probably be सोमाय) च । रक्तं धुरन्धरं दद्याद्भीमाय ककुदा-धिकम् (MSS.: *काम) । बुधाय वातकूपं तु नुरवे पीतवास-सी । श्वेताश्वी (MSS.: च) दैत्यनुरवे कृष्णा नीरकसूनि । आयुषं राहवे दद्यात्केतवे कानमुत्तमम् । सुवर्णेन समा कार्या यज-मानेन दक्षिणा । सर्वेषामपवा दद्याद्गुह्यं येन तुष्यति.] The *Bhavishya-Pur.*, after having added a description how the

appearance of each idol should be [the Sun: पद्मासनः पद्मकरः पद्मनर्भसमवृत्तिः। सप्ताक्षः सप्तरज्जुश्च द्विभुजः स्वात्स-
दा रविः; the Moon: चेतः चेतान्तरधरो दशान्तः चेतभूषणः।
गदापाणिः प्रसन्नात्मा कर्तव्यो द्विभुजः शशी; Mars: रक्तमा-
न्तरधरो रक्तशक्तिगदाधरः। चतुर्भुजो मेघमनो विधेयो
भूमिगन्धः; Mercury: पीतमान्तरधरः पीतमन्ध्यापुलेपनः।
काशनेन रवे दिव्ये शोभमानो बुधः सदा; Jupiter and Venus:
देवदेवगुणं तद्वत्पीतचेतौ चतुर्भुजौ। दण्डिनी वरदौ कार्यौ
साक्षयकमण्डलुः Saturn: इन्द्रनीलवृत्तिः मूली वरदो नृध-
वाहनः। वासवासासनधरः कर्तव्यो ऽर्कसुतसदा; Rāhu:
शार्ङ्गवदनः खड्गी चर्ममूली वरप्रदः। नीलसिंहासनस्थ
राजस्य प्रशस्तते; Ketu: धूम्रादिबाहवः सर्वे नदिनो विह-
ताननाः। गुप्तासनगता नित्यं केतवः सुर्वरप्रदाः; each of
them, besides: सर्वे किरीटिनः कार्यो यहा लोकहितावहाः।
साङ्गुलेनोच्छिताः (MSS.: साङ्गुले) सर्वे शतमष्टोत्तरं सदा (MS.
2562: तदा)] gives the usual assurance that those who per-
form this sacrifice will obtain all they desire, and prosper
in heaven; but it emphasizes especially the necessity of
making the sacrificial gifts, since a sacrificer neglecting
to perform this important part of the ceremony would
perish: यहा मावो नरेन्द्राश्च ब्राह्मणाश्च विशेषतः। पूजिताः
पूजयन्त्येते निर्दहन्वमणिताः। तस्मान्न दक्षिणाहीनं कर्तव्यं
भूमिमिच्छता (MS. 1328: भूमिमिच्छता; MS. 2562: भूतमि-
च्छता). — E. अयुत and होम.

अयुताजित Tatpur. m. (-त्) The proper name of two kings;
the same as अयुतजित (Harivansa). E. अयुत, with the
final vowel lengthened, and जित.

अयुताध्यापक Tatpur. m. (-कः) A splendid teacher (Kāśikā
to Pāṇ.). See अयुत II. 3., p. 444a, l. 25. E. अयुत (in the
adverbial sense of अयुतम्, when it does not relate to the
sense of the noun अध्यापक, but to that of the dhātu —
with अधि —, whence the noun is derived), and अध्यापक.

अयुतायुस् Bahuvr. m. (-युः) The proper name of 1 a king
of the Kuru race: the grandson of Jayasena, son of Aravin
and father of Akrodhana (Vishnu-Pur.); 2 a king of Ma-
gadha: a descendant of Vrihadhratha, son of Śrutavat and
father of Niramitra. E. अयुत and आयुस्.

अयुताश्व Bahuvr. m. (-श्वः) The proper name of a descen-
dant of Sagara: the son of Sindhudwipa and father of
Rituparna (Vishnu-Pur.). See अयुतजित 1. E. अयुत and अश्व.

अयुद्ध Tatpur. 1. m. f. n. (-द्धः-द्धा-द्धम्) 1 One who does not
fight; e. g. Rīg., Sāmav.: अयुद्ध इयुधा वृतं मूर आजति
सत्त्वभिः। येषामिन्द्रो युवा सखा (Sāy.: कश्चिदयुद्ध इत्। प्राग-
योद्धैव); or Rīg.: स्त्रीभिर्यौ अच वृषणं पृतन्वादयुद्धो अस्त्र
वि भजानि वेदः (Sāy.: तेन पुरुषेण अयोद्धा सन्....).

2 Not fought, not combated; comp. अयुद्धसेन.

2. n. (-द्धम्) Absence of fighting, absence of war,
peace; e. g. Gautama (as quoted by Vijnāneshv.): गोब्राह्म-
णहतानामन्वयं राजकोधाच्चायुद्धे प्रायो नाशकशस्त्राभिविषो-
दकोद्वन्धनप्रपतनेच्छताम् (scil. सखःश्रीचम); or Mahābh.
Udyogap.: देवतानि च सर्वाणि पूज्यतां भूरिदक्षिणम्। अप-
यश्चापि ह्ययनां दार्शार्ण्यप्रतिषेधने। अयुद्धेन निवृत्तिं च मनसा
चिन्तय प्रभो; or Hitopad.: यचायुद्धे ध्रुवं नाशो युद्धे (v. l.
मल्लयुद्धे) जीवितसंशयः। तमेव कासं युद्धस्य प्रवदन्ति मनी-
षिणः। अयुद्धे हि यदा पक्षेभ्यः किञ्चित्तमात्मनः। युध्यमान-
सदा प्राप्नोति श्रियते रिपुणा सह. E. अ neg. and युद्ध.

अयुद्धसेन Bahuvr. m. (-नः) (ved.) Whose armies are not
fought, i. e. not overcome; an epithet of Indra; e. g. Rīg.:
अयुद्धसेनो विभ्वा विभिन्दता दाशानुचहा गुज्जानि तेजते

(Sāy.: विभ्वा विभुना काप्तेन विभिन्दता विदारयता। एवंवि-
धेनापि परकीयबलेनायुद्धसेनः। प्रकृतसेनः). E. अयुद्ध and सेना.

अयुद्धी Tatpur. ind. (ved.) Not having fought; e. g. Rīg.:
इमा गावः सारमेया ऐच्छः परि दिवो अन्तान्मुभने पतन्ति।

कस एना अवमुजादयुद्ध्युतास्माकमायुधा सन्ति तिग्मा (Sāy.:
अयुद्धी। अयुद्धा.... युधः क्ताप्रत्यये क्तात्वादयथेति — Pāṇ.
VII. 1. 49. — निपातितः। नञ्समासत्वाच्चबादेशाभावः।

ततः प्रकृतिस्यरत्वं च). E. अ neg. and युद्धी, a Ved. form,
instead of the classical युद्धा (युध, kṛit aff. क्ता).

अयुध Tatpur. m. (-धः) One who does not fight (Pāṇini).
See आयुध. E. अ neg. and युध.

अयुध्य Tatpur. or Bahuvr. m. (-ध्यः) (ved.) (Tatpur.) One
who cannot be overcome in battle; or (Bahuvr.) one who
has no one to fight with, i. e. against whom no one dares

to fight; e. g. Rīg., Sāmav., Vāj. S., Atharv.: दुस्त्वचनः
पृतनावाळयुध्यो ऽस्माकं सेना अवतु प्र युत्सु (Sāy.: अयुध्यः।

संप्रहर्तुमशक्यः। युध प्रहारे हान्दसः कप; Mahidh.: अयुध्यो
द्योद्युमशक्यः। नास्ति युध्यः प्रतियोधास्तेतिवा). E. Tatpur.,

अ neg. and युध्य, with the udātta on the ultimate; or, ac-
cording to Mahidh., a Bahuvr., अ priv. and युध्य; the latter

etym. being apparently suggested by the accent of the
word, which is that of a regular Bahuvrihi.

अयुव Bahuvr. m. f. n. (-वः-वा-वम्) (ved.) Undivided, strong;
free from destruction; e. g. Aitareya-Br.: अपिर्वा एव

वैश्वानरः पञ्चमेनिर्यत्युरोहितसामी राजानं परिनुद्ध तिष्ठति
समुद्र इव भूमिमयुवमार्यस्व राष्ट्रं भवति (Sāy.: ईदृश-

स्मार्यस्व राष्ट्रो राष्ट्रमयुवं कदाचिदपि पुष्पभावरहितं भवति।
यु मिश्रणामिश्रणयोरिति धातुरमिश्रणे वर्तते.... राष्ट्रमस्मिन्

न भवतीत्यर्थः। अयवस्व राष्ट्रमयुवम्.... मरुत्तरहितं भव-
तीत्यर्थः). E. अ priv. and युव.

अयूप Tatpur. m. (-पः) (A piece of wood which is) not a
sacrificial post; e. g. Jaiminiyany.: अयूपं खादिरादिकाष्ठ-

विशेषं शास्त्रीयच्छेदनादिसंस्कारैर्यूपीकर्तुं काष्ठस्य शास्त्रीयच्छे-
दनयोम्यतायै होमः कर्तव्यः. E. अ neg. and यूप.

अये ind. [निपात—अव्यय—चादि] A vocative particle im-
plying 1 Address in general (Sābdar.: संबोधने; Bhūrip.:
आमन्त्रणे); e. g. Śākuntala: मातलिः ॥ अये वृद्ध शा-

कव्य। किमनुतिष्ठति भगवान्मारीचः; 2 Kindness of address;
e. g. Bhartrih.: अये गौरीनाथ चिपुरहर शशो चिनयन प्र-

सीद &c. (comm.: अये इति। कोमलामन्त्रणे); or Līlāvati:
अये बाले लीलावति मतिमति ब्रूहि &c.; 3 Anger, blame,

reproach (Hemach., Viśvapr., Med., Bhūrip., Sābdar.: क्रोधे);
e. g. Dhūrtasam.: विस्मयनगरः ॥ अये दुराचार कथमस्य चि-

न्ताभारनतकन्धरो ऽन्वादृश इव दृक्से; or Naishadhach.: अये
कियत्वावदुपैषि दूरं व्यर्थं परिश्रम्यसि वा किमित्त्वम्। उदेति

ते भीरपि किं नु बाले विलोक्यन्ता न घना वनालीः (Pre-
mach.: अये इत्यादिपसंबोधने &c.); 4 Recollection (Hemach.,
Viśvapr., Med., Gaṇaratn.: स्मरणे, Sābdar.: स्मृतौ); e. g.

Gaṇaratn.: अये रामो दाशरथिः; 5 Confusion, surprise
(Hemach., Viśvapr., Med., Bhūrip.: संभवे); e. g. Mṛichchh.:
चाबदतः ॥ (ऊर्ध्वं विलोक्य) अये इन्द्रधनुः। प्रिये पञ्च पञ्च;

6 Dismay or affliction; e. g. Prabodhach.: शान्तिः ॥ अये
कथं पुनः स्वभावद्विन्नामानगमनां च तर्काणां च समवायः

संपन्नः. — Compare अचि. E. According to the modern work *Śabdāmuktāmahārṇava*, ई, kṛit aff. एच्; this etym., however, is purely imaginary, and it has value merely so far as it shows that the word is udātta on the last syllable. अचे is, like अचि, nothing but an interjectional sound.

अयोग I. Tatpur. m. (-नः) ¹ Non-union, want of connection, separation; comp. II. 1. (*Hemach., Viśwapr., Med., Jaiādh., Śabdaratn.*: विज्ञेय, *Bhūripṛ.*: अज्ञेय). ² Distance, interval; e. g. *Grahalāghava*: पञ्चत्वेनाङ्गविशिष्टाः (i. e. ५।६।७।८।९) पञ्चमीशकर्णयोगहताः प्रकृतिभान्वरिसिद्धरामैः &c. (*Mallāri*: ईशानमेकादशानां कर्णेषु च यो ऽयोगो नामाकारे तेनाहताः &c. ³ (In rhetoric.) The non-meeting or separation of lovers, caused either by those on whom they depend, or as the result of fate (*Hemach., Viśwapr., Med., Trikāṇḍ., Jaiādh., Śabdar.*: विधुर); *Daśarūpa*: तत्रायोगो ऽनुरागे ऽपि नवयोरिकचित्तयोः । पारतन्त्र्येण देवाद्वा विप्रकर्षादसंनमः (*Dhanika*: योनौ ऽन्योन्यस्त्रीकारसदभावस्त्वयोनः । पारतन्त्र्येण विप्रकर्षात् । देव(?) - पित्रावायत्तत्वात् । सगरिकामा- सत्योर्वत्सराजमाधवाभ्यामिव ॥ देवात् । गौरीशिवयोरिवास- मामगो ऽयोगः). In the *Daśarūpa*, where treating of शुक्रार or love, under three heads, अयोग is the first; the other two being विप्रयोग and संभोग (qq. vv.). In the *Sāhitya- darpaṇa*, where love is viewed under the aspect of विप्रलम्भ (separation) and संभोग (enjoyment) only, the former, it is taught, may have one of four characteristics (each of which is again split into several varieties), viz.: पूर्वराग, मान, प्रवास and कवच. Amongst these, पूर्वराग corresponds with the अयोग of the *Daśarūpa*. (The *Kāvya-prakāśa* has likewise the general division into संभोग and विप्रलम्भ, but does not enter into the detail given by the *Daśar.* and *Sāhityad.*) For the ten conditions of mind and body which are produced by अयोग or पूर्वराग, see s. vv. अभिलाष, चिन्तन (or चिन्ता), कृति, गुणकथा (or गुणकथन, or गुण- कीर्तन), उद्वेग, प्रलाप (or संप्रलाप, comp. also विलाप), उन्माद, संज्वर (or व्याधि), जडता, मरण (or मृति). ⁴ Incongruity, want of consistency between one thing and another; e. g. *Sūnkhya-Pravach.*: न कर्मण्य उपादानत्वायोगात् “work (is not the immediate cause of the world), for (the qualities of works) are inconsistent with the idea of immediate cause” (*Vijñānabh.*: कर्मणो ऽपि न वस्तुसिद्धिर्नि- मित्तकारणस्य कर्मणो न मूलकारणत्वं गुणानां द्रव्योपादानत्वा- योगात् । कल्पना हि दृष्टानुसारेणैव भवति वैशेषिकोक्तगुणानां चोपादानत्वं न क्वापि दृष्टमित्यर्थः); or *ibid.*: न पाञ्चभौतिकं शरीरं ब्रह्मनामुपादानायोगात् (where ० नत्वायोगात् would seem to be preferable; *Vijñānabh.*: ब्रह्मणां भिन्नजातीयानां चोपादानत्वं घटपदादिस्थले न दृष्टिमिति सजातीयमेवोपा- दानम्). ⁵ Unreality, impossibility; e. g. *Nyāya-Sūtra*: पौर्वापर्यायोगादप्रतिसंबन्धार्थमपार्थक्यम् (*Viśvan.*: अयोगात् । असंभवात्); or *Vedāntasāra*: अपरचार्वाकसु । अन्वो ऽन्तरात्मा प्राणमय इत्यादिश्रुतेः । प्राणाभावे इन्द्रियचलनायोगादहमश- नायवानहं पिपासावानित्वाद्यनुभवाच्च प्राण आत्मेति वदति; (*Rāmākṛ.*: इन्द्रियाखामभावे । उपरमे स्वप्नादौ देहचलनस्य चेतन्यकार्यत्वादर्शनात् &c.). ⁶ (In medicine.) The non- application of a medicine, syringe, &c., or the misapplying them, by using them either in a manner counter to symptoms, or in insufficient quantity, length, &c.; or the

medicine itself so misapplied; *Vaidyaka*, according to a quotation by *Rājā Rādhāk.*: योनः सम्यक्प्रवृत्तिः स्वादति- योनो ऽतिवर्तनम् । अयोगः प्रातिलोभ्येन न चाख्यं वा प्रवर्तनम्); e. g. *Sūśruta* (when treating of the improper use of emetics and purgatives): स्नेहस्वेदाभ्यामविभावि- तशरीरेखाख्यमीषधमन्यगुणं वा पीतमूर्ध्वमधो वा नाभेति दोषांशोन्मिक्तस्य तैः सह बलचयमापादयति । तत्राध्मानं हृदयग्रहसुष्या मूर्च्छा दाहश्च भवति तमयोगमित्वाचचते; or *ibid.* (when treating of the improper use of syringes and oily enemata): अयोगावाप्तु वक्ष्यामि व्यापदः सचिकित्सिताः । अनुष्यो ऽन्योषधो हीनो वक्षिर्नैति प्रयोजितः । विष्टभाध्मा- नमूलैश्च तमयोगं प्रचचते; or *ibid.* (in reference to the im- proper use of purgatives): यास्वेता व्यापदः प्रोक्ता दृश पञ्च च तत्त्वतः । एता विरेकातियोगदुर्योगायोगजाः कृताः (where दुर्योग is, therefore, used either in the sense of “misapplica- tion”, and अयोग in that of “non-application”, or the former in a more general, and the latter in a more special, sense of “misapplication”). ⁷ (In astrology.) A bad or unpropitious conjunction of the planets; the same as दुर्य- योग or कुयोग (qq. vv.; compare also उत्पाटयोग or उत्पा- तयोग, काणयोग, क्रकचयोग or करकचयोग, दग्धयोग, मृत्युयोग, यमघण्टयोग, विषयोग, ऊताशनयोग). A pil- grimage should not be performed on days when such a conjunction takes place, whereas a wedding or similar festivity may be celebrated on them; e. g. *Lalla*, as quoted by the *Muhūrtach.*: वारचर्तियोगेषु यात्रामेव विवर्जयेत् । विवाहादीनि कुर्वीत गर्मादीनामिदं वचः (scil. निम्बेषु); or “अन्य आचार्याः” (quoted *ibid.*): मृत्युक्रकचदग्धादीन्याचाया- मेव निन्दिताञ्जगुः । विवाहादी तु न दोषः; at such periods, religious ceremonies should be avoided at least during 48 minutes after such a conjunction happens, but during 120 minutes, when the conjunction is the उत्पातयोग, during 144, when it is the मृत्युयोग, and during 168 minutes, when it is the काणयोग; *Lalla* (*ibid.*): अयोगेषु च सर्वेषु वर्यजिह- टिकाद्वयम् । उत्पातमृत्युकाणानां पञ्चषट्पन्ननाडिकाः. A king should make liberal presents on such occasions; *Muhūrtach.*: दृष्टे योगे हेमचन्द्रे च शङ्कुं धान्यं तिष्ठर्धे तिथौ तण्डुलांश्च वारे रत्नं मे च गां हेमं नाड्यां दद्यात्सिन्धुत्पञ्चतारासु राजा. If an auspicious conjunction sets in, it removes the evil con- sequences of the inauspicious one, and brings success; *Muhūrt- tach.*: अयोगे सुयोगो ऽपि चेत्स्यात्तदानीमयोगं निहत्यैव सिद्धिं तनोति (*Daivajnar.*, in his own comm.: अयोगे क्रकचादौ सति चेतुयोगः सिद्धियोगो ऽपि स्यात् । तदैव सिद्धियोगो ऽयोगफलं निहत्य सिद्धिं तनोति निष्पादयति । मार्तण्डः । अयोगः सिद्धियोगश्च द्वावेतौ भवतो यदि । अयोगो हन्यते तत्र सिद्धियोगः प्रवर्तते ॥ पर आचार्या लपमुद्धा कुयोगादि- नाशमाहुः । यदाह स एव । यत्र लपं विना किंचित्क्रियते शुभसंज्ञकम् । तत्र तेषामयोगानां प्रभवाज्जायते फलम्); or *Raghuṇ. Jyotist.*: अयोगेषु च सर्वेषु पूर्वयामं परित्यजेत् । अयो- गाच्च विनश्यन्ति चन्द्रमुद्धिता इमे । करकचा मृत्युयोगाच्च दिनं दग्धं तथापरे शुभे चन्द्रे प्रशस्यन्ति वृषा वज्रहता इव ॥ शुभचन्द्रेण करकचशान्तिः. ⁸ (In astrology.) A conjunction of two planets which, at the period of their meeting, ap- pear small or indistinct (*Hemach., Viśwapr., Med., Jaiādh., Śabdar.*: कूट). [This is, in my opinion, the meaning of the latter term, when applied by these Koshas to अयोग;

for the *Sūryasiddh.* — ed. Hall, VII. 22. — explains कूट thus: चासन्नायुभौ दीप्ती भवतश्चेत्समानमः । स्वयो द्वावपि वि-
ध्वसौ भवेतां कूटविग्रहौ, according to which words, समानम
is the name of the conjunction, when both planets are bril-
liant, कूट, when they are small, and विग्रह, when they are
quite obscured; the two former terms are, moreover, ex-
plained in Ranganātha's commentary on a previous verse,
where, after a quotation from the *Brahmasiddhānta*, he adds:
खलमण्डलतयान्वितौ युक्तौ खलविम्बौ समावित्तवर्धः । चेत्स-
दा समानमस्योर्वर्धः स्थात् । अथवा खलवत्तः समानमः ॥
द्वावपि मयूखयुक्तौ विपुसौ क्षिण्वौ समानमे भवतः । अथा-
न्वीन्व प्रीतिर्विपरीतावात्पक्षयो ॥ युद्धं समानमो वा यच्च-
क्तौ तु सचरीभेवतः । भुवि भूभुतामपि तथा फलमवर्धं वि-
निर्दिष्टमित्युक्तेः. Now, since योग is used synonymously
with समानम — in the general sense of “conjunction” —, अयोगः would be the same as अव्यक्तः समानमः
or “indistinct conjunction”, which is the astronomical
sense of कूट; (compare also Patanjali's comment. on the
Bahuvr. II. 2). — The word कूट being left without any
explanation in the Koshas, when they mention it as a
meaning of अयोग, this account has appeared the more ne-
cessary, as modern Dictionaries conclude that अयोग means
“an iron hammer” or “a hammer” (since कूट has this,
amongst other meanings), and as one of them goes
even the length of making the gratuitous conjecture, that
अयोग may be a corruption of अयोग्य.] ⁹ A severe exer-
tion; an effort connected with great difficulties (*Hem., Med.,*
Śabdar.: कठिनोद्यम); compare II. 3. E. अ neg. or deter.,
and योग.

II. Bahuvr. m. (-नः-ना-नम) ¹ Having no connection
with, unconnected with; अयोग्य without connection. See
अयोगवाह, and the quotation s. v. अयुक्त, p. 439 b, l. 15 ff.
² Having no clear or distinct connection; e. g. Patanjali
(when discussing the possible interpretations of Pāṇini's
Sūtra: षष्ठी स्त्रानेयोना, and, amongst them, one according
to which स्त्रानेयोना would be a Bahuvr. of स्त्राने and
अयोग, says): अथवा । स्त्राने ऽयोना स्त्राने-योना । किमि-
दमयेति । अव्यक्तयोगा । अयोगा (*Kaiyy.*: योगमन्तरेष
पद्या एवाभावादिग्रिष्टो योनो ऽस्त्रा नास्तीति सामर्थ्यात्प्रती-
यते). ³ Making a severe exertion, making an effort under
great difficulties (*Viśvapr.*, *Jaiādh.*: कठिनोद्यत; it is pos-
sible that the latter word, — which, being used here by the
Koshas in the locative, may be a masc. or a neuter —
means the same as कठिनोद्यम, I. 9; on the other hand, it
is possible, likewise, that the latter word is a Bahuvr.,
when it means the same as कठिनोद्यत m. f. n.). E. अ priv.
and योग.

अयोग्य m. (-वः) The offspring of a Śūdra man and a
Vaiśyā woman; e. g. *Manu*: प्रसाधनोपचारमदासं दास-
जीवनम् । सैरिन्धवागुरवृत्तिं सूते दक्षुरयोगवे (where both
Medhāt. and *Kullūka* take अयोगवे to imply the female
of this mixed tribe; *Medh.*: अयोगवे जातिविशेषे । सामर्थ्या-
त्स्त्रीत्वसामः; *Kull.*: आयोग्यस्त्रीजाती मूढेष वैज्ञायामुत्प-
न्नायाम्). E. Probably a curtailed form of आयोग्यव, to
suit the metre of the Śloka quoted.

अयोगवाह Tatpur. m. plur. (-हाः) A collective name of

the विसर्जनीय, जिह्वामूलीय, उपध्मानीय, अनुस्वार, and the
यम (qq. vv.), “because these sounds fulfil their gramma-
tical functions without having the mark of a Pratyāhāra
attached to them, i. e. without being connected with the
other letters of the alphabets”; Patanjali (in the Introd.
on Pāṇi.): इदं विचार्यते । एते ऽयोनवाहा न क्वचिदुपदिक्त्वो
न्यूनो च । तेषां कार्यार्थ उपदेशः कर्तव्यः । ये पुनरयोनवाहाः
&c. (see the quotation s. v. अयुक्त, p. 439 b, l. 15 ff.); *Nāgo-
jibh.*: एवं चाक्षरसमावाये ऽयुक्ताः सन्तो वहन्ति प्रयोगं निर्वो-
हयन्तीत्ययोनवाहपदव्युत्पत्तिर्दर्शिता. — The grammatical
difficulties which arise, in the grammar of Pāṇini, through
the absence of these sounds from amongst the letters of
the alphabet, are obviated by Vārttikas of Kātyāyana and
the Bhāṣhya of Patanjali; e. g. *Kāty.*: अयोनवाहानामनु-
वृत्तम् । शर्षु अरभावसत्वे &c. — One text of the *Pāṇinīya
Sikshā* explains the term thus: उपध्मानीय ऊष्मा च जिह्वा-
मूलीयनासिके । अयोनवाहविज्ञेया चाक्षरसमानभाविनः. (An
interesting instance of what would become of our under-
standing of Sanskrit literature, if we dispensed with the
native commentaries, is afforded by the independent specu-
lations of Professor Weber on this term, in the *Indische
Studien*, vol. IV., pp. 354. 355, and by the exegesis of his
authorities mentioned there.) E. अयोग (II. 1.) and वाह.

अयोग्य Tatpur. m. (-हः) ¹ An iron ball; e. g. *Manu*: चा-
वतो यस्ते चासान्धवकवेधमन्ववित् । तावतो यस्ते प्रेक्ष
दीप्तमूलार्थयोग्युदान्; or *Charaka*, as quoted by *Rājā
Rādhāk.*: वरमाशीविषविषं कृषितं तास्मेव वा । पीतमल-
पिसंतप्ता भविता चाप्ययोग्युदाः. ² A chalybeate pill, one
made of some preparation of iron (*Wilson*). E. अयस् and युद्ध.
अयोग्य Tatpur. m. (-नूः) (ved.) Perhaps; a man of the Āyo-
gava tribe (with the implied sense of “a cheat”); *Vāj. S.*
(where enumerating the paśus of the Puruṣamedha):
तमसे तस्करं नारकाय वीरहं पाप्मने क्षीयमाकृषाया अयोग्यं
कामाय पुंस्युमतिकुष्टाय मानधम् (*Mahidh.*: अयोग्यम् ।
अयसो ननारम् — which explanation is not intelligible to
me; *Sāy.* on the *Taitt. Br.*, as quoted in Prof. Weber's *Ind.*
Stud.: अयोग्यस्त्राशस्त्रीयस्त्र कर्तारम्, i. e. “one who com-
mits unlawful acts”). E. According to *Mahidh.*, अयस्
and नू (from वन); *Sāy.* seems to connect the word with
अयोग — but, if so, it is difficult to say in what manner.
The word is, perhaps, of non-Sanskritic origin.

अयोग्य Tatpur. m. f. n. (यः) ¹ Unfit, unsuitable; e. g. *Hito-
pad.*: अयः शस्त्रं शस्त्रं वीणा वाशी नरस्य नारी च । प्राप्य
मनुष्यविशेषं भवन्ति योम्ना अयोग्याश्च; or *Jaiminiyany.*: युते
अपयतीति प्रत्ययभ्रुतिविहितो ऽपि पाको विक्लेदनायोमेषु न
कर्तव्य इति पूर्ववचः &c. ² Incapable, not qualified for; e. g.
Yājñav.: अयुक्तं शपथं कुर्वन्तयोमो योम्यकर्मकृत (*Vijnānabh.*:
यसायोम्य एव मूढादियोम्यकर्मोपापनादि करोति; *Vivā-
dach.*: अयोम्यो ऽयमः । योम्यकर्म चानादि । तेन यो यत्कर्म
कर्तुं न शक्नोति); or *Bhāṭik.*: मा मा महात्मपरिभूरयोम्ये
न मद्विधो न्यस्यति भारमग्रे (*Jayam.*: अयोम्ये । असमर्थे);
or *Siddhāntamukt.*: शब्दो नुबचचुर्बह्वायोम्यवहिरिच्छि-
याद्यजातिमत्त्वात्सर्ववत्. ³ Immaterial, incorporeal, tran-
scendental; e. g. *Sāṅkhyā-Prav.*: योम्यायोम्येषु प्रतीतिजन-
कत्वात्तत्सिद्धिः (*Vijnānabh.*: ननु तथाप्यतीक्ष्णदेवताफला-
दिषु कथं शक्तिग्रहो वैदिकपदानां स्थापनाह ॥ — योम्या—

प्रत्यक्षप्रत्यक्षेषु पदार्थेषु सामान्यधर्मपुरस्कारेण तत्सिद्धिः इति-
यहो भवति &c.); or *Jayandray*. (in the modern gloss on
the *Kaṇḍa S.*: अरुपिष्यचापुषाणि): अरुपिषु । अयोधेयु &c.
'(In the *Vaiśeṣika* philosophy.) Not capable of coming
into contact with the senses, not tangible to the senses;
e. g. *Siddhāntamukt.*: नृत्वादिर्कं यद्योयं तदभावश्च न
प्रत्यक्षः । तच्च नृत्वादिप्रत्यक्षस्यापादयितुमशक्यत्वात्. E. अ
neg. and योयं; the accent of the word is the udatta on
the last syllable (comp. *Pāṇi*. V. 1. 102. and VI. 2. 155.).

अयोधता f. (-ता) Unfitness, unsuitableness, &c.; see the
meanings of the preceding and the next. (*Wilson*.) E. अयोय,
taddh. aff. तत्.

अयोधत्व n. (-त्वम्) The same as the preceding; e. g. *Jai-
minīyany.*: मृतवज्रमाणकर्तुं मन्त्रवपादिकमयोधत्वाद्वाध-
मिति निर्णीतम्. E. अयोय, taddh. aff. त्व.

अयोधप्रतियोगिक Tatpur. m. [f. n.] (-कः[-का-कम्]) Not
presupposing a tangible object and its counterpart; (as,
according to the *Vaiśeṣika* philosophy, that kind of nega-
tion which is based on the notion of indifference or hete-
rogeneousness of objects; comp. अयोधभाव); e. g. *Jaya-
ndray*. (on a *Kaṇḍa Sūtra*): इन्द्रियं . . . संयुक्तविशेष-
तासंयुक्तसमवेतविशेषतादिभिर्योग्यप्रतियोगिकान्संज्ञाभावा-
द्योग्यवतानयोधप्रतियोगिकान्ययोधभावान्मुक्ताति. E. अ
neg. and योयप्रतियोगिक.

अयो-य Bahuvr. n. (-यम्) A pestle (*Amarak.*, *Hemach.*:
मुसल). Compare the next. E. अयस् and अय (*Rāyam*.
&c.): अयो लोहमये ऽय. अयो-यम्).

अयो-यक Bahuvr. n. (-कम्) A pestle; comp. the preceding;
Hemach.: मुसलं खादयोयके. E. अयस् and अय, samās. aff. कप्.

अयोधन m. (-नः) An iron hammer (*Amarak.*, *Hemach.*: कुट्ट;
e. g. *Naishadhach.*: कुट्ट करे नृत्मेकमयोधनं बहिरितो मुकुटं
च कुट्ट मे (*Premach.*: अयोधनं लोहमुग्रम्). E. अयस्
and धन (i. e. हन्, kṛit aff. अप्; *Pāṇi*. III. 3. 82.; with the
udatta on the last syllable).

अयोच्छिष्ट Tatpur. n. (-ष्टम्) Rust of iron (*Nigh. Pr.*: लोह-
कीट, i. e. लोहकिट्ट). E. अय (a corruption of अयस् 2.)
and छिष्ट.

अयोजाल I. Tatpur. n. (-जम्) An iron net, net-work con-
sisting of iron links; e. g. *Rāmāy. Arāṇyak*. (older re-
cens.; ed. Calc., Bomb.): अयोजालानि निर्मथ भित्वा राज-
नृहं वरम् । महेन्द्रभवनाद्गुप्तमावहारामृतं ततः (scil. नरदः;
Tilaka: अयोजालानि । अयःमुक्तनिर्मितजालानि); comp.
the corresponding verse in the later recension under II. 2.

II. Bahuvr. m. f. n. (-जः-जा-जम्) 'Having or carrying
iron nets; e. g. (demons) *Atharv.*: अयोजाला असुरा मा-
यिनो ऽचक्षथैः पाशैरङ्गिनो ये चरन्ति. 'Surrounded with
iron net-work; e. g. (a house, a palace) *Rāmāy. Arāṇyak*.
(later recens., ed. Gorresio): अयोजालं च तं हित्वा नृहं
हित्वा च काञ्चनम् । महेन्द्रभवनाद्गुप्तमावहारं ततो ऽमुतम्
(comp. this verse, under I.; and the description of a palace
in the *Mahābh. Adip.*: सर्वतः संवृतः — viz. समाववाटः —
नृधैः प्रासादैः युक्तोच्छ्रयैः । सुवर्णवाससंवीतिर्मणिकुट्टिमभू-
षितैः). E. अयस् and जाल.

अयोद्व Bahuvr. m. f. n. (-द्वः-द्वा-द्वम्) 'Having iron teeth or
teeth like iron; e. g. (a Vaidik epithet of Agni) *Rigv.*, *Atharv.*:
अयोद्वो अर्धिया यातुधानानुप सृष्ट जातवेदः समिधः

(*Sāy.*: अयोद्वः सन्, without any further gloss). 'Having
iron disk-edges (i. e. disks with iron-toothed edges); or
having iron weapons (a Vaidik epithet of the Maruts);
e. g. *Rigv.*: एतत्सर्वं योजनमचेति सत्सर्वं चक्रवतो मोतमो यः ।
पश्चिमिरेणचक्रानयोद्वान्विधावतो वराहन् (*Sāy.*: अयो-
द्वान् । दशतीति दंष्ट्रा चक्रधारा । अयोमयीभिश्चक्रधारा-
मिर्धुक्तान् — where the ellipsis of "disk" would follow from
the preceding epithet हिरण्यचक्र; their disks being made
of gold and surmounted with iron spikes; — यदा । दंष्ट्र-
नसाधना च्छद्यो दंष्ट्राः । अयोमया (अयोमय?) च्छद्यो
येषां ताण). E. अयस् and दंष्ट्रा.

अयोदती Bahuvr. f. (-ती) The name of a female; lit.,
"having teeth like iron" (an instance of *Haradatta* and the
Kāṭhikā on *Pāṇi*. V. 4. 143.) and explained by them: अय रच
दन्ता चक्षाः). E. अयस् and दत्, considered as a substi-
tute for दन्ता (but see दत्), fem. aff. डीप्.

अयोदाह Tatpur. m. (-हः) The burning property of iron; (in
a *Sāṅkhya-Sūtra*, as an instance of metaphorical speech, —
it not being iron that possesses the property of burning, but
the fire by which the iron is heated); *S. Pr.*: अयोधोने ऽपि
तत्सिद्धिर्भाज्येनायोदाहवत् (*Aniruddha*: प्रवर्तकत्वमेव प्रक-
तेर्वन्धाय प्रकृतिद्योने ऽपि तच्छायापत्त्या पुष्वस्य बन्धाभिमा-
नसिद्धिः । नाज्जलेन । न तत्त्वतः । अयोदाहवदिति । यथा
तप्तलोहयोगात् । लोहो दहतीति मन्यते । न च लोहस्य दाह-
कत्वं किं तु संयोगादपरिवेति; *Vijñānabh.*: प्रकृतिद्योने ऽपि
पुष्वस्य न स्रष्टृत्वसिद्धिराज्जलेन साक्षात् । तच्च दृष्टान्तो ऽयो-
दाहवत् । यथायसो न दग्धत्वं साक्षादसि किं तु स्वसंयुक्ता-
भिहारकमध्यमेवैतत्). E. अयस् and दाह.

अयोधु Bahuvr. m. (-धा) Unequalled by combatants, un-
rivalled; an epithet of *Vṛitra*, in *Rigv.*: अयोधेव दुर्मदं चा
हि कुञ्जे महावीरं नृविबाधमुजीषम् (*Sāy.*: नृपो ऽयोधेव
योधुरहित इव; the word being, in this verse, udatta on the
last syllable, *Sāyaṇa* was correct in rendering it as a
Bahuvr. A meaning "bad combatant" (which the word
might have as a *Tatpur.*, would be, in this instance, there-
fore, at variance with grammar — besides being unsuited
to the context). E. अ priv. and योधु.

अयोध Tatpur. I. m. f. n. (-धः-धा-धम्) Invincible; e. g.
Atharv.: अच्युतच्युतमदो नमिहो मुधो जेता पुरस्तायोधः;
or *ibid.*: संक्रन्दनेनानिमिषेण विष्णुनायोधेन दुष्यवनेन
धृष्टुना । तदिष्टेव जयतः; or *Rāmāy. Yuddhak.* (later recen-
sion): अबायोधो महाबाहो अयोधो प्रतिभाति नः (see 2.;
this verse does not occur in the older recension).

2. f. (-धा) The name of the ancient capital of
Kośala; (*Hemach.*, *Trikāṇḍ.*, *Śabdar.*, *Bhūrip.*); its ruins
are situated on the southern banks of the Sarayū or
Goggra river, opposite the modern city of Oude (called
Awadh or Hanumangādhi); it was the residence of the kings
of the Solar dynasty (see सूर्यवंश), and obtained special re-
nown through *Rāma*, the son of *Dāśaratha* (*Śabdar.*: राम-
चक्रपुरी सीरी). Its beauty is dwelt upon in several of
the *Purāṇas* and modern poems (*Bhāṭṭikāvya* &c.), but
more especially in the *Rāmāyaṇa*, the first and last book
of which contain a description of it. According to some
Purāṇas, Ayodhyā is one of the seven sacred cities the living
at which frees a man from all sin, and the dying at which

secures eternal bliss; e. g. *Padma-Pur.*: महा नानपुरी दृष्टा सर्वपापचयकरा । अयोध्या &c.; or *Garuda-Pur.*: श्रीमन्वा-
नुवाच । मानुषं भारते वर्षे चयोदशसु जातिषु । संप्राप्य
क्षिति तीर्थे पुनर्वच न विवर्ते । अयोध्या मयुरा नाया काशी
काशी चवन्तिका । पुरी दारावती ज्ञेयाः सन्नेता मोषदा-
चिकाः. The *Siva-Pur.* mentions a Rāmeśwara-tirtha which
is situated at Ayodhyā. — The town is also called साकेत,
कोशला and उत्तरकोशला. E. अ neg. and योध्व.

अयोनि I. Tatpur. f. (-निः) ¹Any aperture or any
place other than the pudendum muliebre; e. g. *Śata-
pathabr.*: यथा ह वा अयोनी रेतः मिषेदेवं तथदहृष्टे वपति;
or *Manu*: अमानुषीषु &c. (see p. 360 b, l. 21; *Kull.*: योनि-
तन्त्रान्त्र स्त्रियाम्); or *Yājñav.*: अयोनी मच्छतो योषां पुण्यं
वाभिमेहतः । चतुर्विंशतिको दण्डस्तथा प्रव्रजितानमे (*Vijnān.*:
मुखादौ); or *Matsya-Pur.*: अयोनी यः समाक्रामेद्भुजभिर्वापि
वासयेत् । मुक्तं सो ऽष्टगुणं दापो विनयं तावदेव तु (*Vivādach.*:
अयोनी मुखादौ); or the *Rudrayāmalat.* (where promising
immunity from all sin to those who read its chapter on the
thousand names of Rāma): अयोनिगामी यो मूढो ब्रह्मणा
सह संगमी । श्रीरामनामसाहसं पठन्स मुक्तपातकः ॥ अयोनि-
मैशुनाहुडो दुष्टदुर्विचेतसः । एकावृत्ता महेशानि सर्वपापिः
प्रमुच्यते. ²Not the verse which, in a stanza of three verses
of the Uttarāgrantha of the Sāmaveda, is called *Yoni*; i. e.
in such a stanza, not the first verse which occurs also in
the Chhandograntha of this Veda; e. g. *Jaimini-Sūtra*:
अयोनी चापि दृश्यते (*Śabara*: योनी साम । अयोनी च साम
दृश्यते); see *योनि*. E. अ neg. and योनि.

II. Bahuvr. 1. m. f. n. (-निः-निः-निः) ¹Not born from
the womb; see 2. ²Begotten in a manner contrary to,
or disapproved by, law; e. g. *Mahābh. Anuśās.*: गर्दभुवाच ॥
ब्राह्मणां वृषलेन त्वं मत्तायां नापितेन ह । जातस्त्वमसि चा-
यडाको ब्राह्मणं तेन ते ऽनयत् ॥ एवमुक्तो मतङ्गसु प्रत्युपा-
याद्गृहं प्रति । तमागतमभिप्रैक्ष्य पिता वाक्कमचाब्रवीत् । मया
त्वं यज्ञसंसिद्धौ नियुक्तो नृपकर्मणि । कक्षात्प्रतिनिवृत्तो ऽसि
कश्चिन्न कुशवं तव ॥ मतङ्ग उवाच ॥ अन्नयोनिरयोनिर्वा क्व
स कुशलो भवेत् । कुशवं तु कुतस्तस्य यस्मैयं जननी पितः.

2. m. (-निः) ¹An epithet or name of *Brahman* (m.);
e. g. *Kumāras.* (the gods addressing *Brahman*): अन्नयोनि-
रयोनिस्त्वम् &c. ²An epithet or name of *Śiva*; e. g.
Padma-Pur.: अयोनिये सुदेहाय ह्युत्तमाय नमो नमः.

3. m. n. (-निः-निः) A pestle (*Hemach.* and *Vallabhagani*
observe on the word अयो-य q. v., that the *Vaijayanti* reads
instead of it, अयोनि; viz. *Hem.*: अयोनिरित्येके । यद्वै-
यन्तीकारः । अयोनिर्मुसलो ऽस्त्री स्नातः; *Vallabh.*: अयोनि-
रित्येके । अयोनिर्मुसलो ऽस्त्री स्नादिति वैयर्थ्यम्). E. अ priv.
and योनि; 3., apparently because it has the shape, not of
a *Yoni*, but of a *Linga*.

अयोनिज Bahuvr. m. f. n. (-जः-जा-जम्) Not accompanied
with the words एव ते योनिः (*Vājas. S.* 23. 2.); as a ritual act;
e. g. *Kāty. Śr. S.*: नायोनिजेषु (*Yājñik.*: यच्च एव ते योनिरि-
त्यस्मात्तानं न भवति तच्च). E. अpriv. and योनि, samās. aff. क्य.
अयोनिज Tatpur. 1. m. f. n. (-जः-जा-जम्) ¹Not born from
the womb; e. g. (*Droṇa*, the son of *Bharadvāja*, who was
born in a bucket) *Mahābh. Ādip.*: आमदग्धं महात्मानं भा-
रद्वाजो ऽब्रवीदिदम् । भरद्वाजास्तमुत्पन्नं तथा त्वं मामयोनि-
जम् । जामतं वित्तकामं मां विधिं द्रोणं दिव्योत्तमम्; or the

son of the saint *Vidyānanda*, who originated from the belly
of his father; see s. v. अयोनिजेश्वर; or the sage *Sisyā*,
whose origin was unknown, see s. v. अयोनिजस्य; or
(*Draupadī*, who, at a sacrifice of her father *Drupada*, arose
out of the sacrificial ground) *Mahābh. Vanap.*: द्रुपदस्य
कुता ह्येषा वेदिमध्यात्समुत्पिता । अयोनिजा महाभाना कुषा
पाशोर्मेहात्मनः; or (*Sitā*, who sprang into existence in the
same manner as *Draupadī*) *Raghuv.*: राघवाय तनयामयो-
निजां स्थां ददे अयमिवामरमुतिः; or *Mahāvīrach*: राघवः ॥
मातामहेन प्रतिविध्यमानः स्वयं यहात्मा जवता दशाक्षः । अयो-
निजां राक्सुतां वरीतुं मां प्राहिषोक्षीषिरावधानीम्. —
In the *Anuśāsanap.* of the *Mahābh.* वाचस्यतिरयोनिजः is
the 573^d of the thousand names of *Vishṇu* (*Śankara*: वाचो
विषायाः पतिर्वाचस्यतिः । योन्वां न जायत इत्ययोनिजः ।
वाचस्यतिरयोनिज इति सविशेषमेकं नाम). ²(In the *Vai-
śeṣhika* philosophy.) Born neither from the womb nor
from eggs (beings of this kind being योनिज). The *Vai-
śeṣhika* defines body or bodily substance as being योनिज
or अयोनिज; *Kaṇāda S.*: तच्च शरीरं द्विविधं योनिजमयो-
निजं च. According to the commentaries, bodily substance
which is योनिज, is either “born from the womb or from
eggs” (*Śankaramisra*: योनिजमपि द्विविधं जरायुजमस्रजं
च); the former comprising *men and tame and wild quadrupeds*
(*Ś.*: जरायुजं मानुषपशुमृगाणां गर्भाशयस्य जरायुजात्),
the latter, *birds and reptiles* (*Ś.*: पक्षिसरीसृपाक्षामस्रजं
परितःसर्पवशीकृत्वात्); reptiles including *snakes, insects, fishes,*
and the like (*Ś.*: सर्पकीटमत्स्यादयो ऽपि सरीसृपा एव). —
Bodily substance which is अयोनिज comprises, in the first
place, all matter that consists essentially of earth, water,
fire, and air, these being independent of semen, blood, and
other essential elements of living organisms; then gods and
Rishis, because the origin of these beings cannot be ac-
counted for in the usual manner; and equivocal generation,
such as of worms, gnats, &c. which originate from heat
(sweat), because these cannot be properly called organisms or
beings born in a regular way (*Ś.*: पार्थिवं शरीरम् ।
आयतेजसवायवीयशरीराणां वक्ष्यादित्वायुक्षौकेषु प्रसिद्धा-
नामयोनिजत्वमेव । अयोनिजत्वं मुक्तशेषितसंनिपातानपेक्ष-
त्वम् । अयोनिजं च देवानामुषीणां च । श्रूयते हि । ब्रह्मणो
मानसा मन्वादय इति । कारकमन्तरेण कश्च कार्यमिति चेत् ।
योनिः शरीरत्वावच्छेदेनाकारकत्वात् ॥ उष्णवज्जमिममकादि-
शरीरे अभिचारात् । संज्ञानविशेषवत्त्वस्य चासिद्धेः ॥ देवर्षि-
शरीरापेक्षयाकादादिशरीराणामन्वाहृत्त्वात्). Matter that
consists essentially of *earth* comprises 1. various descriptions
of soil, such as clay, &c.; 2. stony matter, such as mountains,
precious stones, diamond, red chalk, &c.; 3. vegetable matter,
viz. grass, annuals, common trees, shrubs, creepers small and
large, and large trees (*Śankara*: विषयस्य पार्थिवो मृत्पावा-
क्ष्मावरसचक्षः । तच्च भूप्रदेशः प्राकारेष्टकादयो मुद्गिकाः ।
अद्रिमणिहीरकनीरिकादयः पाषाणाः । स्नावराशुषीषधिबु-
चमुष्णवतावतानवनस्यतयः). Watery matter comprises: rivers,
seas, ice or snow, hail, &c. (*Ś.*: आपासु विषयाः सरि-
त्समुद्ग्रहिमकरकादयः). Fiery matter is such as comes
1. from earthy substances, as from wood; 2. from atmo-
spheric matter, as lightning &c. which arise from rain;
3. from the stomach, as the digestive heat which may produce

chyle, &c.; and 4. from terrestrial heat, as gold, &c. (Ś.: तैज-
ससु विषयो भौमदिव्योद्वाकरजमेदास्तुर्विधः । भौमं काष्ठे-
न्यनप्रभवम् । दिव्यमविष्यन्नं विबुधादि । उद्घर्ममन्नादिरसार्थ-
नचमं जाठरम् । जाकरजं च हिरन्नादि). Aerial matter is
wind which in the human body becomes vital air, the latter
being, according to its functions, अपान &c. (Ś.: वायवी-
यसु विषय उपलभ्यमानस्यार्थाग्रयो वायुः । वायोस्तुर्ध्वः कार्यः
प्रासाद्यः शरीरे रसमन्नाद्युत्पत्त्यां प्रेरणादिहेतुरेकः सन्निधमे-
दाद्वानादिसंज्ञां लभते). The causes which call these
अयोनिज substances into existence are, according to the
Kaṇāda-Sūtras, the unlimited expansion of the atoms of
which creation is composed (Kaṇ. S.: अनियतदिग्देशपूर्वक-
त्वात्), and the mode in which these atoms combine; see
परमासु (Kaṇ. S.: धर्मविशेषाच्च; Śank.: अदृष्टवदालसंयो-
गादेव सर्गादौ परमासुनां कर्म । तेन च कर्मणा संभूय पर-
मासवो ब्रह्मकादिप्रक्रमेणायोनिजं देवर्षीणां शरीरमारभन्त
इत्यर्थः । उपलब्धं चैतत् । अधर्मविशेषाच्च । बुद्धवन्मृगमुष्ण-
जानां मशकादीनां चातनामवाणि शरीरास्तुत्यक्ता इत्यपि
दृष्टव्यम्). As evidence for the correctness of this theory,
they appeal to passages of the scriptural and legendary
texts (Kaṇ. S.: समाख्याभावाच्च ॥ संज्ञाया चादित्वात् ॥
.... वेदसिद्धाच्च. The Bhāṣāparichchheda is extremely
brief on the whole subject).

2. n. (-वम्) The name of a Tīrtha; the same as अयो-
निजेश्वर q. v. (of which it is an abbreviation); e. g. Revā-
khanda of the Vāyu-Pur.: अयोनिजं ततो नक्षेत्रीयं ताप-
चापहम् । तीर्थालोटीचरात्पार्थ स्तितं क्रोशद्वयानरे. See
also s. v. अयोनिजेश्वर, col. b, l. 24. E. अ neg. and योनिज.

अयोनिजत्व n. (-त्वम्) ¹The condition of not being born
from the womb; e. g. Rājatarang.: स्वयमन्मपतिः श्रीमान्मूकः
चित्तिमवातरत् । यस्माद्विज्ञातसंभूतेष्वर्थे काले ऽपि निश्चितम् ।
अयोनिजत्व कतिनश्चरितैर्भुवनामुतेः. ²The being अयोनिज
in the philosophical sense; see अयोनिज 1. 2.; e. g. p. 450b,
l. 38. E. अयोनिज, taddh. aff. त्व.

अयोनिजेश्वर Karmadh. m. (-श्चः) A name or epithet of Śiva;
the same as अयोनि II. 2. 2.; comp. s. v. अयोनिजेश्वर, col. b,
l. 25. E. अयोनिज and ईश्वर.

अयोनिजेश्वर Bahuvr. n. (-रम्) or अयोनिजेश्वरतीर्थ Karmadh.
n. (-रम्) A Tīrtha or sacred place of pilgrimage called
Ayonijeshwara; situated on the bank of the Revā river, at
the distance of two Krośas from the Tīrtha Kōṭīswara (comp.
अयोनिज 2.). The history of its origin and a description
of the rewards to be obtained from bathing and performing
acts of piety there are contained in the Revākhanda of the
Vāyu-Pur. A very learned Muni, by name Vidyānanda,
it is there related, though himself making a proper use of
the Anuswāra, when reading the sacred texts, associated
with people who used nasal sounds, where the Anuswāra was
required (... मुनिसत्तमः । विद्यानन्द इति ज्ञातः सर्वविद्या-
सु पारगः । सानुस्वारं पठन्तो ऽपि नासिकपरसंनतः). He
remained, in consequence, sonless; and, his perplexity thereat
being great, he travelled from Tīrtha to Tīrtha, from forest
to forest, and from hermitage to hermitage, until he met
with a Yogin who out of a pity gave him a wonderful
fruit, which, he informed him, if eaten by his wife, would
have the effect of procuring him the birth of a son. But

Vidyānanda, while once reposing on the bank of a river,
under the shade of a tree, himself ate the fruit, — and be-
came pregnant. Perceiving his condition, he confessed all
that had happened to his friend, the Yogin; and the latter,
by means of his supernatural power, introduced a stick
into the body of Vidyānanda and relieved him of his foetus.
The product was a beautiful boy, radiant like the disc of
the sun, and endowed with divine lustre; and, on account
of the mode in which he was born, his father called him
Ayonija (see अयोनिज 1. 1.). Ayonija grew up and became
conversant with all religious duties, the Vedas, and the various
sciences. He then visited a number of Tīrthas, and ultimately
performed penance on the banks of the Revā, where he
erected a statue of Śiva. The god, delighted with his piety,
gave him sons and grandsons, and, after his death, re-
ceived him into his heaven. The spot where Ayonija ob-
tained these favours from Śiva bore, thenceforward, the
name of Ayonijeshwara. — The rewards promised by the
Purāṇa for bathing there, worshipping Śiva, and performing
the various duties of a pious pilgrim, are, — according to the
degree of piety, progeny, — worldly happiness, and, after
death, freedom from transmigration, and eternal bliss.

(Vāyu-Pur.: अयोनिजे नरक्षीर्षे स्नात्वा संपूज्य शंकरम् । पुत्र-
पौत्रानवाप्नोति देहान्ते च शिवं व्रजेत् । अयोनिजेश्वरमभ्यर्च्य
विधिना भरतर्वभ । ब्रह्माध्यायं जपेत्सु सर्वपतिः स मुच्यते ।
स्नात्वा चान्तर्जलेष्वाञ्जलं यदा वा स्वमर्षयन् । समेष्टुक्तिं च
मुक्तिं च दुष्कृतं चापि नश्यति । देवपित्र्यर्चनं कृत्वा आद्यं दत्त्वा
यथाविधि । परं पदमवाप्नोति प्रीत्येव चिरं पितृन् । उपा-
नहौ तदा कष्टं कोपिनं(?) च कमलकुम्भम् (MS. ०२२२) । दद्यात्
अथवा तत्र संतोषयति शंकरम् । यस्याः तीर्थे विधिना प्राञ्ज-
लानमवाप्नुयात् । सनातनं पदं प्राप्य नर्भवासं न पश्यति ।
ज्ञानं च तर्पणं आद्यं दिव्यभोज्यं सुरार्चनम् । अनुकूलमपि कर्तव्यं
सर्वतीर्थेषु भारत ॥ इत्ययोनिजेश्वरतीर्थम् ॥.) E. अयोनिज
and ईश्वर; the Karm., अयोनिजेश्वर and तीर्थ.

अयोनिजसंभव Tatpur. m. (-वः-वा-वम्) The same as अयो-
निज 1. (Molesworth). E. अ neg. and योनिजसंभव.

अयो-पाटि Bahuvr. m. (-टिः) (ved.) With iron heels; e. g.
Rigv.: उपयस्तीदिभुं शरीरेः श्रेणो ऽयोपाटिर्हन्ति दक्षुर्न
(Śāy.: अयोमयो ऽपाटिः पाण्डिर्यस्य सः). [The word is
mentioned in the Rik-Prātiś. on account of the elision of
the अ of अपाटि.] E. अयस् and अपाटि.

अयोमय m. f. n. (-यः-यो-वम्) Made of iron; e. g. Manu:
नामवातिगृहं लेषामभिद्रोहिष कुर्वतः । निःषेणो ऽयोमयः
शङ्कुर्वज्रनाखे दशाङ्गुलः; or Śāyana (in his comm. on the
Rigv.): यथायोमयस्य परवादिर्धारां प्रवेष्टुमामक्षीरवीकरो-
ति &c.; or comp. his comm. s. v. अयःकुल. — See the
remark s. v. अयस्य. E. अयस्, taddh. aff. मयट्.

अयोमय Tatpur. n. (-सम्) Rust of iron (Rājān.: लोहमयः
Nigh.Pr.: लोहकीट). E. अयस् and मय.

अयोमुख Bahuvr. 1. m. f. n. (-खः-खा-वम्) ¹Having an
iron mouth, or an iron beak; e. g. (fabulous beings, per-
haps birds) Atharvav.: अयोमुखाः सूचीमुखा अयो विकट-
तीमुखाः क्रवादो वातरं हस्य वा सज्जन्मिषान्त्वजेव विषन्विना;
or (a kind of birds in the inferior regions) Mahābh. Śāntip.:
ज्ञानो भीषकवाचा अयोमुखाणि वचांसि मुदवचनमुदमु-
परतं विज्ञयन्ति (not विज्ञयन्तः as edited, v. 12072). — In this

sense the femin. of the word may be also **अयोमुखी**; comp. *Pān.* IV. 1. 54.). ² Iron-pointed; e. g. *Rāmāy. Arāṇyak.* (later recens.): **अयोमुखानां मूकानामपि चरितुमिच्छति** । रामस्य सङ्ग्रीं भार्यां यदि त्वं नेतुमिच्छसि; or *Manu*: भूमिं भूमिशयांश्च हन्ति काष्ठमयोमुखम्. — In this sense the femin. of the word is **अया** only.

2. m. (-खः) ¹ An arrow; e. g. *Raghuv.*: **इक्ष्वाकुर्वज्र-प्रभवो यदा ते भेत्सख्यः कुम्भमयोमुखेन** &c. (*Mallin.*: **अयो-मुखेन लोहायैव शरेण**). ² The name of a mountain; e. g. *Rāmāy. Kishk.*: **अयोमुखस्य गन्तव्यः पर्वतो धातुमण्डितः**. ³ The name of a demon, one of the sons of Danu (*Hariv., Vishnu-, Bhāgav.-Pur.* &c.). E. **अयस्** and **मुख**; (if **अ** with the fem. aff. **उीष**).

अयोरज Tatpur. n. (-जम्) The same as the following, of which it is a curtailed form (*Nigh. Pr.*: **लोहकीट**, or **मंजूर**).

अयोरजस् Tatpur. n. (-जः) Rust of iron; e. g. *Suśr. Uttara-* **rat.**: **अयोरजोविविडङ्गपूर्णे लिङ्गापरिद्धां विफलान्तितां वा**. Compare the preceding and following. E. **अयस्** and **रजस्**.

अयोरज Tatpur. m. (-जः) Rust of iron; e. g. *Satapathabr.*: **अथितमथं पिष्टं भवति । शर्करायायोरजसेन संयुजति** (scil. पिष्टम्); or *Kātyāy. Śr. S.*: **शर्करायायोरजसमयुज्यते च द्राः संयुज्येति** (*Yājñik.*: **अयोरजो लोहसिङ्गावः कीट** (i. e. **किटु**) **इति यः प्रसिद्धः**. Compare the preceding. E. **अयस्** and **रजस्**.

अयोवत्स Bahuvr. m. pl. (-त्साः) The name of a family deriving its origin from the family of the Angirasas. (According to a *Parīśiṣṭā* of the White Yajurveda, as quoted in Professor *Weber*'s Catalogue of the Berlin MSS. p. 55; but, as the word rests on no better grounds than a copy which Prof. *Weber* took in Roman characters from a Bōdl. MS. described by him as fearful ("gräulich"), there is much reason for receiving this name with caution.) E. (if the word be correct) **अयस्** and **वत्स**.

अयोविकार Tatpur. m. (-रः) Any thing made of iron, an iron fabric; e. g. *Pāṇini*: **कुश** (i. e. **कुशी**) **अयो-विकार** (i. e. **अरे**); *Gaṇaratnam.*: **अयोविकारे कुशी कृष्णपकरयम्**. E. **अयस्** and **विकार**.

अयोहत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beat upon, or made ready for sacrificial purposes, by (the priest who has) gold (on his hand); e. g. (the vessel which receives the expressed juice of the Soma plant) *Ṛigv., Sāmav., Vājas.*: **रचोहा विश्वचर्षधिरभि योनिमयोहतम् । कुषा सधस्यमासदत्** (*Sdy.* on the *Ṛigv.*: **रचोहा** **सोमः** । **अयोहतं हिरक्षेण हतं कुषा द्रोणकस्येन सधस्यं सहस्रानं योनिमभिवक्षानम-भासदत्**; the same on the *Sāmav.* — where the verse occurs with the various reading **योनिमयोहते** । **द्रोणे सध** —: **अयोहते** । **अवसा हिरक्षेण हते** । **तथा च मूयते** । **हिरक्षपाधिरभिमुद्योतीति**. — Dr. *Stevenson*, who, in his translation of the *Sāmaveda*, renders this word: "beat upon by the fingers with gold rings", adds a note which explains its import: "the Brahmins who perform these ceremonies must all wear a kind of flattened gold ring"; (when *Mahidhara*, therefore, in his comm. on *Vājas. S.* 26. 28. — where the *Ṛigv.*-verse recurs with the same v. l. as in the *Sāmav.* — renders **अयोहत**, "fabricated (by a carpenter) with an iron tool (a hatchet)", his interpretation may seem

to comport better than that of *Sāyana* with the classical sense of **अयस्**, but the custom referred to shows that it is less in the spirit of the Vaidik poetry; *Mahidhara*'s gloss, after explaining that the loc. **द्रोणे** is used here in the sense of an accus., continues: **कीदृशं द्रोणम्** । **अवसा लोहेन हतमुत्कीर्णं वाक्सा कृत्वा तस्या सोमभावणीकृतम्**; comp. **अयस्** 5.); or *Ṛigv.*: **च त्वा वाविमृष्ट्वा अश्वनूयतायोहतं योनिमा रोहसि कुमान्** (*Sdy.*: **अयोहतम्** । **अय इति हिरक्षनाम** । **तेन । तद्वाग्पाधिरक्षते** । **हिरक्षमेव पाणिना हतं संस्तुतं योनिं ज्ञानमारोहसि**). E. **अयस्** (2. 5.) and **हत**.

अयोहनु Bahuvr. m. (-नुः) (ved.) Golden-jawed, an epithet of *Savitri*; e. g. *Ṛigv.*: **उदु य देवः सविता दमूना हिरक्ष-पाधिः प्रतिदोषमश्नात्** । **अयोहनुयवतो मङ्गविद्ध चा दामुये सुवति मूरि वामम्** (*Sdy.*: **अयोहनुर्हिरक्षहनुः** । **एकमव इति हिरक्षनामसु पाठात्** — *Yāska's Nigh.* 1. 2.). E. **अयस्** (2. 5.) and **हनु**.

अयोहृदय Bahuvr. m. f. n. (-यः-वा-जम्) Iron-hearted, unrelenting (*Wilson*). E. **अयस्** and **हृदय**.

अयौक्तिक Tatpur. m. f. n. (-कः-वी-कम्) Incongruous, inconsistent; e. g. *Sāṅkhya-Prav.*: **अनियतत्वे ऽपि नायौक्ति-कस्य संयदो ऽववा वासोक्ततादिसमत्वं** (*Vijnān.*: **नायौ = युक्तिविद्वत्त्व**). Comp. **अयुक्त** 5. E. **अ** neg. and **यौक्तिक**.

अयौमप Tatpur. n. (-यम्) Non-simultaneousness, successiveness; e. g. *Nyāya-Sūtra*: **तदयौमपसिद्धत्वात्मनः**; or *Bhāṣāpar.*: **साक्षात्कारे सुखादीनां करणं मन उच्यते** । **अयौमपसाञ्जानानां तस्यासुखमिहेषते** (*Viśvan.*: **ज्ञानानां चासुखरासनादीनां यौमपमेकसातोत्पत्तिर्नास्तीत्यनुभवसि-द्धम्**). E. **अ** neg. and **यौमप**.

अयौमिक Tatpur. m. f. n. (-कः-वी-कम्) Not having a regular derivation (as words), &c.; see the meanings of **यौमिक**. [The word is *udātta*, not on the first, but on the last, syllable; comp. *Pān.* VI. 2. 138. and V. 1. 102.] E. **अ** neg. and **यौमिक**.

अयौतकधन or **अयौतुकधन** Tatpur. n. (-जम्) (In law.) Any item of woman's separate property, save that which is called **यौतक** or **यौतुक** q. v.; e. g. *Kṛishṇa-Tarkal.* (on *Jī-mūtav.*'s *Dāyabh.* p. 99, ed. Calc. 1829): **अथ पूर्वार्धं मातुर-यौतकधनविषयमुत्तरार्धं यौतकधनविषयम्**. E. **अ** neg. and **यौतकधन** or **यौतुकधन**.

अयौधिक Tatpur. m. (-कः) One who is not a warrior. [The word is *udātta*, not on the first, but on the last, syllable, according to a *Gaṇa* to *Pān.* VI. 2. 160. The reading of the Calc. ed. **यौधिक** seems to be a misprint, as it is not borne out by *Gaṇa*-MSS. accessible to me; one of these latter has **यौधिक**; but the correct reading is **यौधिक**, and explained by *Haradatta*: **युधा चरति** । **यौधिकः**; comp. *Pān.* IV. 4. 8.] E. **अ** neg. and **यौधिक**.

अर f. ? (अः) A place to be gone to, the goal of a journey. — Both word and meaning are very doubtful; they rest on one of the interpretations which *Sāyana* gives of **अनर्विन्**, the dative sing. of the Vaidik word **अनर्विन्**; viz. (after having derived it from **अनस्** and **विन्**, "going on or with a cart", he adds this optional etymology): **यदा । नक्त्यं कर्त्तुं प्रति नक्त्यं ताव पुनराव । अतः कर्मणि विच् । अरं नक्त्यं प्रति विद्यति प्राप्नोतीत्यर्चिद । न चर्चिद । अनर्चिद**. E. **अ**, *kṛit* aff. **विच्**.

अर 1. m. f. n. (-र-रा-रम्) ¹ Going. (In this sense used only as the latter part of compounds, as in अरूपार, उपार, समर &c.) ² (ved.) Attacking, hostile; cf. अरमस, अरख I. 1. 4. and the words mentioned there. ³ Swift, speedy (Amarak.: शीघ्र; Hemach., Viśwapr., Med., Dharaṇik., Śabdār.: शीघ्रण). It occurs especially, however, in the acc. neut.

अरम्, and it is then used adverbially and as a synonym of अस्म; its meaning "swiftly" being the principal, if not the only one, current in classical Sanskrit, whereas its other meanings (a-e), belong espec. to Vedic writings. अरम् means ^a sufficiently, enough (in quantity, extent &c.); e. g. *R̥g̐v.*: अथा विप्रो मधो पितो ऽरं भवाय गम्याः (where अरम् is to be connected with भवाय, not with गम्याः; *Sāy.*: हे मधो हे पितो माधुर्येपितास्तं त्वं नो ऽस्मानरमसं संपूर्णं भवाय भवाय गम्याः। गच्छ। संग्रहितो भव); or *ibid.*: प्र यदित्या महिना नृभ्यो अस्वरं रोदसी कक्षे नाक्षी (*Sāy.*: अक्षी रच-कायेन्द्राय रोदसी बावापृथिवी कक्षे कक्षयते सती (सत्वी?) संचाराय नास्म। पर्याप्ते। जगतो ऽधीशस्तेन्द्रस्य संचाराया-स्त्याद्यावापृथिवी न पर्याप्ते इत्यर्थः); or *ibid.*: स्तोमं यच्च चादरं वनेमा ररिमा वयम् (*Sāy.*: स्तोमं यच्च च तदाश्रयं यावमप्यरमसमत्यर्थं वनेम संभवेमहि). ^b Enough in strength, ability, &c., powerfully, ably; e. g. *R̥g̐v.*: साक्षा अरं वाङ्-भां यं पिताकृषोद्विषसादा जगुषो वेदसस्वरि (*Sāy.*: स ता-दृश इन्द्रो ऽक्षी जगते ऽरमसं पर्याप्तो बभूव। रचकत्वेन स्वामी बभूवेत्यर्थः; the irregular Sandhi of साक्षा — i. e. सः। अक्षी — instead of सो ऽक्षा is noticed by the *Āik-Prāśis*, compare also below, l. 40); or *ibid.*: अरं हि आ सुतेषु यः सोमेन्द्रिभूषसि (*Sāy.*: त्वमेव तेषां पाने ऽसं पर्याप्तो भूषसि भवसि); or *Sāmav.*: अरं त इन्द्र अयसे गमेम मूर त्वावतः। अरं शक्र परेमशि (*Sāy.*: अरमसं प्रभूतमित्यर्थः। अरमसम्। अयसे भूयानर्थः प्रतीयते। सुष्टु प्रभूतं दद्यामित्यर्थः). ^c Fitly, adequately, appropriately; e. g. *R̥g̐v.*, *Sāmav.*: अरं त इन्द्र कुचये सोमो भवतु वृचहन्। अरं धामभ्य इन्द्रवः॥ अरमस्याय गायति श्रुतकषो अरं गवे। अरमिन्द्रस्य धाक्षे (*Sāy.*: सोमो ऽस्माभिर्दीयमानस्ते तव कुचये ऽरमसं पर्याप्तो भवतु। किंचेन्द्रवः.... सोमास्तव धामभ्यो नागाविधेभ्यः शरीरेभ्यस्तव तेजोभ्यो वारमसं पर्याप्ता भवन्तु..... अस्मादीयाः सोमा एव तव कुचये देहेभ्यो ऽपि पर्याप्ता भवन्तु नाग्यदीया इति भावः॥ अयं श्रुतकष एतन्नामकं अक्षिरन्वायेन्द्रेण दीयमानायाश्चा-थैतदर्थमरमसं गायति &c.); or *ibid.*: साक्षा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता (*Sāy.*: स यज्ञः सोमो वाक्षा इन्द्राय प्रथमं प्रातःसवने ऽरं पर्याप्तो ऽभूत्। स च द्वि-तीयं माध्वन्दिने सवने पर्याप्तो ऽभूत् &c.; for the irregular Sandhi of साक्षी compare above, l. 25); or *ibid.*, *Sāmav.*: इन्द्रो यद्विभिः सुतः पविचं परिधावसि। अरमिन्द्रस्य धाक्षे (*Sāy.*: इन्द्रस्य धाक्षे खानाधारकाय। अरं पर्याप्तो भवसि). ^d Thoroughly, satisfactorily; e. g. *R̥g̐v.*: यदीमासुर्वहति देव एतशो विश्वस्य चक्षसे अरम् (*Sāy.*: यदेतन्मस्यसम् अशो वहति विश्वस्य सर्वस्या अरं चक्षसे सम्यक्सर्वलोकदर्श-नाय); therefore in combination with कृ, ¹ to do so as to give satisfaction, to satisfy; e. g. *R̥g̐v.*: यथा विद्वाँ अरं करद्विभ्यो यजतेभ्यः (*Sāy.*: हे अग्ने विद्वाँ यथा विद्वाँ यजतेभ्यः सर्वेभ्यो यजनीयेभ्यो देवेभ्यो ऽरं पर्याप्तं करत। कुर्यात्); or *ibid.*: अत्वायाहि श्रुततो वयं ते ऽरं सुतेभिः कृण्वाम सोमैः (*Sāy.*: नयं तु सुतेभिरभिपुतेः सोमैस्ते तवार् पर्याप्तं कृण्वाम। यथा तव तृप्तिर्भवतु तथा कुर्म इत्यर्थः); or *ibid.*: अरं

दासो न मीन्द्रये कराक्षहं देवाय भूषये ऽनागः (*Sāy.*: अहम-रमसं पर्याप्तं कराक्षि। परिचरसं करवाक्षि); ² to prepare properly, to make perfect, to complete; e. g. *R̥g̐v.*: एहि मनुदेववुर्व-य्वकामो ऽरं कृत्य तमसि चेष्ये। सुगाम्यः कृण्वहि देवयानां वह इव्यानि सुमनस्त्वमानः (*Sāy.*: यव्वकामो भवतीति चेत्। उच्यते। अरं कृत्य। केवसं तेजः.... अरं कुर्यन्। तमसि नि-वससि। त्वं तु। अरं कृत्य। आत्मानमसं कुर्यन्। देवान्मति यैर्मनुष्या गच्छन्ति। ताम्यचो कृण्वहि &c.); or *ibid.*: को वो ऽध्वरं तुविजाता अरं करस्यो नः पर्यदत्तहः स्वस्ये (*Sāy.*: को हे देवाः युष्मदर्थं वा यजमानो ऽध्वरं यजमरं करत। अरं करोति सुतिभिर्विभिः। मदन्वो नाक्षीत्यर्थः); or *ibid.*: स हि चपावाँ अपी रयीणां दाशयो अक्षा अरं सूतिः (*Sāy.*: वो यजमानो अक्षा अपये सूतिः.... अरमसं पर्याप्तं स्तोमं करोति तस्या इत्यर्थः). Cf. also अरङ्कृत. [^a In such a manner as to be ornamental; e. g. *R̥g̐v.*: दुरोकशोचिः क्रतुर्न गित्वो जायेव योगावरं विश्वस्य (*Sāy.*: योगी गृहे वर्तमाना जायेव। योषिदिव। अपिहोषादिगृहे वर्तमानो वहिर्विश्वस्य सर्वस्य यष्टुजनायारमसं भूषणं भवति। यथा जायया गृहमसं-कृतं भवति तद्वदपिना यज्ञगृहमप्यसंकृतं सदृशत इत्यर्थः; according to *Sāyana*, therefore, this verse would imply that a house where a sacrifice is performed is adorned by the fire in a similar manner as a household is adorned by a wife; it seems more natural, however, to understand this verse in the sense that a house becomes complete or perfect by &c.; and, as it is doubtful whether अरम् is elsewhere used in the *R̥g̐v.* in the sense of "ornamentally", the meaning a. would coincide with d.] ⁶ Readily, swiftly, quickly (Amarak., Haldy., Hem., Viśwapr., Med., Śabdār., Dharaṇik., Bhūrip., Gaṇaratn.); e. g. *R̥g̐v.*, *Sāmav.*, *Vājas.*: अग्ने युक्ता हि ये तवाश्वासो देव साधवः। अरं वहन्ति मन्वये (*Sāy.*: अथा अरमसं पर्याप्तं वहन्ति; *Mahidh.*: अरमसम-त्यर्थम्); or *R̥g̐v.*: वृष्याम ते परि द्विषो ऽरं ते शक्र दावने। गमेमेदिन्द्र गोमतः (*Sāy.*: दावने ऽभीष्टदानायारं पर्याप्तं गमेमेत्। गच्छेमेव); or *ibid.*: अरं मे गमं हवनायाक्षी मृशाना यथा पिबाधो अश्वः (*Sāy.*: हे अश्विनी हवनायाङ्गाना-यारं पर्याप्तं गमम्। गच्छतम्); or *ibid.*: प्र वामन्वासि मन्वा-न्वश्रुररं गमं हविषो वीतये मे (*Sāy.*: अरमत्यर्थं शीघ्रम्); or *ibid.*, *Sāmav.*: तस्या अरं गमाम वो यस्त चयाय जित्वथ (*Sāy.*: अरं शिघ्रम्.... or अरमसं पर्याप्तं यथा भवति तथा वो युष्मान्गमाम गच्छाम); or *Bhāṭik.*: विगाढारं वनस्त्रासी श्रुणां गाहिता कपिः (*Jayam.* &c.: अरं शीघ्रम्); or *Nalod.*: मददन्वावरमस्यन्वात्वाय मनोगुहप्रभावमस्य &c. (*Tikd.*: अरं स्रटिति); or *Gaṇaratnam.*: अरमिति शीघ्र्ये। अरं पचति. [In the Calc. ed. of the *Taittir. Upan.* 2. 1., p. 102, the comm. of Śankara on the words यदा ह्येष एतस्मिन्नुदरमन्तरं कुचते contains the following artificial interpretation — उदपि। अरमस्यमन्तरं छिद्रं मेददर्शनं कुचते; whence अरम् would then have also a meaning "little"; but it seems very probable that this passage should be read: उ। अपि। दरमस्य०.]

2. m. n. (-र-रम्) The spoke or radius of a wheel; e. g. *R̥g̐v.*: सेदु रावा चयति चर्वशीनामरात्त नेमिः परि ता वभूव (*Sāy.*: यथा रचचक्रस्य परितो वर्तमाना नेमिररात्ताभी कीलि-ताम्बावविशेषाभ्यामिति तद्वत् &c.); or *Satapathabr.*: यथा-रात्तनेमिः सर्वतः परिभूरेवं त्वं देवान्सर्वतः परिभूरसीत्वेतदाह (*Sāy.*: यथा चक्रस्य नाभी नेम्यां च संयोजिताः कीलका अराः। तान्वाचा नेमिः परितो वर्तमानाभ्यामिति तद्वत् &c.); or *ibid.*,

Bṛihadār.: स वा चवमात्मा । सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तच्चरा रचनानी च रचनेमी चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वे प्राद्याः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्वे एत आत्मानः समर्पिताः (the words सर्वे प्राद्याः सर्वे लोकाः सर्वे देवाः are not in the printed text of the *Bṛihadār.*); or *Mahābh. Ādip.*: एकं चक्रं वर्तते द्वादशारं चरनाभमेकाचमुतस्र धारणम् (less correctly in the Calc. ed. I. 727.: चक्राभिमे^०) । यस्मिन्नेवा अधिविधे विषत्तासा-वक्षिणी मुह्यतो मा विवीदतम् (*Nīlak.*: नेमयः । तेषां संभेदकाष्ठानि तिर्यक्षि । चराः; *Arjunam.*: चराः कण्टकाः); or *ibid.*: तस्मान्नारं स हृद्वेय पर्यवर्तत खेचरः (viz. *Garūḍa*) । चरान्तरेखावपतत्संविषाङ्गं चखेन ह; (some MSS. have चवान्तरेख; the reading of the ed. I. 1498.: चरान्तरेखा^० is incorrect; *Nīlak.*: चराचक्रस्य नाभिनेत्योः संभेदकाष्ठानि । तेषामन्तरेख मध्यतः; *Arjunam.*: चवान्तरेख चक्रप्राप्तच्छिद्रेख). Cf. also the E. of *चरविन्द.* p. 473b, l. 24. [The comm. on *Nalod.*: चर रचमारवन्तं शस्त्राणि नक्तः शुभाश्चमारवन्तम् (i.e. चार। चवन्तम्), analyses the third word either as an accus. sing. of चार (= समन्तात्) — चर (= शीघ्र) — चवत्, or of चार (= चरख, i. e. शीघ्रगति) — चवत्; or as follows: चख विष्णोः । चरं चक्रम् । चारं तमिव । चवन्तं नक्षत्रम् । अतिशीघ्रमित्यर्थः (i. e. an acc. sing. of च (Vishnu) — चर — चवत्), whence चर n. would mean “a wheel”; but the basis for such a new meaning of the word is little strengthened by the grammatical antics of this gloss. — *Hemach.*, the *Viśvapr.*, *Med.*, *Sābdar.*, *Dharaṇik.*, *Bhūrip.*, and *Śāswata*, as quoted by *Bhānud.* agree in stating that चर in the sense “spoke of a wheel” is a neuter only; e. g. *Hem.*: चरं चक्राङ्गे शीघ्रशीघ्रयोरपि; *Viśvapr.*: चरं शीघ्रे रचाङ्गे च शीघ्रे पुनरन्ववत्; *Med.*: चरं शीघ्रे च चक्राङ्गे शीघ्रे पुनरन्ववत्; *Sābdar.*: चरो ऽन्ववत् शीघ्रे स्थात्कीर्णं चक्राङ्गशीघ्रयोः; *Dharaṇik.*: चरमङ्गे रचाङ्गस्य शीघ्रं स्थात्कीर्णो ऽचरम्, &c.; but their assertion seems the more strange, as in the Vaidik and classical texts — so far as my experience goes — the word occurs as a mascul. only; and as *Hemach.* himself uses it in the mascul. gender; comp. the meaning, 3. 3.]

3. m. (-रः) ¹The going, coming, arrival. (ved.) [This meaning, however, which is given by *Sāyana* on *Rigv.*: महः सु वो चरमिषे (see s. v. *चरङ्गम* p. 455b, l. 35) is doubtful, for चरम् might be rendered there “readily”.] ²(In the *Chhāndogya-Upan.*) A mystical name of an ocean in the world of Brahman, (the name being elicited from a mystical analysis of the word चरख into चर and ख): चदरस्त्रायनमिच्छाचरते ब्रह्मचर्यमेव । तदरस ह वै चकार्य-वो ब्रह्मलोकः । तच्च एवेतावरं च खं चार्यवो ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैव ब्रह्मलोकलोकां सर्वेषु लोकेषु कामचारो भवति. ³A Jaina division of time, the sixth part of either of the great periods called *Avasarpinī* and *Utsarpinī*; *Hemach.*: अवसर्यिकां चररा उत्सर्यिकां त एव विपरीताः । एवं द्वादशभिररैर्विवर्तते काचचक्रमिदम्. For the six *Aras* of each of these periods see *एकाक्षसुवमा*, *सुवमा*, *सुवमदुःवमा*, *दुःवमसुवमा*, *दुःवमा*, and *एकाक्षदुःवमा*. ⁴The name of a Jina or deified saint of the Jinas; the 18th of the present period or *Avasarpinī*. According to Jaina mythology, he belonged to the family of *Ikshvāku*, and was a son of *Sudarśana* by *Devī*; his ser-

vant was *Yakshes* (lord of the *Yakshas*); the goddess who attended to his orders, *Dhārinī*; his symbol, the diagram called *Nandyāvarta*; his colour was golden, his stature was 30 poles, his life 84,000 years, and his deification 1,000 *cross* of years before the Jina *Malli* who succeeded him (cf. *Hemach.* and *Colebrooke's Misc. Ess.* vol. II. p. 211). E. च, kṛit aff. चच् (Comm. on the *Amarak.* According to a *Vārtt.* of *Kātyāy.*, and the *Bhāshya* of *Patānj.* to *Pāṇ.* VIII. 2. 18, चरम् would be a secondary form of चखम्, the latter being the original one: *Kātyāy.*: वाचमूलस्युचमकुलीनां वा लो रमापयति; *Patānj.*: चखं भक्ताय । चरं भक्ताय; this view, however, of the relation of both words seems liable to doubt, the more so as the use of चरम् prevails in the Vaidik, and that of चखम् in the classical, literature. A *Vārttika* in the *Kāśikā* must have had a similar misgiving; for it reverses the relative position of these and the other words of the former *Vārttika* (to which it adds चसुख): वाचमूलस्युचमकुलीनां वा लो रमापयत इति वक्तव्यम्).

चरक (-कः) ¹The spoke of a wheel (see चर 2. 1.); e. g. *Sūtrata Sārtrasth.*: खिराभिरावृता नाभिसङ्क्रान्तिरिवारकैः. ²A Jaina division of time; the same as चर 3. 3.; e. g. *Hemach.*: चतुर्थे त्वरके नराः । पूर्वकोन्वायुवः पञ्चधनुःशतसमुच्छ्रयाः. ³An aquatic plant, *Valisneria octandra* (*Hārdv.*: शिवस; *Nigh. Pr.*: शैवाळ). ⁴A medicinal plant with bitter leaves; the same as पपेट q. v. (*Rājānigh.*). E. चर, taddh. aff. कन्.

चरचस् Bahuvr. m. f. n. (-चाः-चाः-चः) ¹Free from, not contaminated by, evil spirits; e. g. *Rigv.*: पुनीवे वामरचसं मनीषां सोममिच्छाय वचवाय जुहत् (*Sāy.*: इच्छावचसो वां जुवाभां युवयोरधमरचसं रचोरहितां राचसिरसंयुष्टां मनीषां क्षुतिं पुनीवे । शोधयामि). ²Not impeded or thwarted by evil spirits; e. g. *Rigv.*: उपक्षुतिं नमस उवतिं च लोके चंसत्सवितेव प्र वाह । चख कत्वाह्वो यो चखि मुनो न भीमो चरचसकुविष्मान् (*Sāy.*: चरचसः स्वविरोधिरचोरहितस्त्रासक बृहस्पतिः). ³Free from the influence of evil spirits, complacent, gracious; e. g. *Rigv.*, *Vājas.*: चा विवतः प्रवक्षं विचर्चरचसा मनसा तज्जुषेत (*Sāy.*: चरचसा बाधकरहितेन मनसा लोकेष सह तदार्थं जुषेत । भवात्सेवित; but the gloss of *Mahidh.* seems preferable: लो ऽभिरचसा क्रौर्धरहितेन । चक्रधमनेन । प्रसन्नेन । मनसा चित्तेन । तत् । धृतम् । जुषेत); or *Rigv.*: गत्वा नो यच्च यच्चिषाः सुशमि श्रोता हवमरच एवयामवत् । ज्येष्ठासो न पर्यतासो ब्योमनि दूर्ध्वं तस्य प्रवेतसः स्नात दुर्धर्तवो निदः (where *Sāy.* assumes that चरचः is irregularly used for चरचसः as epithet of युवम्, viz. चरचो रचोवर्जिता युवम् । सिद्धवचनयोर्वचः; but if चरचः is there taken as an acc. neut. and referred adverbially to श्रोता, i. e. श्रोत = श्रुत, the sense would remain the same without violence being done to the grammatical properties of the word. A connection of चरचः with हवम्, as proposed elsewhere, would be likewise at variance with grammar). E. च priv. and रचस्.

चरचित Tatpur. m. f. n. (-तः-ता-तम्) Unguarded, unprotected; e. g. *Mahābh. Sāntip.*: चमात्मा ह्यपहर्तारो भूविष्ठं ज्ञानि भारत । राजकोषस्य गोप्तारं राजकोषविशोपकाः । समेत्य सर्वे बाधन्ते स विनञ्जत्तरचितः; or *Hitop.*: चरचितं तिष्ठति देवरचितं सुरचितं देवहतं विनञ्जति; or *ibid.* (ed.

Schlegel-Lassen: अरङ्कमभिषिक्तो ऽनुयोगादर्शकः नाग्निरे-
वासि । अरङ्कसारचितः धनः भवति स्वयं नाग्निः; ed.
Wilkins: अरङ्कमभिषिक्तो ऽनुयोगादर्शकः नाग्निरेव । अरङ्कसा-
रचितः स्वयं भवति विनाग्निः; edd. *Seramp.*, *Calc.* and
Bombay: अरङ्कमभिषिक्तो ऽनुयोगादर्शकः नाग्निरेव । अरङ्कसा-
रचितः निधेरपि स्वयं विनाग्निः (om. in the ed. *Johnson*).
E. अरङ्क and रचित.

अरनराट Bahuvr. (?) m. (-टः) (ved.) *Perhaps*: a valley;
e. g. *Atharvav.*: गिरावरनराटेषु हिरण्ये नोषु यवयः । सुरा-
यां सिद्धमानायां कीलासि मधु तन्मयि. E. doubtful; per-
haps अर and नराट; the latter being possibly synonymous
with नरत.

अरन्ध Tatpur. (?) m. (-धः) A plant, *Cassia fistula*. Also
आरन्ध (which is the more usual form), **आरगन्ध**, and
आर्मन्ध. (*Bharat. Dvirip.*: आरन्धो ऽरन्धः स्नातः;
Viśvapr. Śabdabh.: आरन्धधारगन्धी; *Ratnakosha*, as quoted
by *Rāyam.* on the *Amarak.*, &c.: आरन्धो ऽथ श्रमावः
कृतमाससाधर्म्यः). For its properties, &c. see **आरन्ध**.
E. A curtailed form of the latter word.

अरचट्ट I. Tatpur. m. (-ट्टः) A revolving machine (made
of pieces of wood arranged like spokes of a wheel) for
raising water from a well; e. g. *Panchat.* (ed. *Kosegarten*
p. 209): स (i. e. मण्डूकराजः) कदाचिहायादिरेवेवितो
ऽरचट्टटिकाभासः कृपात्मनेषु निष्कान्तः (for *चटिका-
comp. *Benfey's* transl. note 1258).

II. Bahuvr. m. (-ट्टः) A large well. Also **आरचट्ट**;
Bharata: अरचट्टो ब्रह्मादिदीर्घादिरपि । **आरचट्टः**. — [Both
meanings of the word are given by several comm. on
the *Amarak.*; *Kshirasw.*: महाकूपः; *Ramādr.*, *Bhānud.* &c.:
कूपभेदः; the latter also: अरिषाकावयवसङ्गः काष्ठविशेषैर्ध-
नते । रचते । अरचट्टः । कृपात्मनिःसारसार्धं घटीयन्म-
मित्वे (see I.); similarly *Bharata*. In the passage of
the *Amarak.* (कोट्टारचट्टहट्टाश्च &c.) some divide कोट्ट-
अरचट्ट-हट्ट; others कोट्टार-चट्ट-हट्ट; the latter mode of
division is not approved of by some comm., as the words
in question occur in the *Amarak.* amongst those, ending
in ट; it is defended, however, by others, on the ground
that words in र may be included amongst those in ट;
Rāyam.: कक्षचिन्ते कोट्टार इति छेदः । तत्र । टात्मन्धे
रानपाठसासंनते; *Bhar.*: केचिन् कोट्टार इति छेदः ।
चट्टो नवादी स्नानार्थं प्रवेशस्थानं घाट इति यस्य प्रसिद्धिः ।
चट्टो वनात् इति स्नातः । टात्मन्धे रेफान्तेदृशायुक्तत्वं
मित्वे कान्तादिप्रमत्ताप्रतिज्ञातत्वात् । टात्मन्धे रेफान्-
तिर्देशो न दुष्ट इत्यपरे.] E. अर 2. 1. and चट्ट.

अरचट्टक m. (-कः) The same as **अरचट्ट** I. (*Haldy., Hemach.*:
पादावर्तो ऽरचट्टकः; *Hem.*: विस्त्रोममरचट्टके; *Viśvapr.*: वि-
स्त्रोमं आरचट्टके). E. अरचट्ट, taddh. aff. कन्.

अरङ्कत Tatpur. m. (-तः) (ved.) ¹One who acts so as to
give satisfaction; e. g. *Rigv.*, *Sāmav.*: आ त्वत् सुवर्तुषां
उवे नायववेपसम् । इहं धेनुं सुकुषामन्मामिषमुधाराभरं
तम् (*Sāy.* on the *Rigv.*: अरङ्कतमसंस्तारं पर्याप्तकारिणं
वेहं चाह्वये; but in his comm. on the *Sāmav.*, he takes the
word as the acc. of अरङ्कत q. v.; viz. अरङ्कतम् । अरङ्क-
तम् । सर्वदा भूषितमित्वर्थः). ²One who completes, or pro-
perly prepares, that which is requisite for a sacrifice; e. g.
Rigv.: वनासो वृत्तवर्हिषो हविष्मसो अरङ्कतः । सुवां हवसो

अचिना (*Sāy.*: अरङ्कतः पर्याप्तकारिणः । वना हविरादीना-
मसंस्तारः); or *ibid.*: त्वमपि इविबोदा अरङ्कते त्वं देवः
सविता रत्नधा असि (*Sāy.*: हे अने त्वामरङ्कते त्वमसंस्तुते
यवमानाय इविबोदाः &c.). E. अरम् and क्त (क्त, kṛit
aff. क्तिप्).

अरङ्कत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹Treated in
a satisfactory manner, gratified; e. g. *Rigv.*: नृहो याम्बरं-
कतो देवेभ्यो हववाहनः (viz. Agni; *Sāy.*: नृहः । हविषां
यहीता । अरङ्कतः । यवमानैरसंस्ततः). ²Completely pre-
pared, or made ready (for sacrificial purposes); e. g. *Rigv.*:
वायवा याहि द्यतेमे सोमा अरङ्कताः (*Sāy.*: अभिषवादि-
संस्कारो ऽसंस्कारः । अरङ्कता अरङ्कताः); or *Rigv.*,
Atharv.: यमाय सोमं सुगुत (*Ath.*: सोमः पवते) यमाय जुगता
(*Ath.*: क्रियते) हविः । यमं ह यज्ञो नक्त्यपिदूतो अरङ्कतः
(*Sāy.*: अरङ्कतः । वज्रभिर्देवैरसंस्कारयैर्युक्तः । तादृशो यज्ञः);
or *Atharv.*: भूम्यां देवेभ्यो ददति यज्ञं हवमरङ्कतम्. Comp.
also s. v. अरङ्कत् col. a, l. 53. [The meaning “adorned”
which is the usual one of अरङ्कत q. v., is probably foreign
to the ved. word अरङ्कत.] E. अरम् and क्त.

अरङ्कति Tatpur. f. (-तिः) (ved.) [¹Completion.] ²Full
satisfaction or gratification; e. g. *Rigv.*: आ ते अस्वरङ्कतिः
सूक्तिः कदा नूनं ते मघवन्दाशेम (*Sāy.*: हे इह ते तव सूक्तिर-
आभिः क्रियमाभिः सोचैररङ्कतिरसंस्ततिः कासि. E. अरम्
and कति.

अरङ्क Tatpur. m. f. (-ङ्कः-ङ्गा) A kind of fish (*Bhāvapr.*, as
quoted in the *Nigh. Pr.*: मत्स्यभेदः). E. अरम् and ङ;

अरङ्कम Tatpur. m. [f. n.] (-मः-मा-मम्) (ved.) One who
goes or comes readily; e. g. *Rigv.*, *Sāmav.*: प्रत्यक्षी पि-
पीषते विज्ञानि विदुषे भर । अरङ्गमाय अरमये ऽपसाहधने
नरे (*Sāy.* on the *Rigv.*: अरङ्गमाय पर्याप्तमनाय; on the
Sāmav.: अरम् । अरं पर्याप्तम् । श्रुन्मति नन्ते); or *Rigv.*:
महः सु वो अरमिषे सवामहे मीळुषे अरङ्गमाय अरमये
(*Sāy.*: हे इह महो महतो वः । तवेत्यर्थः । अत्ययेन वज्रव-
चनम् । अरं नमनमसाद्विषयमिच्छामि [but comp. s. v. अर
3. 1.]. तदर्थं मीळुषे सेते । अरङ्गमाय संपूर्णमनाय । अरमये
नमनशीलाय च यज्ञं प्रति). E. अरम् and नम.

अरङ्कर Tatpur. m. (-रः) ¹(ved.) Probably: one who
bestows praise, a sacrificer who hymns the gods; e. g.
Atharvav.: अरंनरो वावदीति वेधा वज्रो वरपथा । इरा-
मह प्र शंसन्निरामप वेधति. Compare **अरङ्कुष**. ²Fac-
titious or made up poison (*Wilson*). E. अरम् and नर.

अरङ्किन् Tatpur. m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) Free from pas-
sion. See the next. E. अर neg. and रङ्किन्.

अरङ्गित्त Bahuvr. m. pl. (-त्ताः) (In Buddhistic doctrine.)
According to the Nepalese Buddhists, a class of divinities
which belong (probably) to the fourth degree of the
fourth *dhyāna* or contemplation; (literally, “having the
nature of passionless beings”). See *Burnouf, Introd. à
l'Histoire du Bouddhisme Indien*, vol. I., p. 614. E. अरङ्किन्
and त्त.

अरङ्गुदी Bahuvr. ? (-दी) The name of a plant; see मधुमा-
धवी (*Nigh. Pr.*). E. अरम् and नुद (?).

अरङ्कुष Tatpur. m. (-षः) (ved.) Probably the same as
अरङ्कर 1; e. g. *Atharvav.*: अरङ्कुषो निमज्जोन्मज्ज पुनरज-
वीत्. E. अरम् and कुष.

अरु Bahuvr. m. f. n. (-अः-आ-अम्) Free from dust or impurity, pure, clean; e. g. *Rāmāy. Yuddhak.* (older recens. ed. Calc., Bomb.): अरु वाससी दिव्ये शुभान्वाभरणानि च । अवेचमाणा वेदेहो प्रददौ वायुसूनुवे; (the later recension, ed. Gorr. evades the archaic form: वासांसि चैव मुखानि शुभान्वाभरणानि च । अवेच मैथिली चैव हनुमन्तं स्रवङ्गमम्). E. A curtailed form of अरुजस्.

अरुजस् Bahuvr. 1. m. f. n. (-आः-आः-अः) ¹ Free from dust or impurity, pure, clean; e. g. *Mahābh. Nalop.*: ततस्तद्वस्त्रमरुजः प्रावृणोदसुधाधिपः. ² Free from the mental condition called रुजस् q. v. — Compare the preceding and अरुजस्.

2. (-आः) A young girl before menstruation (*Hemach.*: गौरी तु नमिकारजाः; *Vallabhag.* on these words: अष्टवर्षकन्या नास्ती हे । नास्ति रजो ऽस्या अरुजा अप्राप्तर्तुरित्यर्थः । यदमरः । गौरी तु नमिकानागतार्तवा ॥ अष्टवर्षा भवेन्नौरी दशमे नमिका भवेदिति स्मृतौ भेदः । स त्वचानाश्रितः. According to this gloss, अरुजाः would not be a synon., but a general definition of गौरी and नमिका; these two latter words alone being intended by Hemach. for “a young girl eight years old”). E. अ priv. and रुजस्.

अरुजस् Bahuvr. m. f. n. (-स्त्राः-स्त्रा-स्त्रम्) The same as अरुजस्; e. g. *Mahābh. Śāntip.*: चेचन्नमेवानुयाति पांशुर्वतिरितो यथा । न च तैः सृज्यते भावेन ते तेन महात्मना ॥ सरजस्को ऽरुजस्त्वैव वायुर्भवेत्तथा । तथैतदन्तरं विद्यात्सत्त्वचेचन्नयोर्बुधः (*Arjunam.*: सरजस्को वायुरिवात्मा संसारी । अरुजस्को वायुवर्तिर्लोकस्वभावः). E. अ priv. and रुजस्, samās. aff. कप्.

अरुजाय denom. ātm. (-यते) To become free from dust or impurity (*Gāia* to *Pān.* III. 1. 12.). E. अरुजस्, denom. aff. क्त्वाङ्.

अरुज्जु Bahuvr. m. f. n. (-ज्जुः-ज्जुः-ज्जु) Not having, or consisting of, ropes. When predicated in the *Rīgv.* of a word meaning “fetter or prison”, it implies that such a fetter or prison is there understood not in a literal, but in a figurative sense; e. g. *Rīgv.*: युवो रात्रं बृहद्विन्ति यौयीं सेतुभिररुज्जुभिः सिनीधः (*Sāy.*: हे इन्द्रावयवौ यौ युवां सेतुभिर्वन्धैररुज्जुभी रज्जुरहिते रोगादिभिः सिनीधः पापकृतो बन्धीधः); or *ibid.*: अरुज्जौ द्यून्समुनद्धभीतये (*Sāy.*: यस्त्वम् — i. e. Indra — अरुज्जौ रज्जुवर्जिते बन्धनागारे द्यून्पचपयितुन् । दभीतये । दभीतिर्नाम कश्चिद्विषः । तद्वैम । समुनप । हिंसितवानसि). E. अ priv. and रज्जु.

अरुटी f. (-टी) Probably the name of a plant (*Gāiaratnam.* in the *Gāia*: गौरादि). E. अरुट् (?), fem. aff. ङीष्.

अरुटु m. (-टुः) A plant, *Ailanthus excelsa*, Roxb. (*Wilson*: *Bignonia Indica*). The same as अरुटु and अरुटु qq. vv. (*Rāyam.*, *Bharatam.*, *Mathureśa* &c. on the *Amarak.*; *Unnādik.*). E. अ, un. aff. अटुष् (*Rāyam.*: अर्तिशुभामटुष्; this *Unnādi-Sūtra*, however, is not contained amongst those edited; the *Unnādik.* which does not follow the terminology of *Pāṇini*, gives the aff. अटु).

अरुटुपर्ण Bahuvr. m. (-र्णः) Perhaps the same as the preceding (but with the udātta on the first syllable); *Atharvav.*: ते वृषाः सह तिष्ठन्ति । शकवलिः । अरुटुपर्णः &c. E. अरुटु and पर्ण.

अरुटु m. (-टुः) (ved.) A proper name; *Rīgv.*: यौ म इमं चिदु त्नामन्धश्चिचं दावने । अरुटु अवे नञ्जे सुकृत्वनि सुकृत्त-

राय सुकृत्तुः (*Sāy.*: अरुटु ऽवे नञ्जे सुकृत्वनि । एते तच्च रात्रौ ऽध्वपाः । तेध्वन्वशात् । यद्वाट्टादयो ऽवे राजानः; अरुटे and अरुट्टादयो in Professor Müller's ed. are misprints). E. (?)

अरुटु m. (-टुः) The same as अरुटु (*Gāiaratnam.*: अरुटुस्-विविश्वः). Comp. the next and अरुडव. E. A variety of अरुटु.

अरुडु m. f. n. (-कः-का-कम्) Containing Araḍu trees (as a country), or made of Araḍu trees (*Gāiaratnam.*: अरु देशे सन्ति or (तैः) निर्वृत्तं वा; comp. *Gāia* अरुणादि and *Pān.* IV. 2. 67. 68. [69. 70.]). E. अरुडु, taddh. aff. क्.

अरुण I. 1. m. n. (-णः-णम्) (ved.) ¹ Gone away, separated (from relatives); e. g. *Rīgv.*: के मे मर्यकं वि यवन्त गोभिर्षेष्वां नोपा अरुणसिदास (*Sāy.*: येषां नोपा अरुणाकं नोपवि-तारुणसिदभिगन्ता नास बभूव सो ऽयमपि:); or *ibid.*, *Atharv.*: मा भूम निद्या इवेन्द्र त्वदरुणा इव (“let us not be despised, or separated from our friends”; but *Sāy.* has the improbable interpretation “unpleasant, painful”: अरुणा इव । अरुमया दुःखिन इव वयं मा भूम). ² A stranger, one not belonging to the family; e. g. *Rīgv.*, *Sāmav.*: यो नः स्त्रो अरुणो यच्च निद्यो विधांसति । देवांसं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् (*Sāy.*: यः स्त्रो ज्ञातिः । अरुणो ऽरुममावः । यच्च निद्योस्तिरोभूतो दूरे स्थितः &c.); or *Rīgv.*: परिवर्षं अरुणस्व रेक्यो नितस्व राधः पतयः स्वाय (*Yaska*: परिवर्तयं हि नोपसर्तव्यमरणस्व रेक्यः । अरुणो ऽपार्थो भवति । रेक्य इति धननाम; *Sāy.* renders here अरुण in a very improbable manner: “free from debt”: अरुणस्वानुस्वस्व). ³ Foreign, extraneous (as a place; compare अरुण); e. g. *Rīgv.*: युवस्व नः सखा वेष्ठा च मा त्वत्वेचाखरणाणि मय (where *Sāy.*, however, gives the sense: “unpleasant, bad”: अरुणान्तरमणानि निष्कृष्टानि चेचाणि मा मय); or *ibid.*: सा नो जमा सो अरुणे नि पातु स्वावेशा भवतु देवगोपा (*Sāy.*: सा उ । सैव । अरुणे गन्तव्ये देशे । (or, as before) अरुणे । अरुमणे । अरुणादिके देशे वा । नो ऽस्मानि पातु नितरां रचतु; comp. also 3. 3. ⁴ Unfriendly, hostile (comp. अरु, अरति, अरति II., अराति, अरि); e. g. *Rīgv.*: हिन्यन्वन्मरणं न नित्वं ज्वावावं परि यद्यन्वावो (*Sāy.*: अपि चावो । संयामे । नित्वं सहजम् । अरुणं न । अरिमिव । वसिष्ठान्त्वत्वं हिन्यन्ति); or *ibid.*: ते बाहुभ्यां धमितमपिममनि नकिः वो अस्त्वरणो जज्जहि तम् (*Sāy.*: अरुणो ऽरुमयिता दाहेन दुःखकारी सो ऽपि: &c.); or *Vājas. S.*: यथेमां वाचं कक्षाणीमावदानि जनेभः । ब्रह्मराजन्वाभ्यां शूद्राय चार्थाय च स्वाय चारुणाय (*Mahidh.*: अरुणाय पराय. अरुणो ऽपगतोदकः शुभुः । वासि रणः शुद्धो येन सह वाक्स्वन्धरहितः शुभुरिति वा).

2. m. (-णः) ¹ (ved.) Property (? comp. अरुण); e. g. *Rīgv.*: न स सखा यो न ददाति सखे स चाभुवे सचमानाय पितः । अपास्त्रात्रेयात् तदोको अस्ति पूषन्मन्मरणं चिदिच्छेत् (*Sāy.*: अस्माददातुः सखुः सो ऽप्रेयात् । अन्वमरणं चित् । अर्थं स्वामिन एवेच्छेत् । कामयेत्; it is possible, however, that अरुण means here “a stranger”, i. e. “let him ask another, viz. a stranger”, and that अर्थम् is the elliptical word supplied at इच्छेत्. ² Ceylon leadwort, *Plumbago Zeylanica* (*Nigh. Pr.*: = चिचक).

3. n. (-णम्) ¹ Going, moving; cf. s. अरि 1. 1. ² Going towards; cf. s. अरावन्. ³ Going away; e. g. *Rīgv.*: सा नो जमा &c. (see above l. 32, where *Yaska* explains अरुणे in this way:

निरमले (? निररले) । निर्मले; *Durga* on these words: अरले । अरले च निर्मले । बहिर्गुहात्. ² Obtaining; e. g. *Sridharasw.* (on the *Vishnu-Pur.* ... पुष्योत्तम । नाकार-
आत्कारादा कारकाकारात्तम च । शरीरयहं व्यापिन् &c.):
अकल दुःखस्य । अरयात् । प्रापयादकारमधर्मः । अल सु-
खसारयात्प्रापयात्कारं धर्मः. [The comm. on the verse
अव रचमारावन्तम् &c., in the *Nalod.*, bestows on the
word आरावन्तम्, amongst other absurd explanations, the
following: अरन्तम् । आरः । शीघ्रगतिः । तमवन्तं रचन्तम्;
when अरन्तम् would mean "a quick motion"; but no authority
attaches to this gloss.] E. अ, kṛit aff. कृद्. (*Mahidh.*, as
quoted p. 456b, l. 44, analyses the word as if it were a Ba-
huvr., अ priv. and रन्त; but he is evidently wrong; *Sāyaṇa*
seems to look upon अरन्तम् as being either a deriv. of अ or
curtailed from अरन्तम्; but the latter alternative is scarcely
admissible.)

II. Bahuvr. m. f. n. (-अ-आ-अम्) Without fighting; e. g.
(death without fighting, i. e. a natural death) *Bhāṭik.*: न
नवा नगवा &c. (see p. 341b, l. 17 ff., where the last words
are explained by *Jayam.*: महतां मुराणाम् । अरन्तमवि-
मानयुषं मरणं विनाशनं समयात् । संप्राप्तम् । यतर्त्तुं क-
पम् । समयात्कालेन; by *Bharatas.*: अरणं युद्धरहितं म-
रणं समयात्कालवशात्समयात्संप्राप्तम्). E. अ priv. and रन्त.
अरणि 1. m. f. (-णि) and अरणी f. (-णी) The wood of the *Ficus*
religiosa (see p. 458a, l. 25 ff.) used for producing, by attrition,
a sacrificial fire; (*Amarak.*: निर्मन्थदाहणि त्वरणिर्वयोः;
Rāyam. on these words: अग्न्युत्पादनाय यत्काष्ठं काष्ठान्तरेण
घृथते तत्र त्वरणिः स्नात । स्त्रियामरणी च; similarly, *Bha-*
ratam., *Ramān.*, *Nīlak.*, &c.; *Halāy.*: निर्मन्थकाष्ठमरणिः;
Hemach., *Med.*, *Śabdār.*, *Bhūrip.*, *Bhānud.*, *Unādik.*: निर्म-
न्थदाहणि or निर्मन्थदाहणि; *Dharaṇik.*: अरणिर्वह्निर्निर्मन्थ-
दाहः स्नात; *Ujjwalad.* on the *Un. S.* अर्तिसु०, अरणिः
स्नातुर्वोर्मन्थदाहणिसमिन्धन इत्यमरः [?]; *Bhāṭijid.* on the
same *Sūtra*: अरणिर्देव्योनिः; *Bharatas. Dvirip.*: अरणि-
ररणी समे; *Purushott. Dvirip.*: अरन्तरणिः). Two pieces
of such wood being used for the production of a sacrificial
fire, viz. the अधरारणि or nether, and the उत्तरारणि or
upper, *Araṇi*, the dual of the word implies both *Araṇis*,
whereas the singular designates chiefly the nether *Araṇi*, and
the plural, several *Araṇis*, as used for several sacrificial
fires, whether these be adverted to in the plural or, col-
lectively, in the singular. (*Singular*); e. g. *Rīgo.*: अदिवा-
हेवः प्रचता मुहायन्प्रपन्नमानो अमृतत्वमेमि । शिवं यत्सन्तमा
शिवो बहामि स्वात्सन्दाहरणीं नाभिमेमि (viz. *Agni*; *Sāy.*
.... नाभिं नहन्शीकां बन्धनशीलामरणीम् । अन्तर्वमेव —
cf. p. 458a, l. 25 ff. — स्वात्सन्दाहस्त्वित्वात् । चिरकाचमन्-
रूपो ऽहं तत्रावात्समिति ते वशादिमि प्राप्नोमि); or *Mānava*
Kalpa S.: अरन्तामुपरि ब्राह्मीदणिकमपिं समारोपयति (*Ku-*
mārilasw.: अधिष्ठापयति । न त्वरणी दहति); or *Mahābh.*
Śāntip. (where narrating the miraculous birth of Śuka, the
son of Vyāsa): अरन्तामेव सहसा तस्मै मुक्कमवापतत् । सो
ऽविशङ्केन मनसा तथैव द्विजसन्तमः । अरणीं ममन्व ब्रह्मर्षि-
स्वकां जज्ञे मुक्को नृप । मुक्ने निर्मन्थमाने स मुक्को जज्ञे महात-
पाः; or *ibid.*: अरणीमधिकामो वा मध्नाति हृदयं मम; or
Hariv. (where allusion is made to the legend of Śuka): परा-
अरकुलोद्भूतः मुक्को नाम महातपाः । भविष्यति युगे तस्मिन्-

हायोनी द्विजवर्धः । आसादरणां संभूतो विष्णुर्लो ऽपिरिव
अवन्त; or *Suśruta* (where describing the eye-disease अक्षि-
मन्व): नेत्रमुत्पाद्यत इव मन्थते ऽरणिवन्त यत्. — (*Dual*);
e. g. *Rīgo.*: अणिं नरो दीधितिभिररन्तोर्हस्युती अनयन्त
प्रशन्तम् । दूरेदृशं नृपपतिमयर्जुम् (*Yāska.*: अरणी प्रभुत एमे
अणिः समरणाज्जायत इति वा); or *Rīgo.*, *Śatap.*, *Bṛihadār.*:
हिरण्ययी अरणी यं निर्मन्थतो अग्निना (*Śatap.*, *Bṛih.*: हि-
रन्मयी अरणी याभ्यां निर्मन्थतामग्निनी — *Śatap.* with the
add. of देवी —) । तं ते नर्म इवामहे (*Śatap.*: दधामहे) द-
शमे मासि सूतवे; or *Śatapathabr.*: अरन्तोर्मी समारोह,
&c. (comp. अरणिष्वेवा०, line 19); or *Mānava Kalpa S.*:
दक्षिणापिररणी &c. (*Kumārīlasw.*: पुष्यनरणी स्नातां दक्षि-
णापि); or *Āśval. Gr. S.*: उपस्ते शम्भामरणी उर्वोः, &c.
(comp. *Müller, die Todtenbest.*, *Zeitschr. d. D. morgenl. Ges.*
vol. IX. p. VI. App.); or *Mahābh. Śāntip.*: अरणी सहिते
मुह्य ममन्वाधिचिकीर्षया. — (*Plural*); e. g. *Śvetāśw. Up.*:
तिलेषु तैलं दधिनीव सर्पिरापः स्तोतःस्वरणीषु चापि । एव-
मात्मनि मुह्यते ऽसौ सत्वेनेन तपसो यो ऽनुपपन्नति; or *Śata-*
pathabr.: अरणिष्वेवापीन्समारोह, &c. (comp. l. 11). —
Fire being, as it were, the child of the *Araṇis*, they are
called, or likened to, its parents; when the lower *Araṇi*,
अधरारणि, or briefly अरणि or अरणी, represents its mother,
and the upper *Araṇi* or उत्तरारणि, its father; e. g. *Śata-*
pathabr. (in reference to the words of the *Vāj. S.*: उर्वस्वसि ।
आयुरसि । पुक्करवा असि, which apply to the ceremony of
producing the sacrificial fire): अथाधरारणिं निदधाति ।
उर्वस्वसीत्तवोत्तरारणाव्यवसायनीमुपस्युश्रुत्वायुरसीति ताम-
भिनिदधाति पुक्करवा असीत्तुर्वशी वा अप्सराः पुक्करवाः प-
तिरव यत्सन्नाग्निमुत्पादयत तदायुरेवमेवैव एतन्नाग्निमुत्पा-
द्यन्त अनयति (*Mahidh.* on the *Vāj. S.*: हे अधरारणे त्वमुर्व-
स्वसि । यदोर्वशी पुक्करवोनुपस्य भोगायाधस्ताद्वेते तद्वत्त्वमधो
ऽवस्तितासीत्तवः । हे स्नातीगताव्य त्वमायुरसि । अर-
णिद्वयेन अग्निधमाणास्मापेरायुप्रदं भवसि । हे उत्तरारणे
त्वं पुक्करवा असि । यथा पुक्करवा नृप उर्वस्वा अभिमुख उपरि
वर्तते तथा त्वमपीत्तवः); or *Rīgo.*: उत्त स्त यं शिशुं यथा नवं
अग्निहारणी (where the *Pada*-text reads अरणी इति, and
Sāyaṇa, therefore, explains the word as a nom. dual, though
it seems more natural to take it here for a nom. sing.: य-
मभिररणी । हे अरणी । नवं नूतनं शिशुं यथा । अपत्यमिव
अग्निः । अग्निवाताम् । अरणी प्रजानां पोषणार्थं धैतमपिम-
सुवतामिद्वर्षः । अग्निः आन्वसत्वाद्दणवत्त्वयः); or
(figurat.) *Mahābh. Āswam.*: अरणीं ब्राह्मणीं विद्धि मुक्करो-
त्तरारणिः । तपःश्रुते ऽभिमधीतो ज्ञानाधिर्वायते ततः (*Arju-*
nam.: ब्राह्मणीं ब्रह्मप्रतिपत्त्यर्थं शिष्यम् । अरणीं ज्ञानरूपाग-
नुत्पत्तिज्ञानं विद्धि । मुक्करोत्तरारणिः । तत्संबन्धेन तदुत्पत्तेः ।
तपःश्रुतं ब्रह्मज्ञानार्थम् । शिष्यमते ते अभिमधीतः । कर्तुंतेन;
Nīlak.: ब्राह्मणीं बुद्धिम् । तपो मनननिदिध्यासनात्मकर्मलोच-
नम् । श्रुतं वेदान्तश्रवणम् । आत्मा वाचरे दृष्टको मन्त्राव इति
(viz. *Bṛihadār. Up.*) आत्मदर्शनमुवादिन श्रवणादिविधानात्.
Neither comm. notices the ungrammatical *Sandhi* तपःश्रुते
ऽभि०); or *Mahābh. Ādip.* (where the three eldest of the
five Pāṇdu princes are compared to the three sacrificial
fires, and their mother, Kuntī or Prithā, to the *Araṇi*): धृत्त-
रात्र उवाच ॥ धन्वो ऽस्वमुगृहीतो ऽस्मि रश्मिर्लो ऽस्मि महा-
मते । पुष्यारणि(Karmadh.)समुद्भूतैस्त्रिभिः पाण्डववह्निभिः;
compare also पाण्डवारणि (Tatpur.) "the *Araṇi* of the Pāṇ-

daivas", a name of Kuntī. In the verse of the *R̥g̥v.*: अर-
णोर्निहितो जातवेदा नर्भ इव सुधितो नर्भिणीषु (*Sāmav.* v. 1.:
इवेत्सुभुतो नर्भिणीभिः; *Kāthaka-Up.* v. 1.: इव सुभुतो नर्भि-
णीभिः) both Araṇis are apparently likened to mothers (in-
stead of parents) of Agni; (*Sāy.* on the *R̥g̥v.*: जातवेदाः
सर्वविषयज्ञानवानयमपिररखोर्निहितः । देवैर्वज्राधे नितरां
खापितो ऽस्ति । अथ दृष्टान्तः । नर्भ इवेति । यथा नर्भो नर्भि-
णीषु स्त्रीषु सुधितः सुधु निहितो वर्तते तद्वत्; on the *Sāmav.*:
नर्भिणीभिः । तृतीयावङ्गवचनमिदं सप्तमीवङ्गवचनस्य खाने
द्रष्टव्यम् । नर्भिणीषु । एतदुक्तं भवति । यथा नर्भः सुपुष्टो नर्भि-
णीषु स्त्रीषु निहितः । तद्वदरखोर्निहितो जातवेदाः; *Sānk.* on
the *Kāth.*: यो ऽधियज्ञ उत्तराधरारखोर्निहितः स्त्रितो जा-
तवेदा अपिः, &c.); but, as a metaphor of this kind is not
countenanced by the view generally taken of the relation
of the two Araṇis, it is, probably, not amiss to look upon
it as a catachresis. —

The manner in which the Araṇis are made, and the pro-
cess by which the sacrificial fire is obtained, are described
in the Kalpa-Sūtras and the ritual works connected with
them. The clearest account (known to me) is that given
in the *Karmapradīpa*, a work ascribed to Kātyāyana, the
author of the Kalpa-Sūtras of the white Yajus, and by
Yājñikadeva, in his comm. on, and his Paddhati to, these
Sūtras. According to these authorities, both Araṇis are
made of the branches of the *Aśwattha* or *Ficus religiosa*.
The tree should be one that grows on a pure soil, and it
is desirable also, but not indispensable, that it should grow
out of a Šami-tree (*Acacia Šuma*) [its roots being inter-
twined with those of the *Acacia Šuma*]; and the branches
of which the Araṇis are made should point towards the
east or towards the north, or vertically; (*Karmapr.*: अश्-
त्थो यः शमीगर्भः प्रशस्तोर्वीसमुद्भवः [*comm.*: पवित्रपृष्ठीसमु०] ।
तस्य या प्राङ्मुखी शाखा वोदीची वोर्ध्वनापि वा । अरणि-
सम्पत्तौ प्रोक्तौ तन्मन्त्रेवोत्तरारणिः । संसक्तमूलो यः
शस्या स शमीगर्भ उच्यते । अस्माभे त्वशमीगर्भादरेदेवाविल-
म्बितः; *Aśval. Śr. S.*: अश्त्वशमीगर्भादरेदीवाविल-
म्बितः; *Kāty. Śr. S.*: अश्त्वशमीगर्भादरेदीवाविल-
म्बितः; *Yājñik.*: शमी-
मध्य उत्पन्नो ऽश्त्वः शमीगर्भ इत्युच्यते । योनिरश्त्वत् तं या
खासी शमी तामिति श्रुतेः । शस्या नर्भः शमीगर्भः । अश्त्व-
शासी शमीगर्भश्च । अश्त्वशमीगर्भः । तन्निर्मिते द्वे अरणी अ-
ध्वर्युर्व्यवभागाय समर्पयति । तद्वचनं धैवम् । शमीगर्भस्याश्-
त्वस्य प्राङ्मुख्या उदङ्मुख्या वोर्ध्वनाया वा शाखायाश्चेद् द्वे कृत्वा
तन्मन्त्रौ चरेदी कार्ये; *Kātyāy. Śr. S.*: अभावे ऽनर्भश्च; *Yājñik.*:
शमीगर्भस्याश्त्वस्याभावे ऽनर्भस्याश्त्वमाचक्ष । Compare also
Harivaṇśa, where relating how Purūravas learned the use
of the Araṇis from the Gandharvas: पूरयित्वापिना खालीं
मन्धवी हि तमनुवन् । अनेनेद्वा च लोकाः प्राप्स्यसि त्वं न-
राधिप । तानादाय कुमारान्शु नगराद्योपपन्नमे । निषिद्धापि-
मरखे तु सपुत्रसु नृहं ययौ । अग्नेत्वापिं तु नापन्नदश्चत्वं तत्र
दृष्टवान् । शमीजातं तु तं दृष्ट्वा अश्त्वत्वं विस्मृतस्ततः । मन्धवे-
भ्यस्सदाशंसदपिनाशं ततस्तु सः । श्रुत्वा तमर्षमखिलमरणीं तु
समादिशन् । अश्त्वादरेषु कृत्वा मधित्वापिं यथाविधि । म-
धित्वापिं विधा कृत्वा अयजत्स नराधिपः. [The assertion
made in a Dictionary, s. v. अश्त्वत्वं, that the upper Araṇi is
made of the wood of the *Aśwattha*, and the nether Araṇi
of that of the *Šami* tree, is, therefore, devoid of any founda-

tion; compare also the statement below, ll. 45 ff.] A
treatise on the *Agnýādhāna* adds, that the tree should not
be too hard, and that it should be selected outside of a
village, if possible in an eastern or northern direction:
आमाहुहिः प्राचीमुदीचीं वा दिशमुपनिष्कृत्य च चक्षुषिदा
क्षेत्रप्ररोहो (?) नातिवठरो ऽश्त्ववृषः शमीगर्भो ऽशमीगर्भो
वा विद्यते तत्र गत्वा &c. Both Araṇis, made of one of those
branches, must be, in the first place, cut so as to be twenty-
four *Angushthas* (or widths of the middle joint of the thumb)
long, six *Angushthas* wide, and four *Angushthas* thick;
and care should be taken that neither be damp, or defective
from holes, or wry, or broken; *Karmapr.*: चतुर्विंशति-
रङ्गुष्ठा दीर्घा वडपि पार्श्ववत् । चत्वार उच्छ्रयो मावमरखोः प-
रिकीर्तितम् । अङ्गुष्ठाङ्गुलिमानं तु यत्र यत्रोपदिश्यते ।
तत्र तत्र वृहत्पर्वयन्विभिर्भिर्गुयास्तदा [*comm.*: अङ्गुष्ठाङ्गुलिम-
ध्यपर्वभिरित्यर्थः अङ्गुष्ठस्य यत्पर्वयन्विज्ञानं मध्यस्थानं
तेन] । चार्द्रा सुसुषिरा (thus MSS. E. I. O. and Berl.;
MS. Paris Libr. सुसुषिरा) चैव घूर्णाङ्गी पाटिता (thus MS.
E. I. O.; MS. Berl. पाटिता; MS. Paris पारिता) तथा । न
हिता चवमानागमरणिषोत्तरारणिः; *Yājñik.*: ते — i. e.
अरणी — चतुर्विंशत्तङ्गुष्ठादीर्घा वडपि पार्श्ववत् चतुरङ्गुष्ठोच्छ्रये
भवतः । मानं मध्यमेनाङ्गुष्ठपर्वया कर्तव्यम् । एवंविधा एकाध-
रारणिः । द्वितीयोत्तरारणिरिति । ते चैते अरणी अपिमन्त्र-
नार्थं परिगृह्यते. [According to the *Karmapr.*, the space
measured by the first *Angushthā*, reckoned from the top,
is called the forehead of the Araṇi; by the second, its eye;
by the third, its ear; by the fourth, its mouth; by the fifth,
its neck; by the sixth and seventh, its breast; by the eighth,
its heart; by the ninth, tenth, and eleventh, its upper belly;
by the twelfth, its hip; by the thirteenth and fourteenth,
its lower belly — i. e. the space between the navel and the
genitals —; by the fifteenth and sixteenth, its parts of gener-
ation; by the four next *Angushthas*, its thighs; by the three
next, its legs; and by the twenty-fourth, its feet; *Karmapr.*:
मूर्धाचिकर्णवक्त्राणि कण्ठरा चापि पञ्चमी । अङ्गुष्ठाभास्येतानि
अङ्गुष्ठं च उच्यते [*comm.*: शीवाहृदययोर्मध्यमिति] । अङ्गुष्ठ-
नाभं इदं च अङ्गुष्ठमुदरं श्रुतम् । एकाङ्गुष्ठा कटिर्ध्वं वा द्वी व-
सिदीर्घं च गुह्यकम् । ऊरु वङ्गे च पादौ च चतुस्त्येकैर्वचना-
मम् । अरखवयवा ह्येते याज्ञिकैः परिकीर्तितः.] Next, how-
ever, the upper Araṇi, or that intended to be placed on
the nether Araṇi, is, by cutting away in a north-eastern di-
rection, reduced in size so as to be eight *Angulas* (or widths
of the middle joint of a finger) long, two *Angulas* wide,
and as many *Angulas* thick; when it becomes the *pramantha*
or *churner*; this *pramantha* being made of one of
the Araṇis, as the marriage between the two Araṇis, which
is supposed to take place at the act of attrition, would be
vitiated, if the "churner" consisted of any other substance
than the nether Araṇi; *Karmapr.*: अष्टाङ्गुलः प्रमन्त्रः स्नातः
[*comm.*: उत्तरारणिसमुत्थेन येन काष्ठेनोत्पत्यर्थं मध्यते स प्र-
मन्त्रः] । उत्तरारणिनिष्पन्नः प्रमन्त्रः सर्वदा भवेत् ।
योनिसंकरदोषेण युज्यते ह्यन्यमन्त्रकृतः; *Yājñik. Paddh.*: अ-
ष्टाङ्गुष्ठादीर्घा अङ्गुलीतिध्विखार उत्तरारणा ईशानदिग्भा-
वस्थितः प्रमन्त्रो नृह्यते; or the same on the *Sūtras*: उत्तरा-
रणा ईशानदिग्भागादष्टाङ्गुष्ठादीर्घा अङ्गुलविपुलं प्रमन्त्रं हि-
त्वा, &c. In addition to the nether Araṇi and the upper

Araṇi, now become the *pramantha* or *churner*, two other implements are required for producing the sacred fire, viz. the *chātra* (or *chatra*) and the *auvili* (or *ovili*). The former is a cylinder of Khayar- or Mimosa catechu-wood, twelve Angulas long; tipped at both ends with an iron plate, and surmounted by an iron bolt; the bottom plate having a square hole so as to admit the top of the *pramantha*. The *auvili* is likewise a piece of Khayar-wood; it is twelve Angulas long, four Angulas wide, and as many Angulas thick, flat at the bottom, round at the top, and covered at the bottom with an iron plate notched out so as to admit the fixing upon it of the iron bolt of the *chātra*. — Lastly, the cord, required for the act of attrition, is a strong triple twist made of cowhair and hemp, a fathom long. (*Karmapr.*: सारवहारं चचमीवीली — MS. Berl. चाच० — च प्रयस्यते [comm.: सारवह द्वाच च सारवहारं खादिरः । तन्न-वम]; चाचं खादिरं द्वादशाङ्गुलम् । चीवीली द्वादशैव खादितमन्वयवकम् । गोवालेः शृण्वमिश्रिष्टवृत्तमङ्गुलम् [MS. Berl. मङ्गुलम्, which word is explained: चमप-तनुकमित्वर्थः । चममुकमिति or चमुरहितम्]; *Yājñik.*: चाचं च खादिरं द्वादशाङ्गुलदीर्घं वर्तुलम् । अथे सोहकीलपु-क्तम् । कुभे प्रमन्वायप्रवयवार्थेनर्तयुक्तम् । मूले ऽथे च सोहप-ट्टिकया संयुक्तं कार्यम् । चीवीली च खादिरं द्वादशाङ्गु-दीर्घं चतुरङ्गुलविपुलामधोभागे समां चाचायस्थितकीलको-परिक्षापनायसोहपट्टिकायुक्तम् । उपरिभागे वर्तुला च कार्यी । नेचं च गोवाचशृण्वसूत्रिवृत् । आममाणं कार्यम्; *Yājñik. Paddh.*: द्वादशाङ्गुलं खादिरं चाचं [v. l. चाचं] वृत्तं [v. l. वृत्त-मष्टाङ्गि?] मूले ऽथे च सोहपट्टिकया गृह्यम् । तस्याथे सोहमयः कीलकः कार्यः । मूले च चतुरस्रो वर्तः प्रमन्वायप्रवयवार्थः कार्यः । चीवीली च खादिरं द्वादशाङ्गुला । अधोभागे सोह-पट्टिकायुक्ता च कार्यी । तस्यां पट्टिकायां कीलकस्योपरिक्षाप-नायानि निश्चानि खानानि [v. l., acc. to Prof. Weber's ed. of the *Kāty. Śr. S.*, कीलकप्रोतनार्थं खानानि] कार्याणि ॥ गोवालेः शृण्वमिश्रिष्टवृत्तं चामप्रमाणं च नेचं कार्यम्.) To bring these pieces into working order, the nether Araṇi (now the *Araṇi* proper) is laid on a piece of ground strewed with Kuśa grass, westward of the place where the Gārha-patya fire is kept, with its top towards the north; then the top of the *pramantha* or churner (made of the upper Araṇi) is smoothened and fitted into the square hole of the bottom of the cylinder (*chātra*); then a socket is made in the middle of that part of the (nether) Araṇi which is between its thirteenth and sixteenth Angushtha, counted from the top part (cf. however, col. b, ll. 40 ff.); and in an eastward direction of it a groove, to allow the fire, when it appears, to escape. The churner (*pramantha*) surmounted by the cylinder (*chātra*) is next placed in the socket; and the *steadier* (*auvili*) fixed northwards on the iron top bolt of the cylinder. The sacrificer then sits down with his face towards the east; and, while he holds the *steadier* (*auvili*) to keep the apparatus from shaking, his wife “churns” (i. e. works round) the cylinder with the cord passed three times round it. After her (according to one school) the Adhwaryu “churns”, with his face towards the west; and, when the fire appears, he receives a present. He then catches the fire in an iron pan filled with dry powdered cow-dung, and

the sacrificer first excites it by breathing on it, saying “I put my breath into the immortal (substance)”, and then receives, as it were by inhaling, a flame of it into his mouth, saying, “I put the immortal (substance) into my breath”. (The place where the socket is made in the nether Araṇi, being that which is symbolically called the genitals of the Araṇi (see p. 458 b, l. 32), the *Karmapradīpa* observes, that it is likewise called the “divine womb”, since “fire is born there”. It adds, too, that those who make the socket in any other part of the Araṇi incur danger of disease; but that this restriction applies only to a first “churning” of the sacred fire, not to any future repetition of the same act. As to the wife of the sacrificer, it points out, that, if there are several, all of them should perform the act, in the order of the castes to which they belong, or, if they are of the same caste, according to seniority (i. e. the date of their marriage); but that neither a Śūdra wife is permitted to perform it, nor a malicious one, nor one unfaithful or faithless; and it mentions, too, that a man who is wifeless cannot perform the ceremony at all; यत्तनुह्यमिति प्रोक्तं — cf. p. 458 b, l. 38 — देव-बोनिषु सोष्यते । अस्यां यो वायते वह्निः स कस्याचक्षुष्यते । अन्वेषु ये तु मन्वन्ति ते रोगभयमाप्नुयुः । प्रथमे मन्वने स्वेव नियमो नोत्तरेषु च ॥ शैक्यापि विना कार्यमाधानं भार्य-या द्विषेः । अक्षतं तद्विजानीयात्सर्वाङ्गान्वारभन्ति यत् । वर्ष-शैश्वेन बह्वीभिः सवर्षाभिस्र ज्ञातः [comm.: विवाहकर्मतः] । कार्यमाभिस्रुतेराभिः साध्वीभिर्मन्वनं पृथक् । नाच मूर्द्धी प्र-चुञ्जीत न द्रोहद्वेषकारिणीम् । न वैवात्रतस्यां [comm.: अपति-प्रताम] नान्वपुसा च सह संगताम्;) *Yājñik. Paddh.*: नाहप-त्वायतनमपरिण दर्भावास्तुतायां भूमावधरारणिमुत्तरायां नि-धायोत्तरारणरीशानदिकस्मष्टाङ्गुलं प्रमन्वं हित्वा तस्य प्र-मन्वस्यायं स्पर्शं कृत्वा चाचवृत्तगतगर्तमधो प्रवयति; [the I. O. MS. of *Yājñik.*'s comm. on *Kāty. Śr. Sūtra* IV. 3. 28. has here तस्य — scil. प्रमन्वस्य — मूलं तचवृत्ते प्रवेक्ष्य; Prof. Weber's ed.: तस्य मूलं चाचवृत्ते &c.; but, as “मूलं” is at variance not only with the *Paddhati*, but with a subsequent passage of the same comm. on the same *Sūtra*, चाचं च खादिरं द्वादशा०, cf. col. a, l. 21, the text must be wrong there] । ततो ऽधरारण्येर्मूलादष्टाङ्गुलं तत्का । अथाद्य द्वादशाङ्गुलं तत्का तच चतुरङ्गुलमन्तरासे भवति [the comm. on the *Sūtras* gives, here, likewise the dimensions in अङ्गुल, instead of अङ्गुष्ठ; but, unless both terms be synonymous, this statement must be inaccurate; cf. p. 458 b, l. 35 ff.] तस्यधो ऽभिमन्वनाथं तीर्थं कृत्वा प्राच्यामग्निनिःसरणाय वा-हिनीं कृत्वा चाचयुक्तं प्रमन्वं तीर्थस्योपरि निदध्यात् । ततो य-जमानः प्राङ्मुख उपविश्य चाचाये यो सोहकीलको भवति तस्यो-पर्योवीलीमुदमयां निधायवावृत्तं यत्नं कम्परहितं धारयेत् । ततः पत्नी चाचं जेषेण चिर्वैष्टयित्वा मन्वति । ततो ऽध्वर्युः प्र-त्वाङ्गुलो मन्वति [*Yājñik.* on the *Sūtra*: ततः शास्त्रान्तरादध्व-र्युर्ध्वं । तस्मादध्वर्युः प्रत्वाङ्गुलो ऽभिमन्वतीति] । अग्नी जाति य-जमानो ऽध्वर्यवे वरं ददाति । अध्वर्यो वरं तुभ्यमहं संपदद् इति वाचा । मनसिमे संकल्पं कुर्वन्ति । ततस्तमपि मुष्कनीमय-चूर्णकीर्णं कर्परे निधाय तं जातमग्निमभिलषीकृत्य यजमानो मुखेन चासं प्रेरयति फुत्कारं करोति प्राणममृते इध इति मन्वेत् । ततः सुखमिमे ऽग्नी जाति ऽपेर्वाणामूर्ध्वं चाखेन मुखमधो नृणाति । अमृतं प्राण आदध इति मन्वेत्; a similar ex-

planation is given in *Yājñik.*'s comm. on the *Sūtras* IV. 8. 26-30, with the addition, however, that some "churn" with the top, others with the bottom of the *pramantha*: केचित्तमन्वायेष मन्वन्ति । अपरे तु मूलेन. [The account which Stevenson, in the Pref. to his transl. of the *Sāmav.*, gives of the manner in which the sacred fire was obtained — probably under his own observation —, though too short to admit of a comparison with the detail above stated, differs materially, at least in one respect, from that of the Vaidik authorities; for, after mentioning that the process "consists in drilling one piece of Araṇi wood into another by pulling a string tied to it with a jerk with the one hand, while the other is slackened, and so on alternately till the wood takes fire" — he continues: "The fire is received on cotton or flax held in the hand of an assistant Brahman."] — Judging from the metaphorical language of a passage like the following from the *Bhāgav.-Pur.* (XI. 10. 12): आचार्यो ऽरशिरावः खादन्नेवास्तुत्तरारविः । तत्संधानं प्रवचनं विद्या संधिः सुखावहः, — it seems either that the process of obtaining the sacred fire, as before stated, must have undergone changes, or that the injunctions of the Kalpa works must have become unintelligible, at the time when those words were written; for, the first part of the Śloka confounds उत्तरारवि and अधरारवि (knowledge not being begot by the pupil on the teacher, but by the latter on the former, cf. p. 457 b, l. 42 ff.), and the latter part either bears no comparison to the kindling of the sacred fire, or, if Śrīdharaśvamin's gloss on it be correct, points to a mode unknown to the ritual works. He says: गुरोर्ब्रह्मा विद्या । अविद्यातत्कार्यनिरसनमिति स्फुटीकर्तुं विद्योत्पत्तिमग्न्युत्पत्तिरूपेण निरूपयति । आचार्य इति । आचः । अधरः । तत्संधानं तयोर्मध्यमं मचनकाष्टम् । प्रवचनमुपदेशः । विद्या तु संधिः । संधौ भवन्नपिरिव. A quotation which he adds from the beginning of the *Taittir. Up.* explains the origin of the Paurāṇik bungling: तदा च स्मृतिः । आचार्यः पूर्वकूपम् । अन्नेवास्तुत्तरकूपम् । विद्या संधिः । प्रवचनं संधानमिति; for, in the last passage, which treats of one of the mystical Sanhitās or unions mentioned by the *Taittir. Up.*, उत्तर does not mean "upper", but "latter", as contrasted with पूर्व, "former", whereas a former and a latter Araṇi are unknown to the Vaidik works. Yet it seems that an error of this kind — which, in a sentence of so much pomposity, verges on the ludicrous — could have been scarcely possible, had its author practised, or at least theoretically known, the Vaidik process of kindling a sacrificial fire.

2. m. (-विः) ¹ A small tree, *Premna integrifolia* (Lin.); *Med., Unnādik.*: अरविर्वह्निमन्त्रे ना; *Śabdār.*: अरविर्ना वह्निमन्त्रे; *Sureśw.*: अरविर्बुधमिमन्त्रयोः; *Bhūrip.*: वह्निमन्त्रः; *Dharaṇik.*: नखिकारिका; *Jaiādh.*: अरविर्ना वह्निमन्त्रः &c.; *Indu* (as quoted by *Kshtrasw.* on the *Amarak.*): अपिमन्त्रो ऽपिमचनसर्कार्यरविको जयः । अरविः &c.; *Chandranandana* (as quoted by the same): अपिमन्त्रो ऽपिमचनसर्कारी वैजयन्तिका । वह्निमन्त्रो ऽरविः केतुर्जयः पावकमन्त्रनः । तर्कारी वैजयन्ती च वह्निनिर्मचनी जया । अरविका जयन्ती च विजया च जयावहा; *Ramān., Bhānūd.* &c. on the *Amarak.* mention it likewise as a synon. of अपिमन्त्र. Ac-

ording to *Rāyamuk.* &c. on the *Amarak.*, अपिमन्त्र q. v. is so called, because fire is easily produced by the friction of two pieces of its wood: अग्नेर्धं मच्यते । अपिमन्त्रः । इतत्काष्ठद्वयसंघर्षवाक्कीर्णमपि सतिष्ठति; and the same explanation would then seem to hold good for its synon. अरणि (or पावकारवि). If this statement be correct, it would imply either the production of another than a sacrificial fire, or that, at the time when the word came into use, the Vaidik injunction regarding the wood to be used for such a purpose had been departed from. It is possible, however, that the first part of the compounds अपिमन्त्र, वह्निमन्त्र &c, means the *digestive* "fire" or "heat of digestion"; for, according to *Ainslie, Mat. Ind.* II. p. 210, the root of the *Premna integrifolia* "has a somewhat warm and bitterish taste and is prescribed, in decoction, as a gentle cordial and *stomachic* in fevers". ² Another plant, called दुग्धी q. v. (*Sureśw.*, see above, col. a, l. 48). ³ Another plant, a large blunt-leaved variety of the senna plant (*Nigh. Pr.*: चोर ऐरव). ⁴ Fire (*Jaiādh.*, amongst the synon. of अपि: वृषाकपिर्बुधरावः अपिः पितृवो ऽरविः). ⁵ The sun (*Kāśikharīda* of the *Skanda-Pur.*, acc. to *Rājā Rādhāk.*).

3. f. (-विः) (ved.) A way, a mode; e. g. *Rīgv.*: इन्द्रा विदसा चतु दुर्धवा विदे तेविष्ठाभिररविभिर्दोषवसे ऽपये दाषवसे (*Sāy.*: अयमपियेषा विदे तेविष्ठाभिररविभिरत्नन्तेवोयुक्तिर्मैर्यथादिह्यिर्दोषाः । पूषितः सप्तर्षादिकं ददाति । अवसे । तद्ब्रूयाथ । वद्वा । तेविष्ठाभिरतिशयेन तेवोवन्निररविभिर्मैरितरदेवानुद्दिष्टा अयमानेन दत्तं हविरवसे तेषां स्त्रीकाराय दाष्टि &c.); or *ibid.*: नि वृ नमातिमतिं कयस्य चित्तेविष्ठाभिररविभिर्नोतिमिदयाभिद्योतिभिः । नेवि यो यथा पुराणेनाः मूर मन्वसे । (*Sāy.*: हे इन्द्र नि वृ नम । नितरां सुवृ नामय । असात्यतं कुव तेविष्ठाभिररविभिर्न । अतिशयेन तेवस्त्रिभिर्बुधादिह्यिर्मैरिव । यदोत्तरचान्वयः । तेविष्ठाभिररविभिर्न । तेवोयुक्तिर्मनसाधनैर्यथादिमार्गैर्वचावावो जितवानसि । तवोयाभिः प्रकाशकाभिरुतिभिः असात्तेषि । नयसि). E. According to the *Unādik. S.*, अ, un. aff. अणि; with or without fem. aff. ऊप्; 1. means, literally, "the exciter".

अरवि 1. m. (-कः) ¹ The same as अरवि 2. 1. (cf. col. a, l. 51).

2. f. (-का) ² The same as अरवि 2. 1., or the same as तर्कारी q. v. (cf. col. a, l. 54). ³ Blunt-leaved variety of the senna plant, large or small (*Nigh. Pr.*: चोर ऐरव or चतु ऐरव). E. अरवि, taddh. aff. क; in the fem., with aff. टाप्.

अरविमत m. (-माण) Being (as it were) in the Araṇis (see अरवि 1.); as the sacred fire to be produced by attrition from the Araṇis; e. g. *Āśval. Śr. S.*: भ्रिचमाणं वा प्रज्जकारविमन्त्रं वा मधित्वा नार्हपत्तादाहवनीयं जलसामुदरेत (*Nārdyaṇa*: नित्वाधायैतज्जलसामुदरेत । काले काले यदि मज्जसदा मधित्वा &c.). E. अरवि, taddh. aff. मतप्.

अरवी. See अरवि.

अरवीकुण्ड Tatpur. m. (-टः) A very sharp variety of *Asafoetida*. (*Sureśwara*: अरवीकुण्डो ऽसुषारामटे परिकीर्तितः). E. अरवी and कुण्ड.

अरवीकेतु Tatpur. m. (-तुः) ¹ A small tree, *Premna integrifolia* (*Rājānigh.*: अपिमन्त्र). ² A large variety of the blunt-leaved senna plant (*Nigh. Pr.*: चोर ऐरव). — See अरवि 2. 1. 3. E. अरवी and केतु.

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Unnādi-S. and Phits.); but more probably, चरख, taddh. aff. यत्, with an irregularity of accent. According to the Gaṇa चर्षपादि to Pāṇ., the Gaṇaratnam., and the *Lingānuśās.*, चरख 1. is m. and n.

चरख m. n. (?) (-कः-कम्(?)) ¹ The same as चरख 1.; e. g. *Yājñav.*: स एनमेव विद्मि वे चारखकमाश्रिताः । उपासते दिवाः सत्त्वं अथवा परवा युताः । क्रमात्ते संभवन्परिहरः मुक्तं तथोत्तरम्; (compare with these words the quot. from the *Bṛihadār.* s. v. चरख, p. 461 b, ll. 18. 19). ² A species of the Nimba (see निम्ब), *Melia sempervirens* (*Nigh. Pr.*: न-कावनिव). E. चरख, taddh. aff. (probably) कम्.

चरखका Tatpur. f. (-का) Wild cumin-seed, wild *Cuminum cyminum*. (*Nigh. Pr.*: कदुचिरै.) Compare वनकका. E. चरख and कका.

चरखकदली Tatpur. f. (-ली) The wild Plantain, wild *Musa paradisiaca* or *sapientum*. (*Rājanigh.*: गिरिकदली; *Nigh. Pr.*: रानकेळ.) Compare वनकदली. E. चरख and कदली.

चरखकर्पासी Tatpur. f. (-सी) The wild cotton plant, wild *Gossipium*. (*Rājanigh.*: भारद्वाजी.) According to the *Rājanigh.*, it is cool, rough, and heals wounds of various descriptions (भारद्वाजी हिमा रूचा अथग्रस्त्रचतापह). Also चरखकर्पासी. E. चरख and कर्पासी.

चरखकाक Tatpur. m. (-कः) A raven (*Nigh. Pr.*: रानका-वळा). Compare चरखवायस. E. चरख and काक.

[चरखकाख. The heading of the third book of the *Rāmāyaṇa* in Mr. Gorresio's edition of the later recension of this poem. The more correct heading of this book, as given in the native editions, and in good MSS., of the older recension, is चारखकाख q. v.]

चरखकर्पासी Tatpur. f. (-सी) The same as चरखकर्पासी q. v. (*Nigh. Pr.*: रानकापसी). Compare वनकर्पासी. E. चरख and कर्पासी.

चरखकुङ्कुट Tatpur. m. (-टः) The wild cock (*Nigh. Pr.*: रानकीवरे). Compare वनकुङ्कुट. E. चरख and कुङ्कुट.

चरखकुलतिका Tatpur. f. (-का) A wild sort of vetch, wild *Glycine tomentosa* (*Rājanigh.*: कुलासी). Also चरखकुलितिका (*Nigh. Pr.*: विवल्या). E. चरख and कुलतिका or कुलितिका.

चरखकुसुम Tatpur. m. (-म्) Wild safflower, wild *Carthamus tinctorius* (*Rājanigh.*: कौसुम or अपिसंभव; *Nigh. Pr.*: रानकरी). "When ripe, it is bitter, removes phlegm, and is stimulating" (*Rājanigh.*: कौसुमः कटुकः पाके श्लेष्महृत्पण्य सः). E. चरख and कुसुम.

चरखनख Tatpur. m. (-जः) A forest or wild elephant; e. g. *Panchat.*: अथ कदाचित्तव वने धमन्नरखनखः समायातः. Compare वननख. E. चरख and नख.

चरखनत Tatpur. m. f. n. (-तः-ता-तम्) Gone into the forest; (an instance of *Patanjali* on *Pāṇ.* II. 1. 24. v. 1.). E. चरख and नत.

[चरखनान. A modern misprint for चारखनान q. v.; but raised elsewhere to the dignity of a various reading of the latter word.]

चरखघोषी Tatpur. f. (-सी) Purslane (*Portulaca oleracea*), growing wild (*Rājanigh.*: वनघोषी q. v.). Compare *Ainslie, Mat. Ind.* II. p. 287. E. चरख and घोषी.

चरखचटक Tatpur. m. (-कः) A wood sparrow (*Rājan.*: वनचटक, or धूवर, or भूमिश्रव; *Nigh. Pr.*: रानचिमळा).

"The flesh of the sparrow", says the *Rājanigh.*, "is cooling, light, aphrodisiac, and strengthening; that of the wild sparrow has similar properties; but it is heating; it is light and wholesome (?)": चटकाखं तु शीतं सधु वृषं वसप्रदम् । तद्वारखचकटं तपूषं सधु पचदम् (०कम्?). E. चरख and चटक.

चरखचर Tatpur. m. f. n. (-रः-री-रम्) Going or living in the forest, wild (as animals, &c.); e. g. *Panchat.* (the ass speaking to the jackal): परं वयं ग्राम्याः पशवो ऽरखचरा-यां वधाः. Compare वनचर. E. चरख and चर(ट).

चरखच Tatpur. m. f. n. (-जः-जा-जम्) Produced in a forest, wild (as plants, animals, &c.); e. g. *Hemach.*: अर्तिको ऽरख-जखिलः; or *ibid.*: चरखवे ऽखिन् (scil. महिषे) नवकः. Compare वनज and चरखभव. E. चरख and ज.

चरखचार्द्रका Karmadh. f. (-का) Ginger (*Zinziber Cassumunar*) growing wild (*Rājan.*: ऐङ्ग; *Nigh. Pr.*: रानचर्षि; *Piddington, Plants of India* s. v. *Vuna-ardrakum*). For its properties, see s. v. ऐङ्ग. Compare वनार्द्रका. E. चरख and चार्द्रका.

चरखचीर Tatpur. m. (-रः) Cumin-seed (*Cuminum cyminum*) growing wild (*Rājanigh.*: वनचीर; *Nigh. Pr.*: कदुचिरै). E. चरख and चीर.

चरखचीव Tatpur. m. f. n. (-वः-वा-वम्) Living in the forest, wild; e. g. *Panchat.*: अथ सिंहशब्देन सा मुहा प्रतिरवसंपू-र्यान्वानपि दूरस्थानरखचीवांस्त्रासवामास. E. चरख and चीव.

चरखतिल Tatpur. m. (-कः) Sesamum growing wild (*Nigh. Pr.*: रानतीळ); e. g. *Hemach.*: दसाढको ऽरखतिले. Compare चरखेतिलक. E. चरख and तिल.

चरखतुलसी Tatpur. f. (-सी) Holy basil (*Ocymum sanctum*) growing wild (*Nigh. Pr.*: रानतुळस); or a variety of it; see चाववला (*Nigh. Pr.*: चाववळा). E. चरख and तुलसी.

चरखचपुषक m. (?) (-कः?) Sweet variety of the creeper called श्रेदशी (*Nigh. Pr.* — which writes चरखचपुषक —: शोड-श्रेदशी). E. चरख and चपुषक; or perhaps चरखचपुष, taddh. aff. क (in which case the word is no compound).

चरखवाटशी Karmadh. f. (-शी) or चरखवाटशीव्रत Karmadh. n. (-तम्) The name of a rite performed on the twelfth day of the light half of the month *Mārgaśīrsha* (November-December), which day is also called *Aranya*, as the ceremony takes place in a forest. According to the *Bhaviṣyot-tara-Purāṇa*, this rite is founded on (and probably is performed in commemoration of) an event in the history of *Sitā*, when, during her stay in the forest, in the house of *Lopāmudrā*, she was told by *Rāma* to entertain hospitably the wives of several *Munis* (*Bhav. P.*: कृष्ण उवाच — to *Yudhishtira* — । कीमेय यत्पुरा तीर्थं सीतया वनसंख्या । व्रतं राघववाक्येन [MS. I. O. ०वाक्येन] प्रशस्तं दोषवर्जितम् । शो-पामुद्राख्ये साध्वो मुनिपत्न्यो वज्रप्रवाः । भोजिताखर्पिताः सर्वराहारैः सर्वकामिकैः । पद्मिनीपत्रविक्षीर्णैः शोपदंशैर्विषा-नवैः । भस्मिभोजितया सेवीशोषितापि यदृच्छा । तामिदं-मनाः पार्श्वं मृगुज्जारखवाटशीम्). On the morning of the eleventh day of the light half of the month *Mārgaśīrsha*, the worshipper who intends performing this rite bathes, and during the day pays his devotions to *Vishnu*, while fasting. He remains awake during the next night, and, on

the following day, at dawn, he goes to a forest, where he gives fruits to a learned Brāhmaṇa, and then breakfasts, himself, in silence, after having made him partake of the compound called *Panchagavya* (q. v.). A whole year having elapsed, in the beginning of any of the ensuing months, Śrāvaṇa (July-August), Kārttika (October-November), Māgha (January-February), or Chaitra (March-April), he goes again to the forest, this time, however, with a number of servants and a quantity of choice vegetables and dishes, to regale eighteen (?) pious Brāhmaṇas living there, as well as seven handsome and virtuous Brāhmaṇa women, each married to a Brāhmaṇa who has no other wife but her. Afterwards he worships and presents with food, perfumes, garments, and incense, the twelve deities of the sun, and ultimately takes his repast, together with his servants, and the spectators and friends who have come to witness the feast. For exercising such hospitality, the Purāṇa promises the worshipper that, after death, he will go in a magnificent chariot, and surrounded by divine girls and his relatives, to Śwetadwīpa, the town of Viṣṇu, where everybody is similar in appearance to the god himself, and enjoys eternal felicity. (*Bhaviṣyott. Pur.*: मार्गशीर्षे स्ति पञ्च एकादश्यां दिनोदये । स्नात्वा नरः सोपवासः कृत्वा पुत्रां वनादने — MS. ०नः — । नन्वपुण्याचतिर्धूपिदीर्घानरैर्निश्चयम् । नीत्वा प्रभाति नत्वा च वने वेदाङ्गपारजम् । भोजयित्वा पञ्चप्राचं स्वयं भुञ्जीत वायतः । पञ्चनक्तं प्राशयित्वा पूर्वमेवाव तद्दिने । वर्षमेकं शुभं पूर्णं पारयित्वा युधिष्ठिर । आवसे कान्तिके माघे चैवे वाच समुचते । सोपदंशः पञ्चशक्तिः तिस्रश्चुल्लिकादिभिः । प्रपपिः खड्गवेष्टिश्च(?) मरीचिः सिंहवेष्टिः । धू-सोमुखैरमृतफलीः स्नादुकोकरै ररैः । शीतलैरप्येदिद्विज्ञानकैरु-चैः समानुचैः । दधिचैराण्यपाणिश्रीचार्तुजातकरञ्जितैः (?) । कर्पूरनखविष्टैश्च मधुरैः पानसोत्तमैः । वज्रभुजं न (?) वज्रभुजे-न (?) नत्वा च सुस्वादुः शक्तिं शिवम् (?) । सुखासगोपविष्टांश्च प्रागुदङ्गुलवल्कुलीन् । भोजयेद्दशवती च (?) भोजयेद्दश चाष्टौ च (?) मुनीनरखवासिनः [MS. मुनीनारख०] । एकदशी पि-दशी च गृहस्थाद्यापि सुव्रताः [MS. ०क्षाद्यापि सुव्रतान्] । ब्राह्मणो विविधाः सप्त एकपत्न्यः पतिव्रताः । चार्वङ्ग्यचार्विताः स्नात्वा सर्वावयवशोभनाः । सुवस्त्राः कुङ्कुमात्ताङ्ग्यः [MS. ०क्षां कुङ्कुमोत्ताङ्गः] सुगन्धकुसुमार्विताः । चैत्रिर्वा भोजनीयास्ना-त्याद्यादित्यस्य देवताः । वासुदेवजनार्दनदामोदरमधुसूदनप-द्मनाभविष्णुमोवर्धनचक्रवर्तिनः [sic] । श्रीधरः हृषीकेशः पुण्ड-रीकाक्ष चादिवाराह [sic] । एभिर्द्वादशभिर्मन्त्रैर्मन्त्राणां-चोक्तिः । नन्वपञ्चदशसंस्त्रधूपं दत्त्वा पृथक्पृथक् । भोजयित्वा शुभान्नानि दद्यात्ताम्रः सुदक्षिणम् । प्रसन्नं प्रायेवेष्ट्या वि-ष्णुर्मे प्रीयतामिति । ततो भुञ्जीत सहितं भुक्तिः प्रेक्षकमेव च । ज्ञानताभ्यागतकोकिः सुहृत्संवन्धिवन्धुभिः । एवं कील्येय कुर्वते यो ऽरक्षद्वादशीव्रतम् । स देहान्ते विमानस्यो दिव्यकन्वासमा-वृतः । याति ज्ञातिसमायुक्तः चेतदीपं हरेः पुरम् &c. । वै द्वादशीमुपवसन्ति सितामरकां (०क्षं?) नाद्या वने द्विव-रानश्च भोजयन्ति । साध्याः स्त्रियः सुचरिताभरणाश्च तेषां वि-ष्णुः प्रसादमुपयाति ददाति मोक्षम्.) E. (a) अरण्य and द्वादशी; (b) अरण्य-द्वादशी and व्रत.

अरण्यधर्म Tatpur. m. (-र्मः) Forest-usage, an uncivilized or barbarous condition; e. g. *Panchat.*: तच्चारण्यधर्माद्विद्योज्य साम्यधर्मेण निधीयतः. E. अरण्य and धर्म.

अरण्यधान्य Tatpur. n. (-न्मः) Rice growing wild (*Rājanigh.*:

जीवार; *Nigh. Pr.*: देवभात). The same as अरण्यशालि. Compare उपधान्य. E. अरण्य and धान्य.

अरण्यनृपति Tatpur. m. (-तिः) The king of the forest; (com-
pare अरण्यराज, मृगराज, मुनिज, and similar epithets);
an epithet applied to the lion and tiger; e. g. to the tiger;
Mahābh. Nalop. (Damayanti speaking): अरण्यराजं श्रीमां-
चतुर्दंशो महाहनुः । शार्दूलो ऽभिमुखो ऽमेति ब्रजान्विनमश-
ङ्किता । अचवारण्यनृपते (v. l. अचवा त्वं वनपते) नत्वं यदि
न शंससि । मां खादय मुनमेष्ट दुःखादस्मादिमोचय । सुत्वार-
णेविकपितं न मामाश्वासयत्वचम्. E. अरण्य and नृपति.

अरण्यपण्डित Tatpur. m. (-तः) (Probably a modern word)
“A country savant or doctor; a hedge-scholar; a village
oracle” (*Molesworth*). E. अरण्य and पण्डित.

अरण्यभव Tatpur. m. f. n. (-वः-वा-वम्) The same as अरण्यज;
e. g. *Panchat.*: यथा काकववाः प्रोक्ता अचारण्यभवासिनाः ।
नाममात्रा न सिद्धी हि धनहीनास्ववा नराः. E. अरण्य
and भव.

अरण्यमक्षिका Tatpur. f. (-का) The gadfly; (*Śabdaratn.*: इ-
शो गोमक्षिकारण्यमक्षिका &c.). Compare वनमक्षिका. E.
अरण्य and मक्षिका.

अरण्यमार्जार Tatpur. m. (-रः) A wild cat; e. g. *Panchat.*:
एतस्मिन्ननरे दधिकर्षो नामारण्यमार्जारः स ताभ्यां कृतं वि-
वाहं मुत्वा &c. Compare वनविहास. E. अरण्य and मा-
र्जार.

अरण्यमुग्न Tatpur. m. (-न्मः) A wild variety of the *Phaseolus*
mungo; *Phaseolus aconitifolius* (*Rājanigh.*: मकुटक; *Nigh.*
Pr.: रानमूग or मठ). Compare वनमुग्न. E. अरण्य and मुग्न.

अरण्यमेची Tatpur. f. (-ची) Fenugreek (*Trigonella foenu-*
graecum) growing wild (*Nigh. Pr.*: रानमेची). Compare
वनमेचिका. E. अरण्य and मेची.

अरण्ययान Tatpur. n. (-यन्म) Going to the forest; e. g. *Bhai-*
lik.: अरण्ययाने सुकरे पिता मां प्रायुङ्क्त राखे वत दुष्करे त्वाम्.
E. अरण्य and यान.

अरण्यरक्षक Tatpur. m. (-कः) Keeper of a forest, superinten-
dent of a forest district. (*Wilson*.) Cf. अरण्यारक्षक. E.
अरण्य and रक्षक.

अरण्यरवनी Tatpur. f. (-नी) Turmeric growing wild (*Nigh.*
Pr.: रानरवण्ड). E. अरण्य and रवनी.

अरण्यराज Tatpur. m. (-ट्) The same as अरण्यनृपति q. v.;
e. g. *Mahābh. Nalop.*: भययत्ने मां रीडो आतासो दाह-
याकतिः । अरण्यराजधाविष्टः किं मां न चातुर्महसि (where
Chaturbhujam. explains it as implying the lion, सिंहः, but
Nalak., the tiger, शार्दूलः); or compare the quotation s. v.
अरण्यनृपति. E. अरण्य and राज.

अरण्यराज्य Tatpur. n. (-ज्यम्) The sovereignty over the forest;
e. g. *Hitop.* (the jackal speaking): अहं भवत्वा वनदेवतया
स्वहृत्तेनारक्षराखे सर्वविधिरखेनाभिविक्तः. E. अरण्य and
राज्य.

अरण्यरहित Tatpur. n. (-तम्) Weeping in a forest or wilder-
ness; a term for unregarded or useless complaint; e. g.
Amaruśat.: समाकृष्टा ह्येते प्रसवदहनोद्गासुरश्रिषाः स्वहृत्ते-
नाङ्गारासद्वन्धुनारक्षरहितैः; or *Dhīrtasamāg.*: इत्य अ-
रण्यरहितं कदुच चप्यायचं विहन्मसि (i. e. अचारण्यरहितं
कृत्वाज्ञानं विहन्मसि). Compare अरण्येविकपित. E. अरण्य
and रहित.

अरण्यवायस Tatpur. m. (-सः) A raven (*Rājanigh.*: इव-

- काक; *Nigh. Pr.*: डोमकावळा). Compare अरककाक. E. अरक and वायस.
- अरकवास Tatpur. m. (-सः) A hermitage. (*Wilson.*) E. अरक and वास.
- अरकवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living in the forest, wild (as animals); e. g. *Hitop.*: इत्येन क्रमेण सर्वेअरकवासिष्वाधिपत्वं तस्य (scil. मुनासक) बभूव.
2. m. (-सी) One who dwells in a forest, an anchorite; e. g. *Sankara* on the *Chhând. Up.*: काम इति मुह्यन्नायामसाधारणं विशेषमरकवासिभ्यो बाबुत्सर्वम् (compare अरक); or *Mahāvīrachar.* (Parasurāma speaking): अरकवासी ब्राह्मणो ऽहमनभिद्यः परमेस्वरमुहाचारकः; or (the Pāṇḍava princes) *Mahābh. Vanap.* (Jayadratha addressing Draupadi): वतस्त्रीकान्ततराज्यान्पञ्चयान्तयेतसः । अरकवासिन्: पार्थाप्रापुरोर्ध्वं तमईसि. Compare अरकोकस, वनवासिन्, and वानप्रस्थ.
3. f. (-सिनी) (Probably) Yellow wood-sorrel, *Oxalis corniculata* (*Rājanigh.*: अरकवासी; *Nigh. Pr.*: चावटवेस). E. अरक and वासिन्; in the fem., with aff. ऊीप्.
- अरकवासुक Tatpur. m. (-कः) An esculent vegetable, Goose-foot (*Chenopodium album* or *viride*), growing wild (*Rājanigh.*: कुबजर; *Nigh. Pr.*: कुंजीर, राजकाकवत). Also अरकवासुक. See कुबजर. E. अरक and वासुक or वासुक.
- अरकवासी Tatpur. m. (-सि) The same as अरकवास q. v. (*Rājanigh.*: जीवार; *Nigh. Pr.*: देवभात). E. अरक and वासि.
- अरकमुन Tatpur. m. (-नः) The same as अरकवन्, which is the more correct form. (*Nigh. Pr.*: चाडवा.) E. अरक and वन्, samās. aff. च (?).
- अरकमुकर Tatpur. m. (-रः) The wild hog. (*Wilson.*) E. अरक and मुकर.
- अरकमूर or अरकमूर Tatpur. m. (-कः) A white or wild variety of the esculent root *Arum campanulatum*, Rox., or *Dioscorea purpurea*, or Elephant's foot-jam. (*Rājanigh.*: चेतमूर.) E. अरक and मूर or मूर.
- अरकवन् Tatpur. m. (-वन्) A wolf. (*Halāy., Hemach.*: वृक.) Comp. वनवन् — which, however, is not always a synonym of this word —. E. अरक and वन्.
- अरकवही Karmadh. f. (-ही) The name of a festival performed by woman on the sixth day of the light half of the month Jyāishtha (May-June). The *Rājamārtāṇḍa* of *Bhojades* (also quoted by *Raghunandana* in the *Tithitattva*) mentions that on that day — called *Aranya* — women walk in the woods with fans in one of their hands (*Rājam.*: कीडे जासि सिते पवे वही चारकवञ्जिता । कवनेकराखका-मटलि विपिनि स्त्रियः). [*Sir W. Jones* (*As. Res.* III. p. 284) adds, that they "eat certain vegetables, in hope of beautiful children"; but the latter words are, apparently, a translation of a verse which in the *Tithitattva* — not in the *Rājamārtāṇḍa* — follows the above quotation, and relates to another festival, the *Skandashashihī*; viz.: तां विन्धवासिनीं कम्पवहीमाराधयन्ति च । कम्पवहीमाराधयन्ति वतसि मुमान्.] *Ward* gives the following description of this festival: "The worship is performed by an officiating Brāhmaṇa, under the Vāta-tree (*Ficus indica*), or under a branch of this tree planted in the house. At the time of

this worship, every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree, taking in her hand an offering; over each of which the officiating Brāhmaṇa performs the usual ceremonies. The offerings are sent to the house of the officiating Brāhmaṇa, or distributed amongst the eager bystanders. Among others who are eager to obtain some of these offerings, are women who have not been blessed with children; each of whom sits down pensively among the crowd, and opens the end of her garment to receive what the assembled mothers are eager enough to bestow; when the giver says, 'May the blessing of Shashihī be upon you, and next year may you bring offerings — with a child in your arms.' The receiver adds with eagerness, 'Ab, if she bestow this blessing, I will celebrate her worship; I will keep my vows, and bring offerings every year.' This festival is called *Aranya-shashihī*, because the worshippers are directed to walk in some forest on this day, with fans in their hands. In those houses where the daughter is married, but has not left her parents, they send for the son-in-law, and at the close of the worship the girl's father sends to him, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to the goddess (Shashihī), five or six blades of *Dūrvā* grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with sticking the flower in his hair. If a poor man, he puts on the garment, and raises all the other presents to his head. If the son-in-law neglect to stick the flower in his hair, the girl's father becomes very sorrowful, and all the spectators pronounce the former a dead man — for throwing away a flower which has been offered to Shashihī." Compare also *Sir W. Jones, As. Res.* III. p. 284. E. अरक (the name of the day mentioned) and वही.

अरकवभा Tatpur. f. (-भा) A court for a community of hermits, a forest-court (*Wilson, Glossary of Gc. Terms*). Compare चारक and वभा. E. अरक and वभा. [The correctness of the word seems doubtful.]

अरकमूर. See अरकमूर.

अरकवही Tatpur. f. (-ही) Turmeric growing wild (*Nigh. Pr.*: राजहळ्हा). E. अरक and वही.

अरकाध्व Tatpur. m. (-ध्वः) Keeper or ranger of the forests, a headman or superintendent of a forest-district, an officer in the old Hinda government (*Wilson*). Cf. अरकरध्व. E. अरक and ध्व.

अरकानि f. (-निः). See the next, of which it is a shortened form.

अरकानी f. (-नी) ¹(ved.) The deity of a forest. In this sense the word occurs in the *Rīgv.* hymn X. 146, where its *nom.* and *acc.* are (and its *loc.* may be) derived from the shortened form अरकानि. *Aranyāni* is the deity of this hymn, which runs thus: अरकावरकावसी या मेव नक्षसि । कवा यामं न पुच्छसि न त्वा भीरिष विह्वती (Nirukta: अरकानीतेनामामन्वते । वासावरकानि ववानि परापीव नक्षसि &c., where *Yaska*, therefore, takes the first word for a voc. sing. of अरकानी, and the second अरकानि for an

acc. plur. of अरक्ष; similarly *Sāyana*: हे अरक्षानि । अरक्षः वा पाशविषी वाचिदधिदेवता । अरक्षाधिदेवता । अरक्षानि कामाराणि प्रति पासी त्वं प्रेय नक्षसि । इव संप्रत्ये । नक्षतिः प्राप्तिर्नमा । अथ यथे नक्षन् । संप्रति रक्षवाय प्रामोषि । अथा । निर्जनदेशे वर्तमानत्वात् । निष्ठेय प्रतियासि; i. e. "deity of the forest, thou who comest now to the forests, &c.". For another translation by *M. Müller*, comp. *Muir's O.S.T. II.* p. 410 note) ॥ नृवारवाय वदते वदुपावति विश्विकः । आषाढमिरिव भाववन्नरक्षानिर्महीयते । उत नाव इवादव्युत वेरमेव इक्षते । उतो अरक्षानिः साधं शकटीरिव सर्पति । नामक्षेय आ इक्षति दार्वक्षिवो जपावधीत् । वसन्नरक्षानां साधमनुषदिति मन्वते ॥ न वा अरक्षानि इक्षन्वक्षेन्नामि नक्षति । स्वादोः फलस्य वगधाय यथाकामं नि पश्यते.

— According to the *Vēya-Gāna* of the *Sāmav.* (in *Bensley's Index*), *Aranyāni* is also the deity of the *Sāmav.* verses I. 316 (= I. 4. 1. 3. 4.) and I. 371 (= I. 4. 2. 1. 2.); but, in the *Rīgv.*, *Indra* is considered to be the deity of the hymns where the same verses occur. ² A large forest (*Amarak.*: = महारक्ष; the same meaning is given by a *Vārtt.* of the *Kāśikā* and *Siddh. K.* to *Pāṇi.* IV. 1. 49.); e. g. *Śatapathabr.*: यचारक्षानां मुग्धांश्चरतो ऽशनाया वा पिपासा वा पाप्मानो रक्षांसि सचक्षे &c.; or *Bhāṭik.*: अटावमानो ऽरक्षानीं ससीतः सहस्रक्षवः । वसातुमुषुकोत्पिच वद्रे भीमिव रक्षवा; or *Hitop.*: अक्षि मनधदेशे चम्यकवती नामारक्षानी. E. अरक्ष, fem. aff. ऊीप्, and āgama चापुक्. [*Yaska* mentions the word in the *Nigh.* and *Nirukta*, but without defining its sense. *Pāṇini* teaches its formation, but does not state that अरक्षानी signifies a "great" forest; nor is this meaning given by either *Kāṭyāyana* or *Patanjali*.]

अरक्षाचन Tatpur. n. (-चन) Going to a forest, living in a forest (*Ānandag.* on *Śank.* on the *Chhānd. Up.*: अरक्षाचनमरक्षवासः). The *Chhānd. Upan.*, where defining *Brahmacharya* (holy life), says that "going to the forest" is one of its essentials; and since चर्च, the latter part of the word ब्रह्मचर्च (q. v.), corresponds somehow in meaning with अचन, the latter part of अरक्षाचन, it establishes an analogy between ब्रह्म and अरक्ष, by recording or inventing a legend to the effect that अर and क्ष are names of two oceans in the world of Brahman, or in the third heaven, counted from the world in which we live; when अरक्षाचन would imply the mystical sense of "going to the oceans, Ara and Nya". (*Chhānd. Up.*: सदरक्षाचनमिक्षाचरते ब्रह्मचर्यमिव तदरक्ष इ वे सचार्चणी ब्रह्मसीधे तृतीयक्षामितो दिवि.) E. अरक्ष and अचन.

अरक्षीय m. f. n. (-यः-चा-यन्) ¹ Containing a forest or forests, as a country. ² Not far from a forest, as a country (*Gāṇa* to *Pāṇi.* IV. 2. 90. — comp. IV. 2. 67-70. —, and *Gāṇaratnam.*). E. अरक्ष, taddh. aff. इ.

अरक्षेतिषक् Tatpur. m. (-क्षः) Sesamum growing wild; barren sesamum (*Kāśikā, Siddh. K., Nāgojibh.* on *Pāṇi.*). See the quotation s. v. अरक्षमव, where such Sesamum is named amongst other useless articles. Compare अरक्षतिष. E. अरक्ष, in the loc., and तिषक्.

अरक्षी-नूय Bahuvr. m. (-नूयः) The name of the seventh Purodāśa-cake, offered to one of the Maruts while reciting the Yajurveda verse called *Vimukha* (i. e. उद्यद्य भीमश्च &c.,

Vāj. S. 39, 7), six other Purodāśas having previously been offered to other Maruts, at the ceremony of arranging the sacrificial fire-place. The seventh Purodāśa bears this name because the recital of the verse *Vimukha*, which accompanies the offering, must take place in a forest; e. g. *Śatapathabr.*:

.... वनिवारक्षी ऽनूयः सो ऽरक्षी-नूयो भवति यज हि पाषाणो र्निगच्छति (*Sāyana*: वनिवेति । अरक्षी ऽनूयः वनिद-नुवाकः । तेन इयमानो ऽपि पुरोडाशो ऽरक्षी-नूयो भवति. In the present ed. of the *Śatap.* this gloss has escaped the "extracting" from *Sāyana*, together with the whole comm. of *Sāyana* on the chapter IX. 3. 1.); or *Kāṭyāy. Śr. S.*:

प-चादरक्षी-नूयम् (*Karka*: अनूयं च पुरोडाशं पचादधिमव-ति; *Sankshiptasāra*: अरक्षी ऽनूयो वक्तव्यः पठनीयो मन्त्रो यथासी । अरक्षी-नूयः । उद्यद्य भीमक्षेत्वं मन्त्रो निवतमरक्षे पठ्यते । तत्संख्यात्सप्तमो मासतः पुरोडाशो ऽवरक्षी-नूय इ-त्युच्यते); or *ibid.*: विमुखेनारक्षी-नूयम् (*Karka*: अरक्षी-नूयं पुरोडाशं विमुखेन जुहोति । विमुखवाचेतुषां प्रक्षिप्तः । उद्यद्य भीमक्षेति); or *Mahidh.* (on the Mantra उद्यद्य भीमश्च &c.): यद्यपि मासताम्यदपुरोडाशाभ्युक्त्योतिषैवादिष्वभासतमन्त्रैः उत्सारक्षी-नूयसंज्ञं सप्तमं पुरोडाशं विमुखसंज्ञेनोच्येति मन्त्रेण जुहुयात्. E. अरक्ष, in the loc., and अनूयः; scil. पुरोडाश-अरक्षीमायक Tatpur. m. (-कः) A sort of kidney-bean (*Phaseolus radiatus*) growing wild. (*Kāśikā* on *Pāṇi.*) E. अरक्ष, in the loc., and मायक.

अरक्षीविचपित Tatpur. n. (-तम्) The same as अरक्षवदित q. v.; e. g. *Mahābh. Nalop.* (Damayanti speaking): सुत्तारक्षीविचपितं न मामाद्यासयत्ययम्; cf. p. 463b, l. 9. [Though, in the absence of an accentuated text, it is possible to take here अरक्ष for two separate words, it seems preferable to look upon it as a compound, on account of the conventional sense in which it is used; comp. *Pāṇi.* VI. 3. 9. The commentaries afford no assistance in deciding the point.] E. अरक्ष, in the loc., and विचपित.

अरक्षीकश् Bahuvr. m. (-काः) One dwelling in a forest, a hermit; e. g. *Śākunt.* (where it is contrasted with "a householder"; comp. गृहस्थः) वैष्णवं मम तावदीहृष्टमपि (Bengal recension: •इष्टमहो) लोहादरक्षीकश्चः पीयूषो नृषिः कथं नु तवचाविशेषदुःखिर्नृषिः. Compare अरक्षवासिन् and वान-प्रस्थ. E. अरक्ष and औकश्.

अरत Tatpur. m. f. n. (-तः-ता-तम्) Not pleased with, averse to; e. g. *Nalod.*: अथ सुरपुत्रमाः स्वरतः (i. e. स्वः । अतः) प्रेक्ष कथं प्रक्षिता महाज्ञास्वरतः । अः कृतिषु मुमास्वरतः प-प्रक्षुक्षति चनविभा स्वरतः (i. e. स्वर, taddh. aff. तस्); (*Tikā*: अः कथिः मुमासु कृतिषु कथेषु । अरतः । न रतः । वि-रक्त इति). E. अ neg. and रत.

अरतचप Tatpur. m. (-पः) A dog (*Trikāṇḍ., Śabdaratn.*: अण्; &c.). E. अ neg. and रतचप; lit. "without shame during copulation".

अरति I. 1. m. (-तिः) (A Vaidik epithet of Agni, the god of fire) ¹ He who goes, approaches, moves towards; e. g. *Rīgv.*, *Sāmav.*: इतो रावन्नरतिः समिधो रीदो दवाय वुपु-मानदर्शि (*Sāy.*: अरतिः । इविरादाय देवाभ्रतिमन्ता); or *Rīgv.*: विषप्रक्षतिररतिर्षो जतोर्वेन वृषदा रघुपत्न्यवहाः (*Sāy.*: अरतिरभिमन्ता); or *ibid.*: ता विद्वदा सदमेदं सुमेधा आ चर्वा सखो अरतिर्क्षते भूत् (*Sāy.*: अरतिर-भिमन्ता). ² In the habit of going or approaching; e. g.

Āg. Sāmav.: ऊर्ध्वं भागं सूर्यस्य सभायन्विषो वसुभिररतिर्वि भाति (*Sāy.*: अरतिर्नमनशीलः; the reading सभायं in Benfey's ed. of the *Sāmav.* 2. 897. is a misprint); or *Āg.*: विश्रामस्तस्मिन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु (*Sāy.*: अरतिं गन्तारम् । सर्वदा यागगृहे वर्तमानम्, or — compare 5. — विश्रामं प्रजानाम् । अरतिमर्थं स्वामिनमित्यर्थः). ¹ Moving quickly; e.g. *Āg.*: त्वां ह्यपि सदमित्समन्ववो देवासो देवमरतिं नेरिरे इति कृत्वा नेरिरे (*Sāy.*: अरतिं शीघ्रं गन्तारम्). Compare अर 1. ² Pervading, occupying, obtaining, taking possession of; e.g. *Āg.*: दिव इवेदरतिर्मानुषा युगा यपो भासि पृथ्वार संयतः (*Sāy.*: त्वं दिव इव बुभुक्षस्तेवारतिः । आप्तो विद्युतः । तत्त्वानां देवानां इविःप्रदानायैव सर्वं च आप्त इत्यर्थः); or *ibid.*: तं देवा बुभे रवसः सुदंससं दिवस्युधिब्योररतिं नेरिरे (*Sāy.*: दिवस्युधिब्योर्वावापुधिब्योररतिम् । ... आप्तम्, or गन्तारम् — comp. 1. —, or ईश्वरम् — comp. the next meaning); or *ibid.*: अपिं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् (*Sāy.*: विश्वेषां सुर्वेषां वसूनामरतिं प्रापयितारम्). ³ Master, lord; e.g. *Āg.*, *Sāmav.*: तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे (*Sāy.* on the *Āg.*: अरतिमर्थं स्वामिनं यद्वाभिप्रायत इत्यर्थः; in his comm. on the same verse in the *Sāmav.* he renders the word either प्रतिगन्तारम् — comp. 1. — scil. देवान्वजमानांश्च, or as quoted p. 467a, ll. 11. 12); or *Āg.*, *Sāmav.*, *Vājas.*: मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमुत आ जातमपिम् आ ... जनयन् देवाः (*Sāy.* on the *Āg.*: पृथिव्याः भूमेः । अरतिं ... स्वामिनम्; or गन्तारम् — cf. line 6 —; on the *Sāmav.* he renders the word either गन्तारम्, viz. हवींषि गृहीत्वा बुभुक्षस्ते गन्तारम् — compare 1. —, or as quoted p. 467a, ll. 4. 5; for *Mahidh.*'s gloss see col. b, l. 41 ff. and p. 467a, l. 5 ff.); or *Āg.*, *Sāmav.*, *Vājas.*: ... एना वो अपिं नमसोर्वो नपातमा ऊवे । प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममुतम् (*Sāy.* on the *Āg.*: अरतिं गन्तारं — comp. 1. — स्वामिनं वा; on the *Sāmav.*: = प्रतिगन्तारम् — comp. 1. —, scil. यजमानं देवांश्च, or as quoted col. b, l. 55 ff.; for *Mahidh.*'s gloss see col. b, l. 46 ff. and p. 467a, l. 2); or *Āg.*: मूर्धा दिवो नाभिरपिः पृथिव्या अवाभवदरती रोदधोः (*Sāy.*: अरतिरधिपतिः); or *ibid.*: अपिं होतारमीकृते वसुधितिं प्रियं चेतिष्ठमरतिं नेरिरे हव्यवाहं नेरिरे (*Sāy.*: अरतिमीश्वरम्). — Compare अर्य. ⁶ Approaching with hostile intent, attacking; e.g. *Āg.*: यो मर्त्येष्वमुत अतावा देवो देवेष्वरतिर्निधायि (*Sāy.*: अरतिरभिगन्ता शत्रूणाम्, or देवलोके गन्ता — comp. 1. —); or *ibid.*: अरतिं नोषु गच्छन् । आविर्ष्यवीको विदधा निषिक्वन्तिरो अरतिं पर्याप आयोः (*Sāy.* renders here अरतिम् either as mentioned col. b, l. 5 ff., or अभिगन्तारमरिं वा । परि सर्वतश्चिरश्चरति तिरस्करोति). Compare अरि. ⁷ Anger, wrath (*Ujjvalad.* and *Bhāṭṭojid.* on the *Unāddi S.* वहिवस्तिर्भक्षित् — अरतिः क्रोधः; *Unāddik.*: अरतिः क्रोधे). E. अ, un. aff. अति(च); the word being udātta on the last syllable. (*Un. S.*)

2. f. (-तिः) Anxiety, agitation (*Halāy.*: औत्सुक्य; *Ujjvalad.* and *Bhāṭṭojid.* on the *Unāddi S.* अर्तेषु — अरति-इदम्; *Rakshita*, as quoted by *Rājā Rādhāk.*: जनवक्षित-चित्तम्). E. According to the *Un. S.*: अ, un. aff. अति(न), the word being udātta on the first syllable; but it would seem more natural to refer it to II. 1. 3. 4., col. b, l. 9 ff.

II. 1. Tatpur. f. (-तिः) ¹ Absence of pleasure, want of amusement (*Kārttika*, as quoted by *Rājā Rādhāk.*: क्रीडाभावः). ² Pain; e.g. *Āg.*: आविर्ष्यवीकः &c. (see above, col. a, l. 43, where *Sāyana* admits also of this rendering: अरतिमरमसं दुःखम्; but as this gloss would apply to the Tatpur. which is udātta on the first, and as अरति, in the passage quoted, is udātta on the last syllable, the admission of this interpretation would require us to suppose that the accent of the Tatp. अरति was irregular in the Vedas). ³ Discomfort, uneasiness; e.g. *Suśruta* (where treating of the symptoms of fever caused by incantation and imprecation, see अभिचार and अभिशाप): अमो ऽरतिर्विषयसं धैर्यं नयनस्य; or the same (where treating of the symptoms of one of the varieties of हिक्का, hiccup): मुखं काषायमरतिर्गीरवं कष्टवचसोः. ⁴ Dissatisfaction, discontentment. According to the *Buddhists*, one of the moral evils, called क्षेप, q.v. (*Burnouf*, *Lotus de la Bonne Loi* p. 443); according to the *Jainas*, one of the eighteen imperfections which their Arhats or Saints are not subject to (*Hemach.*). Compare also the instances under II. 2. 1., according to which a Tatpur. in this sense may occur. ⁵ Want of rest, uneasiness; e.g. (in an amorous sense) *Daśarūpa* (where defining श्रमः): अरतिस्तथैव श्रमः (*Dhānika*: तस्या अरतेऽप्यश्रमः श्रमः); compare also I. 2., and the instances under II. 2. 3. ⁶ A biliary disease (*Nigh. Pr.*: पित्तरोगः). E. अ neg. and रति.

2. Babuvr. m. f. n. (-तिः-तिः-तिः) ¹ Not pleased, dissatisfied, a Vaidik epithet of Agni; e.g. *Āg.*: विष्णो विहाया अरतिर्वसुर्दधे हस्ये दक्षिणे (where *Sāyana* gives, besides the meaning ईश्वरः “lord”, — comp. I. 1. 5. — the following: अरतिः ... अरममाखो वाप्रीतिः; but the E. which he adds, viz. अ, un. aff. अति, can scarcely apply to the latter sense); or *Āg.*, *Vājas.*: उशिक्यावको अरतिः सुमेधाः (where *Mahidhara* has two interpretations, the one quoted p. 467a, l. 10, and: दुष्टेष्टरतिः प्रीतिरहितः “displeased, scil. with the wicked”). ² Unpleasant; e.g. *Āg.*: अनीकमस्य न मिमञ्जनासः पुरः पञ्चमि निहितमरती (*Sāy.*: अरती । अरमणे देशे. — Verse (V. 2. 1.) and interpretation, however, are obscure; compare also *Wilson's* translation and note, vol. III. p. 233 ff.). ³ Deprived of rest, restless, always active; a Vaidik epithet of Agni; e.g. *Āg.*, *Sāmav.*, *Vājas.*: मूर्धानं &c. (see col. a, l. 24, where *Mahidh.*, on the *Vājas.*, interprets: पृथिव्या अरतिम् । रतिरपरतिः । तद्ग्रहितम् । न हि पृथिव्या उपरि कदापिदध्यपिपरमते किं तु दाहपाकप्रकाशः सर्वाननुगृह्णन्सर्वदा वर्तत एव; for another interpretation of the same comm. see p. 467a, l. 5 ff.); or *Āg.*, *Sāmav.*, *Vājas.*: एना वो अपिं &c. (see col. a, l. 31, where *Mahidh.*, on the *Vājas.*, interprets: रतिरपरमः । तद्ग्रहितम् । सदोषममुतमित्यर्थः; for another comment of *Mahidh.* see p. 467a, ll. 2. 3). E. अ priv. and रति; the accent being the same as that of अरति I. 1.

III. Bahuvr. m. (-तिः) (ved.) Of pervading intellect, all-wise. This meaning is given by *Sāyana*, in his comm. on the *Sāmav.*, and by *Mahidh.*, in his comm. on the *Vājas.*, as optionally applicable to several of the verses quoted under I. and II.; e.g. *Sāy.* on एना वो अपिं &c. (see col. a, l. 31, and b, l. 46) says in his comm. on the *Sāmav.*, besides the gloss quoted:

अरतिम् । अलमतिम्; *Mahidh.* on the same verse in the *Vājas.* has this optional gloss: अरतिम् । अलमतिम् । पर्याप्तमतिम्; or *Sdy.*, on मूर्ध्ना &c. (see p. 466a, l. 24, and 466b, l. 41), in his comm. on the *Sāmav.* says that अरतिम् may also signify अलमतिम्; *Mahidh.*, in his comm. on the *Vājas.*: यदा । पु-
चिवीश्वदेनात्तरिचमुच्यते । आकाशमापः पुचिवीश्वत्तरिच-
नामसु — *Nigh.* 1. 3. — पठितत्वात् । पुचिवी अत्तरिचत्वा-
रतिम् । अलमतिम् । पर्याप्तमतिम् । पूरकमित्यर्थः; or *Mahidh.*,
on the *Vājas.* (उशिक्यावको अरतिः &c., see p. 466b, l. 32):
अरतिः । अलमतिः । पर्याप्तमतिः; or *Sdy.*, on the *Sāmav.*
(तं मूर्ध्ना स्वर्णं &c., see p. 466a, l. 19): अरतिम् । अलम-
तिम् । पर्याप्तमतिम् । सर्वत्रमित्यर्थः. Cf. अरमति III. E. Ac-
cording to these commentators, अर and मति, with an elision
of म, — an E. which is not plausible. For a similar E.,
see अमति, p. 343b, l. 9 ff., and the remark made there.

अरति I. (According to some, Tatpur.) 1. m. (-तिः) 'The
elbow (*Hemach.*, *Bhūrip.*, *Śabdāmuktā.*: कूर्पर; *Viśvapr.*:
कफशि; *Med.*, m., *Śabdar.*, m., *Dharatīk.*: कफोशि; *Ajayap.*:
कील); e. g. *Vājas. S.*: पुष्टीं राष्ट्रमुदरमंवी सीवाय ओषी ।
ऊरु अरती जानुनी विश्वे मे ऽङ्गानि सर्वतः (*Mahidh.*: अर-
ती हस्तदेशी); or *Satapathabr.*: तौ अघनेनाहवनीयमरती
संधत्तः । ता उत्तरवेदी सादयतो दक्षिणायामेव ओषावध्वर्युः
सादयन्तुरायां प्रतिप्रस्थातानुसृजन्तावेवानाधृष्टासीति; cf.
Vāj. S. 7. 12; where *Mahidh.* quotes the *Kātyāy. Śr. S.*: अ-
परेणोत्तरवेदिमरती संधाय &c. ² A fist, in general; or (as
some appear to define it) a fist made so "as to resemble
a Vilva fruit", a clenched fist, hence, *hand* — but probably
always with the implied sense, "closed" (*Dharatīk.*: हस्त,
cf. p. 468a, l. 17); e. g. *Ṛg.*, *Atharv.*: अनुसृष्टो भवत्विवो
अस्य यो असी रेवास् सुनोति सोमम् । निररती मधवा तं
दधाति ब्रह्मदिवो हस्तवानुद्विष्टः; "Indra manifests himself
(to the pious); (the sacrificer), who, though not wealthy,
offers him the Soma libation, — him, Indra, the wealthy, holds
in his hand (lit. *fist*; i. e. he protects him), after having
defeated (*नि.*, scil. *कृष्य*) his enemies; even unsolicited he
slays the foes of the Brāhmanas"; (*Sdy.*: अस्य यजमानस्य
एव एष हस्तः । अनुसृष्टः । इष्टिगोचरो भवति । यो रेवास्
धनवान् । अस्या हस्ताय सोमं सुनोति । अभिषुनोति । मधवा
धनोपेत हस्तः । तं यजमानम् । अरती हस्ते । निर्दधाति ।
यान्निष्ठय (निष्ठय?; scil. ब्रह्मदिवः) । धारयति रचिता
सन् । त्वा च । अनुसृष्टः । तेनानुक्तः । अप्राचित एव
सन् । ब्रह्मदिवः । ब्राह्मणद्विष्टः । शत्रुन् । हन्ति । हिनस्ति);
(modern "exegetes" propose here to render अरति, "a
corner", and निर्दधाति, "he finds out" — whence the im-
proved sense of the verse would be: "the sacrificer who,
though not wealthy, offers him the Soma libation, — him
Indra finds out in a corner". (!) It requires no remark that,
neither meaning being countenanced by any text or analogy
whatsoever, their foundation must be sought for in the
region of Vāyu); or *Mahābh. Vanap.* (*Jayadrathavim.*, fol-
lowing the chapter *Draupadīhar.*): ययद्रथसु संप्रिच्छ आत-
राजुवतापुधी । प्राधावमूर्धममयो जीवितेषुः सुकुक्षितः । तं
भीमसेनो धावन्मवतीर्य रथादसी । अभिद्रुत्व निजयाह के-
द्रपथे ह्यमर्षयः । समुत्सव च तं भीमो निष्पिपेव महीतले ।
शिरो गृहीत्वा राजानं ताडयामास त्रैव ह । पुनः संजीवमा-
नस्य तक्षोत्पतिमुमिच्छतः । पदा मूर्ध्नि महाबाहूः प्राहरद्विज-

पिच्छतः । तस्य जानु ददौ भीमो जज्ञे (ed. Calc. wrongly:
जज्ञे) विनमरतिना । स मोहमनमद्रावा प्रहारवरपीडितः;
Nilak., in order to explain the purport of this description,
quotes a passage from a *Nitiśāstra* where it is said that
an enemy may be worried in battle, in eight different ways,
viz. 1. by pulling his hair out with the left hand, 2. knocking
him down with violence, 3. kicking him on the head,
4. pommelling his belly with the knee, 5. hitting him hard
on the cheek with the fist — made so as to resemble a Vilva
fruit —, 6. elbowing him frequently, 7. beating him every-
where with the palm of the hand, and 8. whirling him round
with the hand. According to the same authority, the first
four modes of fighting are legitimate, if the adversary is a
common Kshatriya; five, if he is a wretch of a Kshatriya;
six, if he is a Vaiśya; seven, if he is a Śūdra; and all the
eight, if he belongs to a mixed tribe. Jayadratha being
"a wretched Kshatriya" — as results from the Draupadī-
haraṇa-chapter of the *Mahābh.* —, *Nilak.* recognizes in the
above narrative the treatment explained under the first five
heads; but, as this description apparently enumerates six
hostile procedures, he seems to take निजयाह केद्रपथे and
शिरो गृहीत्वा राजानं ताडयामास for two varieties of the
first act; *Nilak.*: अथास्य ययद्रथस्य परदारहर्तुः अविद्याध-
मत्वात्यस्य धा मारयमुक्तम् । शिरो गृहीत्वादिना शिरःके-
द्वित्यर्थः । ताडयामास चपटाभिरिति शेषः ॥ यद्योक्तं नीति-
शास्त्रे । वामपाणिक्चोत्पीडा भूमौ निष्पेक्षं वक्तात् । मूर्ध्नि
पादप्रहरणं जानुनोदरमर्दनम् । मासूराकारया मुष्ठा कपोले
वृद्धताडनम् । कफोशिपातो ऽयसस्तत्सर्वतस्तत्ताडनम् । तावेन
पुष्टे भ्रमणं (भ्रमणं?, comp. परिभ्रमण, l. 41) मारयं स्मृत-
मष्टधेति ॥ चतुर्भिः अविद्यं हन्त्यात्यस्यभिः अविद्याधमम् । यद्भिर्वि-
ज्ज्ञं सप्तभिस्तु मूर्ध्नि संकरमष्टभिरिति. — *Chaturbhujamiśra* ren-
ders, in his gloss on the passage quoted, अरति, "the side
of the palm of the hand", अरतिना करतलपार्श्वेन; but these
words seem to be merely a paraphrase of the sense given.
A somewhat similar, but apparently less methodical, de-
scription of a hostile encounter is, for instance, this in the
Bhāgav. Pur.: एवं अर्चितसंकल्पो भगवानधुसूदनः । आससा-
दाय चकूरं मुष्टिकं रोहिणीसुतः । हस्ताभ्यां हस्तयोर्बद्धा पञ्चा-
मेव च पादयोः । विषकथं तुरन्तोन्वं प्रसह्य विविगीषया । अ-
रती द्वे अरतिभ्यां जानुभ्यां त्रैव जानुनी । शिरःशीर्षोदरसो-
रसावन्तोन्वमभिवघ्नतुः । परिधामयविषेपपरिरिक्तावपातनेः ।
उत्सर्पेणापसर्पेणैवावन्तोन्वं प्रत्यवन्ताम् । उत्तापनेनैव यनेनासनेः
क्षापनेरपि । परस्परं जिघीषन्तावपचक्रतुरात्मनः; where *Srī-*
dharasw. explains, बाहुमध्यात्कनिष्ठाङ्गुलित्वतिरेकेण कृतमु-
ष्टिररतिः; but this gloss, which refers to meaning 3. (cf.
p. 468a, l. 30 ff.), is scarcely applicable to the passage quoted;
or *Bhāṭik.*: भीमो धनुष्मानुपजान्वरतिरिति स रामं पथि जा-
मदरन्वः (*Jayam.*: उपजान्वरतिर्यस्य स तथोक्तः । प्रसह्यबाहु-
रित्यर्थः). [The *Śabdāmuktāmahārṇava* gives a meaning
खड्गमुष्टि "handle, or hilt, of a sword"; but it is apparently
founded on a wrong reading of the *Medinī*, which it quotes
as follows: अरतिर्नासिप्रकोष्ठतताङ्गुलिकरि ऽपि च; whereas
the correct reading is: अरतिर्ना सप्रकोष्ठ, cf. p. 468a, l. 18.]
2. m. f. (-तिः) A cubit of the middle length, ex-
tending from the elbow to the tip of the little finger, a
length of two Prādeśas (comp. p. 275a, l. 36); or a length

of twenty-four *Angulis* (q.v. and comp. below l. 56); and distinguished on one side from हस्त or कर or the cubit, from the elbow to the tip of the middle finger, and on the other, from रत्नि or the cubit from the elbow to the end of the closed fist (Amarak.: प्रकोष्ठे विद्युतकरे हस्तो मुष्ठा तु वज्रचा स रत्निः — not सरत्निः — खादरत्निषु निष्कनिष्ठेन मुष्टिना; Halādy.: मध्याङ्गुलीकूर्परबोर्मध्ये प्रामाणिकः करः । वज्रमुष्टिकरो रत्निररत्निः सकनिष्ठिकः; Hem.: हस्तः प्रामाणिको मध्ये मध्याङ्गुलीकूर्परम् । वज्रमुष्टिकरो रत्निररत्निर्निष्कनिष्ठिकः; Jaiādth.: या कपोलेखते पादो हस्तः स तु निवज्रचा । मुष्ठा रत्निररत्निषु तताङ्गुलिकरे द्वयोः; Śabdaratn.: प्रकोष्ठो विद्युतकरो हस्त इत्यभिधीयते । मुष्ठा तु वज्रचा हस्तः स रत्निररत्नि कीर्तितः । मवेदरत्निसेनेव कनिष्ठेतरमुष्टिना. Amongst the Nānārthas of several Koshas, अरत्नि is explained by, Hem.: पादो सकोष्ठवितताङ्गुली — which probably ought to be read सप्रकोष्ठतताङ्गुली, like the *Viśvapra.*: हस्तो सप्रकोष्ठतताङ्गुली; *Dharanik.*: अरत्निः कपोली (see l. 1.) हस्तो (see l. 2.) प्रकोष्ठे च तताङ्गुली; *Med.*: ... अरत्निर्वा सप्रकोष्ठतताङ्गुलिकरे; *Śabdaratn.*: पुंसि ... सप्रकोष्ठकरे; *Ajayap.*: सप्रकोष्ठकनिष्ठकर —; *Bhūripri.*: निष्कनिष्ठमुष्टिहस्तः; *Rājanigh.*: निष्कनिष्ठमुष्टिगोपकचितहस्तः; *Śabdāmuktām.*: विद्युतकनिष्ठाङ्गुलिमुष्टिकहस्तो. — Besides these may be quoted: *Ujjvalad.* and *Bhāṭṭojid.* on *Un. S. IV. 2.*: वज्रमुष्टिः करो रत्निः सो ऽरत्निः प्रवृत्ताङ्गुलिः; the *Amaramāld.* as quoted by *Bharatas.* on the *Bhāṭṭik.* and *Bhanūd.* on the *Amarak.*: रत्नयरत्नी स्त्रियो हस्तो वज्रमुष्टितताङ्गुली. [In the foregoing quotations several comm. on the *Amarak.*, e. g. *Rāyam.*, *Bhanūd.*, &c., render निष्कनिष्ठेन मुष्टिना, निर्मिता कनिष्ठा यस्यास्तेन मुष्टिना विद्युतकनिष्ठेनैव; i. e. “(hasta) with the fist whence the little finger is stretched out”; the *Śabdaratn.*, as above referred to, takes निष्कनिष्ठेन मुष्टिना in the sense of “with the fist made without the little finger”; and a similar interpretation is given by *Śrīdharasw.* (cf. p. 467b, ll. 44. 45); the sense of अरत्नि is not affected by this verbal difference.] A slight variation from the previous definitions occurs in a quotation given by the *Sankhyāparimāna* of *Gopālabhaṭṭa*, from, what he calls, the “*Prāmāṇikās*”; for, according to them, अरत्नि would be “the cubit from the elbow to the tip of the thumb”: प्रकोष्ठो विद्युतकरो हस्तो मुष्ठा तु वज्रचा । स रत्निः खादरत्निषु निरकुष्ठेन मुष्टिना. — Whether the *Unādikosha*, which in most cases contains correct definitions, is inaccurate in identifying रत्नि and अरत्नि (अथ रत्निररत्निच भवेतां प्रवृत्ताङ्गुली), may be questionable; for, since, amongst the quotations, relative to measures, made by *Gopālabhaṭṭa* from *Manu*, *Vṛihad-manu*, *Hārīta*, the *Mārkaṇḍeya*- and *Āditya-Purāṇas*, the *Kalpataṛu* and the *Līlāvati* (comp. also *Colebrooke*, on *Indian Weights and Measures*, *As. Res. V.* 103 ff.), no mention is made of अरत्नि, though several of these works define रत्नि, it seems possible, that a distinction between both terms may not have existed at some periods of Sanskrit literature, or in some localities of India. As a measure used to determine the dimension of profane objects, अरत्नि occurs very rarely; it is frequently, however, mentioned as a measure in reference to ritual objects. E. g. *Rāmāy. Bālāk.*: एकविंशति यूपस एकविंशत्तरत्नयः । वासोभिरैकविंशतिरेकं समसंज्ञताः (*Tilaka*: अरत्निर्नाम चतुर्विंशत्तुल्यः); or

Satapathabr.: अवावेर्विधाः । अष्टाविंशतिः प्राज्ञः पुष्या अष्टाविंशतिस्त्रिंशः स आत्मा चतुर्दश पुष्या दक्षिणः पञ्चचतुर्दशोत्तरचतुर्दश पुष्यं चतुर्दशरत्नीक्षयिषे पञ्च उपह्वयति &c.; or the *Smṛityarthasāra*, as quoted by *Yājñikad.* on the *Kāty. Śr. S.*: मुखसं खादिरं अरत्निः; or *Jaiminiyanyāyam.*: वाक्ये-चमकरणे (scil., in the *Black Yajurv.*) श्रूयते । सप्तदशरत्नि-र्वाक्येणैव यूपो भवतीति &c. — Amongst the sacrificial implements, some must, and some may, be an *Aratni* long, according to different authorities; see e. g. s. vv. अग्निहो-चह्वरी, अग्निपञ्चकसक (App.), अग्नि, अरत्नि, आसन, इडापात्री, हथ, उपवेध, उज्ज्वल, हस्त, हवीं, हवह, द्रो-वज्रसह, धुष्टि, परमु, परिधि, परीशस्, पिष्टपात्री, प्रव-मीवा (?), मसिशास्त्रा, मुसल, यपात्रवली, शङ्कु, शम्बा, मूर्ध, मूल, स्तम्भ, सुष्, सुव; [s. v. अग्नि, p. 338, ll. 34. 35, the words “not cubit, but हस्त or hand” are to be corrected to “not the middle, but the long, cubit, हस्त”]. — Comp. also s. v. अरत्निमाच. — In Dwigu-compounds the latter part of which is अरत्नि, the accent of the former part is that of the compound itself; except in चतुररत्नि (q. v.) which either follows the same rule, and therefore becomes *swarita* on the second syllable (चतुर being *udātta* on the ultimate), or is *udātta* on the last syllable. See, for instance, चतुर्दशरत्नि, अरत्नि, दशरत्नि, पञ्चरत्नि. — E. च, here implying either negation or similarity, and रत्नि, i. e. “not, or similar to, a Ratni”, when the accent of the word, being *udātta* on the ultimate, would be irregular, (*Praudhamanor.*: न रत्निरिति नञ्समासः; *Bhānūd.*: रत्निभिन्नः । नञ्समासः; *Bharatam.*: रत्निवद्गो ऽरत्निः । साहस्रे नञ्); or as an uncompound word, च, *un. aff.* अत्तिच् (*Praudham.* on *Un. S. IV. 2.*: दशपादीयुत्ती तु । इह सूत्रे ऽतैरत्नि-चमकितं विधाचारत्निः साधितः; an E. which may have been founded on the identity of रत्नि and अरत्नि, compare col. a, l. 42; since रत्नि is derived from च, with *un. aff.* अत्तिच्, i. e. अत्तिच्, which is कित्). — *Subhūti*, as quoted by the *Śabdāmuktām.*, gives a form अत्ति as synon. with अरत्नि, and derives the former from अत्त (*Pāṇi. III. 1. 29.*), with *un. aff.* नि (IV. 52): सुमृतिषु । अतैरीदृष्टिः सूचय-चितादृष्टेः पाप्मोदित्वात्प्रत्ययि मुचि च.

II. m. (-त्तिः) An enemy; e. g. *Rīge.*: मा सीमवच चा भागुर्वी काडा हितं धवम् । अपावृत्ता अरत्नयः (*Sāy.*: अर-त्नयो ऽरत्नमावाः श्रवणो ऽपवृत्ताः सन्तिवति शेषः). E. Probably, the same as that mentioned l. 29; judging from the gloss quoted, *Sāy.* seems to derive it, as a Tatp. (with an irregular accent, *udātta* on the ultimate), from च and रत्नि “pleasing” (from रत्न); but the former E. is preferable. Compare अरत्न, अरति, अराति, अरि.

अरत्नि m. f. n. (-कः-का-कम्) Having the length of an *Aratni* (see अरत्नि l. 2.); e. g. *Yājñav.*: वज्रकुलीनां द्वे पाप्मोर्जु-रक्षेपु च चतुष्टयम् । चत्वाररत्निकास्त्रीणि जङ्घयोऽवादेव तु (*Mitāksh.*: चाङ्गोररत्निप्रमाणाणि चत्वार्यस्त्रीणि). Compare the next. E. अरत्नि, *taddh. aff.* (probably) कम्.

अरत्निमाच m. f. n. (-चः-ची-चम्) Having the length of an *Aratni* (see अरत्नि l. 2.); e. g. *Āitar. Br.*: चीकुम्भोऽवली तस्मै प्रादेशमावाः पादाः चतुररत्निमावाणि शीर्षानुष्ठाणि (*Sāy.*: प्रादेशद्वयमरत्निः; comp. s. v. अग्निविक, p. 275 a, l. 36); or *Satapathabr.*: अथ विपुष्यां रज्जुं निनीति । अचार-

लिमापीं मिमीते; or *ibid.*: (अधि:) प्रादेशमापीं स्नात् । प्रादेशमापीं हीदमभि वाग्वदत्तरलिमापीं खेव भवति बाहुवीं चरलिमापीं वे वीथीं क्रियते वीथीसंमितिं तन्नवति (compare अधि, p. 338 a, ll. 38. 50); or *ibid.*: (उत्सृज्यमुससे) चरलिमापि चरलिमापाद्यमसते; or *Kātyāy. Śr. S.*: दधिमासा-प्रत्यवरलिमापादधि लोकपुषा: पूर्ववत्; or *ibid.*: चरलिमाप: सुवीं ऽङ्गुष्ठपर्यवृत्तपुष्कर:; or *Āpastamba* (as quoted by *Yājñikad.*): सुष: कारयेद्वाहुमात्र्यो ऽरलिमात्र्यो वा । मुसतो ऽरलिमापदष्टा:; or the *Kāhaka Yajurv.* (as quoted by the same): चरलिमापीं सुक्; or *Rāmdy. Kishk.* (later recens., ed. *Gorresio*): चरलिमापा स-क्षन्ते नानाकृपा भयावहा: (scil. राक्षसा:; the older recension reads, instead of this line: शैलमुष्टेषु सम्मन्ते नाना-कृपा भयावहा:). E. चरलि, taddh. aff. मापच्.

चरच Bahuvr. m. f. n. (-च:-चा-चम्) Having no cart, cartless; e. g. *Rigv.*: वृक्षे यन्ते वृषको अर्कमर्षानिह् यवा-को चदिति: सञ्जीवा: । अन्नासो ये पवयो ऽरचा इह्वेतिता चभवतेन दक्षुन् (*Sāy.*: अरचा रचहीना: — The *Rik-Prātiś.* notices that, in the *Rigveda*, अरचा: loses its initial च, after जो); or *Vājas. S.*: नम: सेनाभ: सेनानिभश्च वो नमो नमो रचिभो अरचिभश्च वो नम: (*Mahidh.*: नास्ति रचो चेवां ते ऽरचा:). E. च priv. and रच.

चरचिन् Tatpur. m. (-ची) A warrior who does not fight in a car (comp. रचिन्); e. g. *Mahābh. Ādip.*: यथोरिव समं वित्तं यथोरिव समं नृत्तम् । तथोर्विवाह: सख्यं च न तु पुष्टि-पुष्टयो: । नाश्रीचिन्: श्रीचिन् नारची रचिन्: सखा । ना-राजा पार्थिवस्यापि सखिपूर्वं किमिच्छति. E. च neg. and रचिन्.

चरची Tatpur. m. (-ची) (ved.) One who is no charioteer, one who does not understand how to drive a cart; e. g. *Rigv.*: अनेनो वो मयतो यामो अस्त्वनश्चिन्मवत्तरची: (*Sāy.*: यं यामम् — i. e. रचम् — चरची: । रचि: सारचि: । न रचिररची: । असारचिरपि सोता । चवति प्रेरयति &c.). E. च neg. and रची.

चरध्र Tatpur. m. [f. n.] (-ध्र:-ध्रा-ध्रम्) (ved.) ¹ Not to be subdued, invincible; e. g. *Rigv.*: उयमुयस्य तवसस्यवी-चो ऽरध्रस्य रध्रगुरो बभूव (*Sāy.*: चरध्रस्य । शुभिवर्षी-कर्तुमशक्यस्य । रधिवर्षीकरस्य रूपम्). ² Unprosperous; e. g. *Rigv.*: ता इ त्वदतिर्यदरध्रमुयेत्या धिय ऊहयु: शश-दधि: (*Sāy.*: ता इ । ती सयु । उयावचिनी युवां यदरध्र-मसमुर्धं त्वदतिर्यजमानस्य तन्नुहं समर्धयितुं नक्ष्व:). E. च neg. and रध्र.

चरप Bahuvr. m. [f. n.] (-प:-पा-पम्) (ved.) Free from sin, virtuous, pure; e. g. *Vājas. S.*: पुमान्पुचो जायते विवृते व-स्वधा विवाहारप एधते नृहि (*Mahidh.*: चरप: । पापरहित: सन् । ... नास्ति रपो यक्षासावरप: । रपो रिप्रमिति पापना-मनी भवत इति यास्क: — Nir. 4. 21.). E. The same as च-रपस्, of which it is a shorter form.

चरपचन m. (-ज:) The Dhāraṇī (q. v.) or mystical formula of the Bodhisattwa Mañjuśrī. It is imagined to be the symbolical name of all the five Buddhas, each of its letters denoting one of the Buddhas and the essential idea represented by him; viz. the first letter, च, denoting the Buddha Vairocana and the idea of quietude, — the second, र, the Buddha Akshobhya and the idea of seclusion, — the third, य, the Buddha Ratnasambhava and the idea of purity, —

the fourth, च, the Buddha Amitābha and the idea of truth, — the fifth, न, the Buddha Amoghasiddha and the idea of vacuity. (*W. Wassiljew, der Buddhismus.*) E. च-र-प-च-न, as explained.

चरपस् Bahuvr. m. f. n. (-पा:-पा:-प:) (ved.) Free from sin, virtuous, pure; (compare चरप); e. g. *Rigv., Atharv.*: चा-यतां विवा भूतानि यवायमरपा असत् (*Sāy.*: चरपा च-सत् । पापरहितो भवति); or *ibid.*: वृक्षीव च्छायामरपा च-शीया विवासेयं दृक्ष सुखम् (*Sāy.*: चरपा चपाप: सन्); or *ibid.*: शं वातो वात्सरपा अप विध: (*Sāy.*: चरपा चपाप: सन्); or *ibid.*: चदत्पिबदूयमानमाश्रितं तदक्षे शं चोररपो दधातन (*Sāy.*: शं रोवशान्तिनिमित्तकं सुखम् । चरप: । चपापम्); or *Rigv., Vāj. S., Atharv.*: त चा नतावसा श्रुतमि-नाया (*Atharv.*: •धा) न: शं चोररपो दधात (*Sāy.*: शं सु-खम् । चरप: । पापरहितम्; *Mahidh.* renders, in this verse, चरप:, पापाभावम् “absence of sin”, thus apparently taking the word as a Tatpur.; but, as its accent — udātta on the ultimate — would not countenance such a view, without the assumption of a Vaidik irregularity, the mean- ing given by *Mahidh.* could only be justified, if चरप: were looked upon as the neuter of the Bahuvr. used in an ab- solute manner. *Sāyāna's* rendering seems preferable). E. च priv. and रपस्.

[चरम. The I. O. MS. No. 1591, in Bengali characters, of *Mathureśa's Śārasundarī* on the *Amarak.* III. 2. 3. reads चरम, instead of चवम, “low, inferior”; and the same reading is mentioned by *Rājā Rādhak.*; but, as the com- mentary on this word in the same MS. runs चरो-भयो: सखीपक्ष, it is obvious that both times र is a misreading — not a v. l. — for च, for the words quoted are the Vārtt. of the *Kāśikā* on *Pāṇ.* IV. 3. 8.]

चरमस Tatpur. m. f. n. (-स:-सी-सम्) Not pleasing, dis- agreeable, not causing delight; causing pain; e. g. *Sāyāna* in his explanation of चरस (compare p. 456 b, ll. 22. 33); or *Pushpadanta's Mahimastotra*: तविकर्षं यत्तज्जनदुदयराप्रस- यक्षत्रयीवसुवसं तिसृषु नृबभिक्षासु तनुषु । अभवानामक्षि- न्वरद रमणीयामरमसो विहङ्गं व्याक्रोशीं विदधत इहैव जड- धिय: (*Pushpad.*: = चरमणीयाम् । चमनोहारिणीम्). E. च neg. and रमस.

चरमस Bahuvr. m. [f. n.] (-सा:-सा:-स:) (ved.) Un- friendly disposed, of hostile intent; e. g. *Rigv.*: अथ तद्वा ते मह उय वक्षं सहस्रभुष्टिं ववृत्तच्छताग्रिम् । निकाममरमसं येन नवन्तमहिं सं पिबन्मूषीविन् (*Sāy.*: हे च्छवीविन् । नतर- सखीमवन्निह् । येन वक्षेन निकामम् । नियतो कामो यस्य तम् । चरमससम् । शुभूषामरमभिमन्मो यस्य तम् । न- वन्तं शब्दायमानमहिं वृचमसुरं संपिबन् । संपिबवानसि । तं वक्षं कृतवानितर्ष: — where चरमससं refers, therefore, not to वक्ष, but to चहि). E. चर (1. 2.) and मस.

चरमसीच Tatpur. m. f. n. (-च:-चा-चम्) Unpleasant, dis- agreeable; e. g. see s. v. चरमस, 1. 38, and the next. E. च neg. and रमसीच.

चरमसीयता f. (-ता) or चरमसीयत् n. (-त्वं) Unpleasant- ness, disagreeableness. (An instance of the *Kāśikā* on *Pāṇ.* V. 1. 121.) E. चरमसीच, taddh. aff. तच् or त्व.

चरमति I. Bahuvr. m. f. n. (-ति:-ति:-ति) (ved.) Without resting, ever active, unceasing, unremitting; e. g. (as an

epithet of the earth) *Rigv.*: प्र वो महीमरमतिं कुरुष्व प्र धू-
षं विदुषं न वीरम् (*Sdy.*: हे कोतारो वो धूषम् । अरम-
तिमुपरमरहिताम् । महीं महतीं भूमिम् । प्रधूषयन्माधुषतः);
or (of speech) *ibid.*: वि वा होवा विचममोति वार्धे बृह-
तिररमतिः पनीयसी (*Sdy.*: [होवा] वाक्कमित्त । अरम-
तिररमतिः पनीयसी । वार्धे वरवीयम् । विचं सर्वं पचा-
द्विसहितधनम् । वामोति । विविचं वामुति । कीदृशी । बृह-
सतिः । बृहतां महतां पावयिषी । अरमतिः । अर्धामुतिः —
comp. col. 6, l. 16 ff. — । यद्वा । कुपायनुपरता । पनीयसी ।
अखनं देवानां कोषकारिणी); or (of the sun) *ibid.*: पुनः
समवहितं वयसी मधा कर्तोर्नधाकम् धीरः । उत्सहाया-
खात्रुर्दधररमतिः सविता देव आमात् (*Sdy.*: अरमतिर-
नुपरतिः). Compare अरममात्र 2. [This meaning applies, as it
seems, satisfactorily to all the passages where अरमति occurs in
the *Rigveda*; and the etym. on which it rests is countenanced
by the Pada-text, which does not analyse the word, अर
मति — as it would have done, had it looked upon it as
a compound of अर and मति, — but, in all instances,
writes अरमति. According to this E., it is true, the accent
of the word, udátta on the second syllable, would be ir-
regular, if judged by the classical standard of accentuation;
but, as such an anomaly would not be without other Vaidik
analogies, nor become lessened, if an E. अर and मति were
resorted to, there seems no reason for adopting the other
— rather artificial — meanings proposed by Sáyana and
mentioned under II. and III. — Modern “exegetes” tell us
that अरमति means always “officiousness (*Dienstbereithheit*),
obedience, devotedness, and, personified, the deity of wor-
ship or of active piousness”, but as this imaginary horde
of meanings rides over Pada-text and all, a sober inter-
pretation of the *Rigveda* is not affected by it.] E. अ priv.
and रमति.

[II. Tatpur. 1. m. f. n. (-ति:-ति:-ति) 1 Everywhere
sporting; or going everywhere, omnipresent; e. g. *Rigv.*:
आ नो महीमरमतिं सवीषा यां देवीं नमसा रातह्वाम् ।
.... वह (where *Gnd* seems to mean the wife of Agni;
Sdy.: हे अपि ... यां देवीं सर्वैर्नक्त्यामितमामिकां देवताम् ।
.... आवह । कीदृशीम् । महीं महतीम् । अरमतिमा समजा-
द्रममायां सर्वेषु नदीं वा; but “ever active” seems here as
satisfactory as “going everywhere”). 2 Agreeable, pleasing;
e. g. *Rigv.*: अथ आ नो अरमतिं सवीषसचचुरिव धनमनु
मेवचा सुगम् (scil. हे मरुतः; *Sdy.*: नो ऽस्मान् । मामितवर्धः ।
..... धूषमरमतिमारमर्धं धनादिकं प्रति यत् नक्त्यामनुमेव-
च । अनुक्रमेव नयच । सुगं सुगमं मार्गेम्, i. e. ‘Maruts,
lead me who am going towards that which is pleasing
— i. e. riches, and the like — as if you were an eye to
me’; but, as such an interpretation would apparently re-
quire अरमति, it seems preferable to render: ‘Maruts, lead
.... me, the traveller, who am unremitting, to a proper path,
as if &c.’).

2. f. (-तिः) Light, splendour, beauty; e. g. *Rigv.*: उप
धमेति धुवतिः सुदधं होवा वकोर्हविष्मती धुतापी । उप स्वि-
नमरमतिर्वसुधुः (*Sdy.*: वमपिम् । धुतापी धुजः ।
होवा वको रापावहनि चोपिति । उपनक्षति । तमेन स्वा स्-
वीधारमतिर्दीर्घवसुधुः कोतुषा धनमिच्छन्नुपिति, i. e. “to
Agni, whom the sacrificial ladle approaches, comes

his splendour, desiring the wealth [of the pious]”; but it
seems preferable to render: “to Agni, &c., comes [my
ladle], unremitting, desirous for wealth”). B. A curtailed
form of अरमति, according to the view taken by Sáyana
in the interpretations quoted.

III. Bahuvr. m. f. n. (-ति:-ति:-ति) 1 Of accomplished,
or of all-pervading, intellect; e. g. (as an epithet of *Twash-
tā*) *Rigv.*: प्रति नः कोनं त्वष्टा धुवित स्वादसे अरमतिर्वसुधुः
(*Sdy.*: अरमतिः पर्वानुवृत्तिः सर्वविषयवापिनुवृत्तिः; accord-
ing to I., *Twashṭī* would here be “ever active”). Compare
अरति III. 2 Having, or offering, adequate or accomplished
praise; e. g. *Rigv.*: अरमतिरनर्वसी विचो देवस्य मनसा
(*Sdy.*: विचः सर्वः कोतुषनः । मनसा अवेद्या भक्त्यिवारमति-
रचमतिः पर्वानुवृत्तिर्भवति; but it might mean: ‘all [the
pious] are unremitting in their worship of the divine [*Pū-
shan*]’; or compare col. 4, l. 4 ff., वि वा &c., where the
optional meaning प्रसुतिः, proposed by Sáyana, seems to
qualify “speech” as “full of excellent praise”; but his
other interpretation, col. 4, l. 9, seems preferable. E. Ac-
cording to this gloss, अर and मति.]

अरममात्र Tatpur. m. f. n. (-तः-ता-त्रम्) 1 Not causing
pleasure; see e. g. p. 456 b, l. 22. Compare अरमचितु-
2 (ved.) Not resting, unremitting; compare अरमति I.; e. g.
Rigv.: अरममात्रो ज्विति ना ज्वि सुर्वस्य मिचं दुहितुकिरो
रवम् (*Sdy.*: अरममात्रः । अनुपरतः सन्). E. अ neg. and
रममात्र.

अरमचितु Tatpur. m. f. n. (-ता-ची-नु) Not causing pleasure;
see e. g. p. 456 b, l. 40. Compare the preceding 1. E. अ
neg. and रमचितु.

अरमुचि m. (-चिः) The name of a king of Nepal, who con-
quered Ajayapida, king of Kashmir. (*Rājatar.*) E. ?

अरम्वक् Tatpur. n. (-क्म्) (In the Sāṅkhya philosophy.) The
reverse of रम्वक्, q. v.; a technical term to denote the in-
capacity of removing pain, by not resorting to a friend
who may be able to impart knowledge conducive to final
liberation. It is amongst the मुचिबध (q. v.) one of the
eight obstacles which are the converse of the सिद्धि (q. v.)
or perfections. For other terms of this category, see s. v.
अप्रमुदित (*Sāṅkhyakdr.*). E. अ neg. and रम्वक्.

अरर. An indifferent reading in the Calc. ed. of *Pāṇ.* III. 1.
37., for अरर.

अरर 1. n. (-रम्) A covering, a sheath (*Hemach.*, *Śabdār.*,
Uṇṇādik.: अर; *Viśvapr.*: अरम् — read in some MSS. अरम्,
which seems to be wrong).

2. m. f. n. (-रः-री-रम्) The leaf or panel of a door
(*Amarak.*, *Halādy.*, *Hemach.*, *Viśvapr.*, *Med.*, *Triśāṇḍ.*, *Śab-
dar.*, *Bhūrip.*, *Ujjval.*, *Bhāṭṭojid.* on the *Uṇ.* S., *Uṇṇā-
dik.*: कपाट or कवाट). Also अररि (*Viśvapr.* *Śabdabh.*:
अररमरिचापि, and compare p. 471 a, l. 1). The fem.
अररी may belong to either form. The Koshas and comm.
on the *Uṇ.* S., as quoted, give अरर as a neuter; *Mādḥ.*'s
Dhātuvr., s. v. अर, likewise: अररं कवाटः; *Hemach.*, in
the *Dhātupar.*, s. v. अर, as a masc., अररः कवाटः; but the
Pāṇjikā, as quoted by *Rāyam.* &c. on the *Amarak.*, men-
tions the word as n. f.: अररं स्त्रियामररी; likewise *Vā-
chaspati*: अररं न ना. According to *Bharatam.*, some give

it as a m. and n.: अररमररिरिदेको ऽपि । अथ पुंसि स्त्रीये च । तुके (viz. कपाट and अरर, comp. *Amarak.* II. 2. 17.) तुकाचि । न तु तुकाचि इति चेत्तत्; according to *Mathureda*, it is m.f.n.: अररं रेकमधमम् । श्रियामररी । हे (viz. कपाट and अरर) पिपु । तुके तुकाचि । [The meaning "sheath of the shoot of a bamboo", which is given, on the authority of the *Vishvaparak.*, by several modern Dictionaries, rests apparently on a mistake, for it belongs to the word अटर, which precedes अरर in the *Vishvaparak.*, viz.: अटरकाचपत्रे । अररीकोशे ऽअररं कपाटि हृदये ऽपि च.]

3. m. (-रः) ¹ The same as अरा; ² an awl or knife, to pierce or cut leather with; ³ a probe. ⁴ A part of a sacrifice. ⁵ War, battle. — These meanings are given by the *Gaṇaratnam.*, in its Gaṇa कण्ठादि, where अरर is thus explained: अररेति नाम आरापययवाचि (where अररेति is not अररा-इति, but the general form of the base अरर and इति) । स राचसेकस निशाचरेको विमेति वनीरर एव वर्म । अररो यन्नाङ्गं रचयितव्यः. E. ऋ, uṇ. aff. अर(च). अररक 1. f. (-का) The name of the female ancestor of one of the celebrated Hindu Gotras or families; e.g. a *Kārikā* of *Patanj.* (on *Pāṇi.* VI. 1. 103.): कुक्षिका अररकायाः पुंस्त्र्याध्यात्मसिद्धिः. (The reading अररक of the *Calc.* ed. of *Pāṇi.*, in the *Gaṇa* वनीदि, IV. 1. 103., is incorrect. *Vardhamāna's Gaṇaratnamah.* has अरराका, which it mentions as a various reading of रराका, viz.: कुक्षिकी-नीकषिकरऊनकापुषनकापुरारराकाकताः; *Vardh.'s comm.*: कीक्षिकः । नीकषः । ऐकः । राजनकः । वार्यनकः । स्त्री-चः । रराकः । अरराकिलकः । कालः. An I. O. MS. of the *Kārikā* has अरका, which is a mistake for अररका. *Rāmakrishṇa's Gaṇapāṭha* has अरराका and रराका, as two distinct names. In a MS. of the *Phīlāstra-vṛitti*, the text gives अवररका, which is corrected in the margin to अरराका, — as an instance to the Sūtra स्त्रीविवक्षयर्थः —; but the correct reading seems to be अरराका. According to this Sūtra, the word is udātta on the penultimate.) The Gotra-descendant, i. e. from the grandson downwards, of *Ararakā* is अररक (or of *Ararākdā*, अरराक), but her Gotra-descendants collectively are called

2. m. pl. अररकाः — or, according to the v. l., अरराकाः —; e.g. *Patanj.'s Kārikā*: अररकायाश्चापत्तं न सिद्धति । अररकाप्यसिद्धिः. E. 1. ? 2. अररक or अरराक with ङुक् of the taddh. aff. ङञ्.

अररक m. (-कः) A descendant, from the grandson downwards, of अररका (q. v.). Such descendants, collectively, are called (m. plur.) अररकाः. Also अरराक, and, collectively in the plur., अरराकाः. E. अररका, or अरराका, taddh. aff. ङञ्.

अरराक m. (-कः). See the preceding.

अररि I. m. (-रिः) ¹ The same as अरर 2. (*Hemach.*, in the *Abhidhānachint.* and *Dhātupar.*: कपाट; *Haldy.* — a v. l. of अरर —; and see the quot. s. v. अरर 2.); e.g. *Hemach.*: वाक्यः श्रवणे वस्त्रावस्त्रे ऽपी पञ्चरे ऽररी. [Moving about, activity; see *Sāy.'s* gloss on अररिक्, col. b, l. 18. In this sense, should it occur in literature, except for etymol. purposes, the word is perhaps a fem.] E. ऋ, uṇ. aff. अरि (*Sāyāṇa*).

[II. Tatpur. m. f. (-रिः) ¹ No-giver. ² (f.) No-gift. — Compare the explanation under III. and अररिक्, l. 14 ff. E. ऋ neg. and अरि.

III. Bahuvr. n. (-रि) ¹ The quenching of thirst; according to *Sāy.*, because "it has no other giver" — i. e. no other remedy — than water; see s. v. अररिक्, l. 15 ff. ² An incomparable blessing; liter., acc. to *Sāy.*, "to which there is no similar gift (in creation)"; see *ibid.*, l. 23 ff. — Both meanings appear to have been coined by *Sāyāṇa* for the sake of explaining the sense of अररिक्. E. ऋ priv. and अरि.]

अररिक् Tatpur. n. pl. (-काणि) (ved.) Water (*Yaska's Nigh.*, among the words meaning उहक); e.g. *Ṛigv.* (rain-water, rain): अधारवहरिदाणि सुक्रतुः पुक् सञ्जानि सुक्रतुः (*Sāy.*: वृष्टिचक्रानुदकाणि). E. According to *Sāyāṇa*, अररि (in the accus.) and इ, implying either: ¹ ररिदाता । नास्त्वन्वो ररिरक् पिपासीपशमनक् (see अररि III., l. 4) । तादृशं पिपासीपशमनं इहतीक्षररिदाणि, i. e. (water, because) "it affords the quenching of thirst"; or ² अररिरितचेतश्च नमनम् । जीवादिषो ऽरिमन्त्रयः । चातो ऽनुपसर्गे कः (*Pāṇi.* III. 2. 3) । पुषीदरादित्वाहमिमतस्वरूपस्वरसिद्धिः । तद्दहतीक्षररिदाणुदकाणि चेष्टाप्रदातीत्यर्थः । जायीमवाः प्राचा इति कुतिः; i. e. (water, because) "it gives activity"; compare अररि I., col. a, l. 52 ff.; or ³ ररिदातम् । न विवति तादृशं दानमितरकृतिषु तदररि । तद्दहतीक्षररिदाणि । अविरेद्यं जीवीपकारि जीवं इहतीत्यर्थः; i. e. (water, because) "it confers an incomparable boon, i. e. one that cannot be conferred by anything else"; see अररि III., l. 6 ff. — None of these E. seems plausible; nor would any of them account for the accent of the word, which is udātta on the penultimate. For, when *Sāyāṇa* says that the word belongs to the पुषीदरादि — *Pāṇi.* VI. 3. 102. —, this assumption may, from *Patanjali's* point of view, justify the irregularity of the nasal *dgama* between अररि and इ (or rather of the retention of the accusative ङ् in the former part of the compound), but not a change of the accent of the word, which, according to the E. proposed, would be udātta on the ultimate; comp. *Patanjali*: कानि पुनः पुषीदरप्रकाराणि । वेनु जीपावमवर्षविकाराः सुषोते न जीवन्ति; *Kārikā*: पुषीदरादीनि शब्दरूपाणि पुषीदरप्रकाराणि । वेनु जीपावमवर्षविकाराः शास्त्रिवाचिहिता इत्यन्ते च । तानि जीवीपदिष्टानि साधूनि भवन्ति । जीवीपदिष्टानि शिष्टिचकारितानि तानि तद्विधानुगतानि.

अररिक् Tatpur. m. (-वान्) (ved.) ¹ One who does not give, i. e., offer (scil., sacrifices or sacrificial presents), an impious man; e.g. *Ṛigv.*: इमे श्वं वनुवतो नि पाप्मि नुह देवो अरवे इधमि (scil. मरुतः; *Sāy.*: अरवे । इधिमवच्छति वनाय । नुह मरुत । देवो ऽमित्रम् । इधमि कुर्वन्ति); or *ibid.*: अग्निमक् धनिनः प्रहोषि विहरवः । कदा च न प्रचिनतो अदेवयोः (*Sāy.*: धनिनः समसधनवतः । पूर्वमेव धनवतो दानक निरर्थकत्वात्तन्निवाचते । यदा जानावनुपयोनि धनवत इत्यर्थः । किं च । प्रहोषि प्रहोषे ह्यनुमरवो ऽहहती इधिकास्मिन्). ² One who does not confer benefits, an enemy; e.g. *Ṛigv.*: पाहि नो अने रवको वनुहत्याहि धुतेररवको अजायोः (*Sāy.*: अरवको ऽहातुः); or *ibid.*: नो नो अने अररिवा अवापुररातीवा मर्वचति इवेन (where *Sāy.* explains "not giving" as "impeding sacrificial gifts": अर-

रिरदाता — ? अरिवागदाता? — । अरुदानप्रतिबन्धक इ-
त्थः । राति-आरुसक विटः कुरुः); or *ibid.*: मा कस नो
अरुवो धृतिः प्र ब्रह्मत्वं । इक्ष्वापी शर्म चक्षतम् (*Sáy.*:
अरुवो ऽरुः); or *ibid.* and *Vájas.*: मा नः शंसो अरुवो
धृतिः प्र ब्रह्मत्वं । रवा यो ब्रह्मवसति (where *Sáy.*, after
having commented: अरुवो मर्त्यलोपद्रवं कर्तुमसत्समीपं
प्राप्तस्य शत्रुस्य मनुष्यस्य, explains अरुवः as a genitive,
not of अरिवस्, but of अरुवस्, and derives the latter
from अरु, ún. aff. अरुस्, on the authority of *Un. S.* अर्तेरुः;
the accent of the word, however, being udátta on the first,
not on the third, syllable, as it would be according to this
E., he assigns अरुवस्, on account of this irregularity, to
the *Gāṇa* वृषादि, *Pāṇ.* VI. 1. 203.: अरुवः । अर्तेरुवस्-
मर्भावितस्त्वाद् नतावित्त्वाद् अरुवः । नुवो रपरत्वं । प्रत्य-
सरे प्राप्ते वृषादिस्त्वाद् अरुवः । Since *Sáyana* gives this E.
of the word in the beginning of his comm. on the *Rigv.*
— I. 18. 3. — and, afterwards, substitutes for it the E., as
quoted above, it seems that he himself acknowledged the
error of founding a word अरुवस् on the *Un. S.* alleged;
this *Sūtra* teaching no other formation than अरुवः. He is
censured, nevertheless, for this blunder, by *Bhāṭṭojid.*, who,
in the *Praudhamanor.*, says: अर्तेरुः । उकारात्तो ऽचं प्र-
त्ययः । न तु सकारात् इति । यत्तु । मा न शंसो
अरुव इति मन्त्रस्य भाष्ये सान्त्वो ऽचमिति माधवेनोक्तम् । त-
त्प्रौढिवादमात्रम् । न तु वाक्यम् । पदस्त्वाद् अरुवः । ननु
प्रसङ्गात् । उक्तप्रयोगस्य कस्यो रातिना नञ्समासे सीडवात् ।
नुव देवो अरुवे दधन्तीत्यत्र — see p. 471 b, l. 45 ff. — स्वयमेव
तथा व्याख्यानात् । यो नो अये अरिवो अघायुरित्वादिम-
न्त्रान्तरसंवादाच्चेति दिक् — see p. 471 b, l. 54 ff. — *Mahidh.*,
in the comm. on the *Vájas.*, has the correct E.; he assigns
to the word also in the verse (quoted above, ll. 4. 5) the
meaning 1., viz.: रा दान इति धातोः कुरुमन्त्रस्य वञ्चकवचने
रुव इति रूपम् । ररी । इति ररिवांसस्य रुवः । दानं
कृतवत इत्यर्थः । तस्य निषेधादरुव इति कदाचिदपि इविदो-
नमकृतवत इत्यर्थः). E. अ neg. and ररिवस्.
अरु m. (-रुः) ¹(ved.) The name of an Asura or demon
(*Mddh.* in the *Dhātuvr.*, *Hemach.* in the *Dhātupar.*: असुरः);
e. g. *Rigv.*: अयं कनीन अरुपा अवेचमिमीतारुं चक्षुष्यात्
(*Sáy.*: अरुवसुरम् । एतन्नामानम् । अमिमीत । अमिनात् ।
यो ऽरुव चक्षुष्यात् । पादचक्षुष्योपेतः); or *Taittir.* S.:
पृथिवि देवयज्योपधासे मूर्धं मा हिंसिष्यमपहतो ऽरुः पु-
थिवीं ब्रह्म नञ् मोक्षानं वर्षतु ते यीः । मीनरुवे दिवं
मास्त्रान् &c. *Sáyana*, in his comm. on the *Taittir.* S., ad-
verts to a legend related in the *Taittir.* Br., for the sake
of explaining the purport of this passage. *Araru*, he says,
was a demon who lay crouching on the ground (in order to
obstruct a sacrifice of the gods); but the latter drove him
away by taking up dust and grass, while reciting the words
(I. 1. 9. 1): “*Araru* is driven off the earth”. Afraid, however,
lest he might go to heaven, and there frustrate the result of
their sacrifice, they afterwards tied him firmly, while reciting
another portion of the Mantra quoted. The ceremony of
taking, with a spade, dust and grass from the sacrificial
ground, at the performance of the *Darsapurnamasa* sacrifice,
is founded on this myth. *Sáy.*: अपहतो ऽरुः पृथिव्या इति
स्थेन सनुषान्पांसुनपादाय । इति (viz. *Baudhāyana*) । अर-

रुनाम को ऽसुरः [को ऽसुरः?] । को ऽच रजो-पनयनेन पु-
थिव्याः सक्ताश्चादपहतः; (comp. also *Kumārila* on a
Mānava K. S.: अपारुं पृथिव्या इत्यादिना खनिषेख खनयति);
Taittir. Brāhm.: अरुवे नामासुर आसीत् । स पृथिव्यामुप-
हतो ऽसुरः । तं देवा अपहतो ऽरुः पृथिव्या इति पृथिव्या
अपाहन् । आनुवो वा अरुः । अपहतो ऽरुः पृथिव्या इति
चदाह । आनुवमेव पृथिव्या अपहन्ति; (*Sáyana*, after having
quoted these words: उपप्लुतसिरोहितः । यन्नविचाताय कू-
टपेभ्य भूमौ शयानत्वात् । अत एवायं आनुवः शत्रुः । तं च
देवा तन्मन्त्रोच्चारणपूर्वकेषु सनुषानां पांसुनामपनयनेनाप-
हन्ति); *Taittir. Br.*: ते ऽमन्त्रन् । दिवं वा अयमिति प-
तिष्यतीति । तमरुवे दिवं मास्त्रानिति दिवः पर्यवाधन् ।
आनुवो वा अरुः &c.; (*Sáyana*: ते देवाः केनापुपायेन ।
अरुवन्धनं हित्वा पृथिव्याताय स्वर्गं नमिष्यतीति मत्वा म-
न्त्रेण बन्धनं दृढीकृत्य दिवः सक्ताश्चाप्यपहतो वाधितो भ-
वति तथा यत्नं कृतवन्तः). The same myth is alluded to in
Váj. S. I. 26.: अपारुं पृथिवीं देवयज्यनाह्वयसम् अरुो
दिवं मा पन्नः, and in *Satapathabr.* I. 2. 4. 17 ff.) It seems,
therefore, that *Araru* was originally the name of some re-
pulsive animal “with four feet”, apparently small enough
to hide itself in the grass, — which was supposed to un-
hallow the sacrificial ground, and, by thus destroying the
efficacy of rites, to prevent the fall of rain; hence, perhaps,
its association, in the guise of an Asura, with the feats of
Indra. The word may imply the same meaning also in the
following verse of the *Rigv.*, but *Sáyana* takes it there for
“the moving cloud”: दक्षो हि आ वृषं पितृसि स्वर्गं कं वि-
चावीररुं मूर मर्त्यं परिपुष्यति मर्त्यम् । इक्ष्वातुं तृभ्यं तद्वि-
तुक्ष्वाय स्वयंशसे (*Sáy.*: इ इक्ष्वा. वृषं मेघं पितृ-
सि । निर्भिष्य स्वयंशसि । किं च । मर्त्यं मर्त्यवदरुमरुशीर्षं
नमनसभावं कंचिच्छेद्यम् । इ मूरं विज्ञानम् । चावीः । मित्रव-
सि । अवर्षेण नञ्चनं वचामिनुष्य वर्षयसीत्यर्थः). The
Atharvav., which calls ‘Sleep’ the being that is neither
‘alive’ nor ‘dead’, says that its name is *Araru* — perhaps
because it is, demon-like, an obstacle to pious acts: यो न
जीवो ऽसि न मृतो देवानाममृतगर्भो ऽसि स्वप्न । वक्ष्यामी ते
माता यमः पितारुणोमासि. ²A foe, an enemy (*Bhāṭṭoj.*
on *Un. S.* IV. 80.: शत्रुः). [This meaning is, apparently, de-
rived from the words आनुवो वा अरुः above quoted, l. 6;
but its correctness, as a general term, seems doubtful; for,
in that passage, आनुव qualifies अरु, but is not a synonym
of it.] ³A weapon (*Hemach. Dhātupar.* and *Ujjvalad.* on
Un. S. IV. 79.: आयुधः. The *Un. Kosha* has: अरुवस्त्रभेदे,
i. e. “a kind of clothing”; cf. अरु 1; but the proper read-
ing is perhaps अरुवरुभेदे “a kind of missile”). E. अरु,
ún. aff. अरु (*Un. S.*).
अरु (चादि-निपात-अन्त्य; *Gāṇaratnam.*) ind. A vocative
particle implying ¹Scorn, disdain (*Gāṇar.*: अवचेपसंबो-
धने); e. g. *Gāṇar.*: अरु महाराजं प्रति कुतः चक्षिः (thus
the old MS. of the R. A. S.; the I. O. MS. less correctly:
कृतः च). ²Emotion and haste (*Śabdār.*: अरु विकारसं-
बोधे अरु खरुचान्ति). Compare अरु, रे, असे, असेसे,
असेसे. E. Probably an imitative sound.
अरु denom. par. (अरुयति) To work with an awl or with
a probe (*Gāṇaratnam.*: आराकर्मणि). See अरु 3. 1. — If
a derivative of this *dhātu* requires reduplication, the अ is

the sound that becomes reduplicated (*Kāṭydy.* v. 3. on *Pāṇi.* VI. 1. 8.). E. अरर 3.1., denom. aff. अक् (*Pāṇi.*, Gaṇa कश्चादि).

अरवा f. (-वा) The same as हंसी, q. v. (*Nigh. Pr.*). E.?

अरु m. (-रुः) A plant, *Ailanthus excelsa*, Roxb. (*Wilson*, *Bignonia Indica*; *Amarak.*: = मधुवर्ष, शोणाक, &c.; *Nigh. Pr.*: टेटू; *Ainslie*, *Mat. Ind.* II. p. 302, says that the bark of this tree "has a pleasant and somewhat aromatic taste, and is prescribed by the native practitioners in infusion, in dyspeptic complaints, to the extent of three ounces twice daily". For a description of the tree, see *Roxb.*, *Coromandel Plants*, vol. I. pp. 23. 24.; e. g. *Suśruta* (where treating of अतीसार q. v.): सनावरः पिबेयिषां साधितामुदरामयी । अरुत्वविप्रभुं च मधुकं दाहिनाङ्गुरान्. Also अरुक्. Compare अरुपुटपाक. E. अ, aff. अक्, changed to अरु; acc. to *Rāyamuk.*: अतीरः (*Un. S.* IV. 79.). कपिलकादिषु (*Pāṇi.* VIII. 2. 18. v. 2.) अरुः.

अरुक् m. (-क्) The same as अरु (*Rājanigh.*: शोणाक). E. अरु, taddh. aff. क्.

अरुपुटपाक Tatpur. m. (-कः) A preparation, by fire, &c. (see पुटपाक), made of the bark of the *Ailanthus excelsa*, honey, and the juice of the plant called मोच, q. v.; it is considered to be a stomachic, and to cure all cases of dysentery; *Sārṅgadharma-Saṅhitā*: अरुत्वकृतसिचं पुटपाको ऽपिदीपनः । मधुमोचरसाभ्यां च युक्तः सर्वातिसारगुत् । अरुपुटपाकः. E. अरु and पुटपाक.

अरव Bahuvr. m. f. n. (-वः-वा-वम्) Noiseless, still, silent. See the next. E. अ priv. and रक्.

अरवता f. (-ता) Stillness, silence; e. g. *Nalod.*: कुधि कान्त-वशं नवदामसमापनयापनया न चावधया (i. e. नवधया अप-नया आप न या अपनया) । तमुते ऽनुशयेन च तामशरीरव-तारवतार वतारवता (i. e. वतारवता आर वत अरवता; *Tikā*: अरवता मूकत्वम्). E. अरव, taddh. aff. तक्.

अरविन्द Tatpur. n. (-न्) ¹ Lotus, *Nelumbium speciosum* or *Nymphaea nelumbo*; it should be noticed, however, that it is a name of that variety of lotus which opens its flower at sunrise (another variety expanding at moonrise; see e. g. उत्पल) (*Amarak.*, *Haldy.*, *Hemach.*, *Śabdar.*, *Jaiḍdh.*, *Rājan.*, *Nigh. Pr.*: पल, कमल, &c.; *Sureśvara*: सरोज; *Anekārtha-manjari*: सरोज; *Hemach.*'s comm., and *Vallabhag.*, on *Hemach.* 1160 ff. or 4. 226 a.: एतानि मुवालिवादीनि कोक-नदास्तानि सूर्यविकासीनि); also रविन्द; e. g. *Bhāgav. Pur.*: पुरा स्वयंभूरपि संयमाभ्युदीर्णवातोर्मिरवैः करासि । एको ऽरविन्दात्यतितस्तार तस्माज्जयायेन स नो ऽसु पारः; or *Hitop.*: करटको ब्रूते । यद्यच (v. l. वृषभ यद्यच) कानि स्ना-नुमिच्छा वर्तते तदा देवपादारविन्दं प्रणम (v. l. नत्वा प्रणम); or *Bhāṭik.*: विलोक्य योतनं चङ्गं सङ्गमं शोचनो ऽवदत् । पञ्च दम्भमाण्डसानरविन्दसमुत्सुकान्. Compare also the quotation col. b, l. 11. The expanding of this variety of lotus at sunrise is adverted to, e. g. *Kumdrasambh.*: उन्मी-लितं तूलिकयेव चित्रं सूर्योभुभिर्भिन्नमिवारविन्दम् &c.; or *Bhāṭik.*: विटपिमुनविषादधामनुदानराकः प्रियवचनमधु-क्षिणीधिताधीरविन्दः । उदयनिरिभिवाङ्गिं संप्रमुखाभ्यगात्सं-गुणहृदयगुहासं प्रममोहान्धकारम्. For its fragrance, com- pare e. g. *Sākunt.*: शकुन्तरविन्दसुरभिः सङ्गवाही मासि-नीतरङ्गायाम् । अङ्गिरनङ्गतनैरविरलमासिङ्गिर्गु पवनः (the

reading शकुन्तो ऽरवि is less correct); or *Bhāṭik.*: अङ्गु-ताकाधि नवीत्यसानि वतानि चाशोचत बहुदानाम् । आत्राणि चाभ्यन्ववहः सुमन्धसीनारविन्दवतिवङ्गवाच. — It is one of the five arrows of *Kāma*, acc. to a MS. of the *Amarak.*: अरविन्दमशोकं च चूर्तं च नवमक्षिका । नीलोत्पलं च पथिते वङ्गवाचक सायकाः (*Catal. of the Bodl. MSS.* p. 183). ²The blue variety of the lotus, *Nymphaea caerulea* (*Rājan.*: नी-लोत्पल). ³The red variety of the lotus, *Nymphaea rubra* or *odorata* (*Rājan.*: रक्तकमल) or a slightly red variety (*Nigh. Pr.*: लघुतावर्णे कमल). — [The white variety seems to be included in 1.; comp. e. g. *Bhāṭik.*: सितारविन्दप्रच-येषु लोनाः संसक्तकेषु च श्वेतेषु &c.] ⁴Copper (*Rājan.*: तास, *Nigh. Pr.*: तवि). Cf. अरविन्ददलप्रभ. [*Rājā Rādhāk.* gives, besides, the meaning "सारस" or crane, his authority being the *Amarak.*; but compare the remark s. v. अशोक, p. 410a, l. 81 ff., which applies to this word also.] E. According to the *Kāśikā* and *Siddh.K.* on a *Vartt.* (नवादिषु &c., not of *Kāṭydy.*) on *Pāṇi.* III. 1. 128., अर and विन्द (विद्, kṛit aff. इ, and āgama जुम्, *Pāṇi.* VII. 1. 59.); which *Rāyam.* and other comm. on the *Amarak.* explain: अरं शीघ्रं लिप्सां विन्दति, i. e. (lotus, because) "it meets easily with the desire of being taken"; or अरं वार्तं विन्दति "because it finds the wind (?)". Another explanation is given by *Haradatta*, on the *Kāśi.*, viz.: अरविन्द इति अराकाराणि इलान्वरशब्देनोच्यन्ते; similarly *Bhānud.*, who, in his comm. on the *Amarak.*, adds to the first E. this optional one: अराकाराणि पद्माणि विन्दति, i. e. "because it has leaves shaped like the spokes of a wheel". But, as none of these E. has much plausibility, it seems preferable to analyse the word into अ and रविन्द (a synon. of अरविन्द), when अ would here imply similarity or sameness, as in अणुवर, अनेजमुक्, अणुशास, &c. That रविन्द (रवि and इ "cherish- ing the sun") is a more original form than अरविन्द, is made probable by the synonyms for lotus: रविनाथ, रवि-प्रिय, and by the synonyms for copper: रविप्रिय, रविसौह. अरविन्ददलप्रभ Bahuvr. n. (-मम्) Copper (*Nigh. Pr.*: तवि). E. अरविन्द-दल and प्रभा, "having the appearance of lotus-leaves".

अरविन्दाभि Tatpur. m. (-भिः) ¹Vishṇu. E. अरविन्द and नाभि, "the navel from which sprang the lotus that bore Brahmā at the creation" (*Wilson*). Compare अण्वज.

अरविन्दसद् Tatpur. m. (-त्) "Sitting on a lotus"; a name or epithet of the (mascul.) Brahman; compare अण्व; e. g. *Bhāṭik.*: आनन्दधियदामन्य कवं सामरविन्दसत् । रविन्द विन्दसुधीता चारित्ये सीतया चते (*Jayam.*: धाता ब्रह्मा.... अरविन्दसत् । कमलासनः सन्; *Bharatas.*: अरविन्दसत् । पद्मासनो ब्रह्मा). E. अरविन्द and सद्.

अरविन्दिनी f. (-नी) ¹A place containing lotus-flowers (see अरविन्द; *Gaṇa* पुष्करादि to *Pāṇi.* V. 2. 135.; *Śabdaratn.*: पद्मिनी &c.); e. g. *Bhāṭik.*: प्रपीतमधुका (v. l. आपीत*) भुङ्क्तेः सुदिविवारविन्दिनी । सत्परिमलसङ्गीका नापुष्कासीति नै मतिः (*Jayam.*, *Bhar.* &c.: अरविन्दिनी पद्मिनी). ²A multitude of lotus-flowers (*Ratnamālā*: पद्माकर; compare the *Gaṇa* to *Vartt.* 1. of the *Kāśi.* on *Pāṇi.* IV. 2. 51.). E. अर-विन्द, taddh. aff. इनि, fem. aff. ङीप्.

अरश्मन् Bahuvr. m. [f. n.] (-श्मा [-श्मा-श्म]) (ved.) Without

reins (as horses); e. g. *Rigv.*: अरमानो ये ऽरचा चयुता
अलासो न सयुजानास चावी (*Sáy.*: अरमानो रश्मिर्वि-
ता:.... । अलासो न । अला यचा). E. च priv. and रश्मन्.
अरस I. Tatpur. m. (-सः) Absence of the essential juice,
literally and metaphorically; see the meanings of रस and II.
(*Pán.* V. 1. 121). See also आरस. E. च neg. and रस.

II. Bahuvr. m. f. n. (-सः-सा-सम्) ¹ Devoid of the es-
sential juice, literally and metaphorically; devoid of effi-
cacy, powerless; e. g. *Rigv.*: कुपुष्पकसद्वीक्षिरे प्रवर्तमा-
नकः । वृषिकक्षारसं विषमरसं वृषिक ते विषम् (*Sáy.*:
कुपुष्पको नकुपुसद्वीक्षीत् । अरसमसारम्); or *Atharv.*:
अरसं प्राप्य विषमरसं वदुदीक्षम् । अवेदमधरायं करकोष
वि कल्पते; or *ibid.*: अरसस्य ह्यो शस्यो ऽयो ते अरसं वि-
षम् । उतारसस्य वृषस्य धनुष्टि अरसारसम्; or *ibid.*: अरसस्य
शर्कोटस्य नीचीनस्योपसर्पतः । विषं ह्यस्त्रादिष्वयो एनमवी-
जम्; or *ibid.*: अरसास ह्यादयो ये अग्नि ये च दूरवे ।
घनेन ह्यग्नि वृषिकमहिं दक्षेनागतम्; or *ibid.*: अचक्रत्वास्त्रि-
पक्षाग्नीः श्रुतं क्रत्वाक्रतस्य ये । सर्वास्त्रिपक्षेभ्यो ऽरसास्त्रिप-
क्षरत् । अरसं कृषिं नादमरसाः सप्त विस्सः । अपितो
अङ्गिरामतिमिषुमस्येव श्रातय. ² Devoid of the properties
of taste; devoid of such properties as make (a thing) per-
ceptible to the organ of taste; (as the neuter *Brahman*, of
which it is said that it has neither the quality of dimension,
nor the properties of fire, water, &c., nor such properties
as may make it perceptible to the organs of sight, touch,
hearing, taste, smell, &c.); e. g. *Satap.* or *Bṛihad.*:
तदचरे नार्नि ब्राह्मणा अभिवदन्ति &c. (see the quot. s. v.
अमनस II. 1.); (*Sankara*: छाया । अच्छायम् । असु तर्हि
तमः । अतमः । भवतु वायुर्हर्हि । अवायु । भवतु तर्ह्याकाशम् ।
अवाकाशम् । भवतु । तर्हि सङ्गात्मकम् । अतुवदसङ्गम् । रसो ऽसु
तर्हि । अरसम् &c.: "is Brahman light? [No:] it has not the
properties of light. Then is it, perhaps, darkness? [No:] it
has not the properties of darkness; &c.... Then is it, per-
haps, taste? [No:] it has not such properties as would
make it tastable"). E. च priv. and रस.

अरसक्षित Tatpur. m. f. n. (-तः-ता-तम्) Surrounded with spokes
(as the discus); e. g. *Hem. Śeṣha*: चक्रं तु वलयप्रायमरसं चि-
तमिष्वपि. E. अर 2., and सक्षित.

अरसिक Tatpur. m. f. n. (-कः-का-कम्) ¹ Insipid, tasteless;
(*Wilson*). ² Ignorant of, or insensible to, the beauties and
charms of; (*Molesworth*); destitute of taste or wit (*Rājā Rā-
dhāk.*: अरसश्च or अविदग्ध); e. g. *Vararuchi's Nīratna*: अ-
रसिकेषु कवित्वनिवेदनं (v. l. in *Rādhāk.*: रसस्य निवेदनं) शि-
रसि मा सिख मा सिख मा सिख. ³ Dull, flat; as a compo-
sition; (*Wilson*; *Molesw.*: tasteless). E. च neg. and रसिक.

अरहस् Tatpur. n. (-हः) Want of privacy. See the next.
(A MS. of the *Kāśikā* on *Pán.* III. 1. 12.) E. च neg. and रहस्.

अरहाय denom. ātm. (-यते) To become public. E. अरहस्,
denom. aff. क्, with lopa of स् (a MS. of the *Kāś.*;
see the preceding).

अराम Bahuvr. m. f. n. (-नः-ना-नम्) Cool, unimpassioned
(*Wilson*). E. च priv. and राम.

अरागिन Tatpur. m. f. n. (-नी-विनी-नि) ¹ Cool, unim-
passioned (*Wilson*). ² Not inflamed, free from inflamma-
tion; e. g. *Susruta Uttarāt.*: विषवैवेत्तिरामोषं तिमिरे राम-
मागते । यन्नेतोत्पीडितो दोषो निहन्वादायु दर्शनम् । अरानि

तिमिरे साधमाषं पटसमाश्रितम् । इच्छं द्वितीये रानि
ज्ञानुतीये चायमुच्यते. E. च neg. and रानिन्.

अरावक Bahuvr. m. f. n. (-कः-जिका-जकम्) Destitute of
a king, kingless; e. g. *Manu*: अरावके हि लोके ऽस्मिन्सर्वतो
विद्रुते भयात् । रचार्थमस्य सर्वस्य राजानमयुजतप्रभुः; or
Mahābh. Śāntip.: अरावके जीवसोके दुर्वसा वसवन्तरेः । पी-
यन्ते न हि विनेषु प्रभुत्वं कस्यचित्पदा; or *Bhāgav.-Pur.*:
अरावके तदा लोके दस्युभिः पीडिताः प्रजाः; or *ibid.*: अरा-
वकमयं नृणां मन्वमाना महर्षयः । देहं ममनुः स निजेः
कुमारः समवाचत. E. च priv. and राजन्, samās. aff. क्.

अरावन् I. Tatpur. m. (-वा) A no-king, one not a king;
e. g. *Aitar. Br.*: तस्माद्वत्तरातिर्वागन्तपिररावा सन्विचवा
(*Sáy.*: स्वयमरावा सप्तपथभिर्वेकविचया जयं प्राप्तः); or *Sāta-
pathabr.*: च एतस्मिन्नुचं न नमिष्यन्तराष्ट्रं ते भविष्यन्तराजानो
भविष्यन्ति राजन्वा विशो ऽनभिषेचनीयाः; or *Mahābh. Ādip.*:
अरावा किं नो राजः सखा भवितुमर्हति (compare the quot.
s. v. अरविन्); or *ibid. Sabhāp.*: सह स्वया हि मे वधाः
सर्वथा कृष्य पाण्डवाः । नृपतीन्समतिक्रम्य धैररावा स्वमर्षितः ।
ये त्वां दासमराजानं बाह्यादर्शन्ति दुर्मतिम् । अनर्हमर्हवत्कुण्ड
वधास इति मे मतिः; (compare also the quot. s. v. अर्हवा). —
According to a *Vārtt.* of the *Kāś.* and *Siddh. K.* on *Pán.*
VI. 2. 100. — which some embody into the *Gāṇa* चार्वादि —,
the accent of the word, which in the classical language is
the regular one, viz. the udātta on the first syllable, is, in
the Vedas, the udātta on the ultimate; but in the above
quotations from the *Sātapathabr.* the word has the same
accent as in the classical language. E. च neg. and राजन्
(without a samās. aff.; compare राजन्, and *Pán.* V. 4. 71.).

II. Bahuvr. m. f. n. (-वा-वा-व) The same as अरावक.
Compare the quotation under अरविन् II.

अरावभोगीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit for the
property or body of a king, i. e. not conducive to the wel-
fare of a king (see राजभोगीन). [A formation according to
Pán. V. 1. 9. v. 1 and VI. 2. 155., when the accent of the
word is irregular, viz. the udātta on the ultimate, and not
on the first, syllable.] E. च neg. and राजभोगीन.

अरावस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not established
or licensed by the king, illicit, (as trades, &c.); e. g. the
Mitāksharā explains the word निम्निताचोपकीवनम् in *Yā-
jñav.* thus: अरावस्थापिताचोपकीवनम्. E. च neg. and राज-
स्थापित.

अराविन् m. [f. n.] (-वी-विनी-वि) (ved.) I. Tatpur. Not
controlled by a ruler, unchecked; an epithet of the Maruts;
e. g. *Rigv.*: वि वृषं पर्वशो ययुर्वं पर्वतां अराविन्: (*Sáy.*:
अराविन्: । राजा केनचित्स्वामिनागभिहितः). E. च neg.
and राजिन् (with the udātta, not on the first, but the last,
syllable); or, according to another interpretation, by *Sāyaṇa*,
of the word in the same verse:

II. Associated with Indra (who has no ruler over him);
Sáy.: (यदा) राजा स्वाम्यस्य न विद्यत इत्यरावेकः । तद्युक्ताः
E. अरावन् II., taddh. aff. इनि.

अराटकी f. (-की) Apparently the same as अरामुक्ती; e. g.
Atharvav.: एयमनमोवधीनां वीरधां वीर्यावती । अरामुक्ती-
राटकी तीक्ष्णमुक्ती वृषतु. Compare the next. E. doubtful;
perhaps, अराट (अर and अट), taddh. aff. क् and (irreg.)
fem. aff. ऊीच्.

चराटी Tatpur. (?) f. (-टी) A long prickly creeper with thin pods, described as resembling the *Mimosa abstergens* (*Nigh.* Pr.: कंटकवृक्ष शिवेकारसारखी मोठीवेळ असते शेगा बारीक असतात). Perhaps the same as the next. E. चर and चट? ("growing quickly"?), fem. aff. डीव् (?).

चराह. A doubtful word. See चाराह.

चराव m. f. n. (-वः-वा-वम्) (ved.) Going. See समराव. E. च, kṛit aff. शानच्.

चरावि m. (-णिः) A proper name: one of the sixty-two sons of Viśvāmitra, according to the *Anuśāsanap.* of the *Mahābhārata*. E. ?

चराति Tatpur. (-तिः) I. f. (ved.) 'The not giving or offering, esp. sacrificial viands to the gods, the not performing sacrifices; e. g. *Ṛigv.*, *Vāj. S.*: यो नो चरातिं समिधान चक्रे नीषा तं धक्षतसं न मुक्कम् (*Sāy.*: हे समिधान । अपे । चः पुमान् चरातिमदानं कुर्वते) or *Ṛigv.*: मा नो चरातिरीशत देवस्य मर्त्यस्य च (*Sāy.*: हे अपे त्वदनुग्रहात्तो ऽस्मानरातिरदानं पराभवितुं शक्नो मा भूत). Cf. p. 476 a, ll. 45. 46. 'The not being offered to the gods (as a sacrificial gift), the becoming waste and therefore useless, (as a sacrificial offering which remains unemployed, and therefore produces no result); e. g. *Taitt. S.*: इदमुनः सह स्फात्वि त्वा नारात्वि (*Sāy.*: हे हविः । अभिवृद्धी त्वामभिमन्त्रयामि । तवाभिवर्धनमदानाय न भवति किं तु देव्यो दातुमिव); or *Vāj. S.*: यवो ऽसि यवयाकृष्टो यव-चारातीः (*Mahidh.*: हे धान्यविशेष त्वं यवो ऽसि यवा-ह्वो देष्टुम् दीर्घास्यं वा । चक्षत् । चक्षत्तः । यवय । पुषकृष । तथा । चरातीः । अदानानि च यवय । पुषकृष); or *ibid.*: भूताय त्वा नारातये (*Mahidh.*: हे ग्रीहिविशेष । भूताय । भवनाय । यामान्तराणां ब्राह्मणभोजनस्य च पुनरपि सन्नावाय त्वा त्वां परिशेषयामीति शेषः — *not* त्वा संपरि^० as edited 1. 11. — । न । चरातये । अदानाय । शेषयामि; *Sāy.* on the corresp. passage of the *Satapathabr.* I. 1. 2. 20.: भूताय । प्रभूताय समुद्धर्ष त्वामभिमृशामि । चरातये । असमुद्धये नाभिमृशामि — these words are not "extracted" in the present edition —). 'The preventing a sacrificial offering to be made, the hindering the performance of sacrifices; e. g. *Ṛigv.*, *Vāj. S.*: यो नो चरातिं &c. (see line 14), where *Mahidh.* explains: यो ऽरातिं चक्रे । दानं प्रतिषेधति. 'The meanings 1. and 3. personified as a demon, or demoniac powers, hostile to piety, such as laziness in the fulfilment of religious duties, malignity, evilness of disposition; e. g. *Taitt. S.*, *Vāj. S.*: अवधूतं रचो ऽवधूता चरातयः; or *ibid.*: परापुतं रचः परापुता चरातयः (*Mahidh.*: चरातयः । हविःप्रतिकृत्वा आसन्नादिश्रवः); or *ibid.*: प्रलुष्टं रचः प्रलुष्टा चरातयः (where *Mahidh.*, however, gives an optional interpretation: रा दाने । हविषो दक्षिणाया वा दानं रातिः । रातिः प्रतिबन्धका चरातयः; compare 5.); or *Taitt. S.*: अन्तरितं रचो ऽन्तरिता चरातयः; or *ibid.*: निर्दग्धं रचो निर्दग्धा चरातयः; or *Vāj. S.*: निष्टप्तं रचो निष्टप्ता चरातयः; or *Atharv.*: वि देवा जरसापुतन्वि त्वमपे चरात्वा । अहं सर्वेषां पाप्मना वि यक्षेयं समावुषा; or *ibid.*: चरात्वास्त्वा निर्दग्धा अभिचारादयो भयात् । मूर्खोरोजीयसो वधावरसो वारयिष्यते; or *ibid.*: भूतिश्च वा अभूतिश्च रातयो ऽरातयश्च याः । बुधश्च सर्वाबुधश्च शरीरमनु प्राविशन्; or *ibid.*: यमराति पुरोधस्ते पुषं परिरापिणम् । नमस्ते तक्षी

ह्वमो मा वणिं वचयीर्मम. 'One who does not offer, or perform, sacrifices, a wicked man, an enemy in general; (*Sāy.* on the *Ṛigv.*: अन्धश्चरातिश्चन्द्रः शत्रुवाची स्त्रीसिद्धो भवति); e. g. *Ṛigv.*: त्वं नो अपे महोभिः पाहि विषयसा चरातिः (*Sāy.*: चरातिरदातुः । तत्सत्वाशाददानाद्वा); or *ibid.*: किं नूनमस्मान्पुषवदरातिः किमु धूर्तिरमृत मर्त्यस्य (quoted in *Īśvarakṛ.*'s comm. on the *Sāmkhyakār.* v. 2; *Sāy.*: चरातिः शत्रुः); or *Vāj. S.*: अति निहो अति सिधो ऽत्यन्तिमत्तरा-तिमपे (*Mahidh.*: न रातिर्दानं यस्य सो ऽरातिसमदातार-मतिक्रम्य &c.); or *Ṛigv.*, *Atharv.*: ससन्तु त्वा चरातयो बोधन्तु मूर रातयः (*Sāy.*: चरातयो ऽदानशीलाः श्रवः); or *Ṛigv.*: मा नः सोमपरिबाधो मारातयो बुद्धरन्ता (*Sāy.*: चरातयः श्रवः); or *ibid.*: निरहतं दुच्छुना रुद्धवन्ता पुषु-अवसो वृषणावरतीः (*Sāy.*: चरातीः श्रवः); or *ibid.*: विद्या अपे ऽप दहारातीर्थेभिरुपोभिरदहो वरुषम् (*Sāy.*: चरातीः श्रवः); or *Ṛigv.*, *Vājas.*: दुष्टरसरत्नरातीर्वचो धा यश्चवा-ह्वे (*Vājas.* v. 1. : वाह्वसि; *Sāy.*: चरातीररातीन् । श्रवः; *Mahidh.*: चरातीः श्रवः); or *Vājas.*: सहस्र मे चरातीः सहस्र पुतनायतः (*Mahidh.*: चरातीः । अदानशीलाः श्रवसेनाः). —

II. m. (-तिः) 'An enemy (*Amarak.*, *Halāy.*, *Hemach.*, *Śabdaratn.*: शत्रु &c.); e. g. *Hitop.*: स्वामिन्स्यो ऽयं नृतनो नयो तदरातिं हत्वा संतापः क्रियते; or *Bhāṭik.*: शरणमिव नतं तमोनि कुञ्जे विटपिनिराकृतचन्द्ररश्म्यराती &c.; or *ibid.*: प्रीर्णुवीत्तेजसारातिमरासीञ्च भयङ्करम् &c. ' (In arithmetic sometimes used to denote) the numeral 6, (there being six sins or temptations; cf. p. 478 b, ll. 40. 41). Also चाराति q. v. (*Viśvapr.* *Śabdabh.*: विद्यात् चरातिमारातिम्; *Bharatas. Dwi-riṣpak.*: चरातिरप्यारातिः स्वात्). E. च neg. and राति; the accent of the word is, in conformity with this E., the regular one, udātta on the first syllable. *Sāyaṇa* assumes that, in the meanings I. 4. and 5., the word either may have been formed according to the vague rules of *Pāṇini* III. 3. 118. or 174., or that it may be a *Bahuvr.*; and he accounts for the irregularity of accent, which would arise from the latter alternative, by the many deviations of the Vaidik accent from the classical standard in compounds the first part of which is the priv. च —: *Sāy.*: चरातयः श्रवः । रा दाने । अन्धश्चराती वरुषमिति वरुषवचनात्कर्तरि क्तिन् । यद्वा क्तिञ्चो च संज्ञायामिति क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृ-तिस्वरत्वम्; or, on another occasion: रा दाने । मन्ते वृषेत्वा-दिना (*Pāṇ.* III. 3. 96.) भावे क्तिन् । न विद्यते रातिरेष्विति वरुषीही पूर्वपदप्रकृतिस्वरत्वम् । नञ्सुभामिति (*Pāṇ.* VI. 2. 172.) तु सर्वे विधयश्चन्द्रसि विकल्पना इति न भवति । यद्वा क्तिञ्चो च संज्ञायामिति कर्तरि क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृतिस्वरत्वम्. Compare also *Mahidh.*, above l. 9. It seems unnecessary, however, to have recourse to explanations like the foregoing, since the transition of abstract meanings into concrete ones may be seen in analogous instances, e. g. in those of अभिभूति, अभिमाति, अभिशक्ति. The commentators on the *Amarak.*, in explaining the classical word (II.) supply, at "not giving", the sense of "pleasure", viz. an enemy, "because he does not afford, scil. pleasure": e. g. *Rāyam.*, *Bhānud.*: न राति सुखम्; but, as the word has the sense of enemy also in the Vedas, the ellipsis "sacrificial offering" is more accordant with the origin of this meaning. — Sometimes *Sāyaṇa* seems to

ascribe to अराति the same E. as to अरव, अरि &c., when the word would imply "one who comes with hostile intent, one who attacks"; e. g. in his comm. on *Rigv.* VII. 33. s.: अरातयो ऽभिषमन्तीषाः शत्रवः; (cf. also s. v. अरातीय 2; col. b, l. 16, and s. v. अराय, p. 477 b, l. 36 ff.); but the correctness of such an E. is very doubtful.

अरातिदूषक Tatpur. m. [f. n.] (-कः[-वा-कम्]) (ved.) Worstening enemies; e. g. *Atharv.*: कृतादूषक एवाधमयो अरातिदूषकः । अयो सहस्रां अङ्गिः प्र य आधुवि तारिषत्. Compare the next. E. अराति and दूषक.

अरातिदूषि Tatpur. m. [f. n.] (-विः[-वि-वि]) The same as the preceding; e. g. *Atharv.*: कृतादूषिरयं मक्षिरयो अरातिदूषिः । अयो सहस्रां अङ्गिः प्र य आधुवि तारिषत्. E. अराति and दूषि.

अरातिभङ्ग Tatpur. m. (-ङ्गः) Defeat or destruction of a foe (*Wilson*). E. अराति and भङ्ग.

अरातिष denom. par. (-यति) (ved.) The same as अरातीय q. v.; e. g. *Atharv.*: तान्सखीषाः प्र इहस्यिषीषामरो युवा । यो नो दुरक्षाहिषायायो यो नो अरातिषात्. E. अराति, denom. aff. क्वच्. The classical form would be अरातीय q. v. (cf. *Pāṇi*. III. 1. 10.).

अरातिह Tatpur. m. f. n. (-हः[-हा-हम्]) Destroying enemies; e. g. *Atharv.*: स नो रघु अङ्गिः धनपायो धनेव । देवा यं चक्रुर्ग्राह्याः परिपावमरातिहम्. E. अराति and ह.

अरातीय denom. par. (-यति) ¹To wish to refrain from making offerings to the gods. See अरतीयत् 1. ²To act or behave like an enemy; e. g. *Vāj. S.*: यो अक्षममरातीयायस नो देयति जनः । निष्ठायो अक्षामिष्यास सर्वं तं मक्षसा कुम् (*Mahidh.*: अरातीयात् । अरातीयति । अरातिरिवाचरति...); or *Sātapathabr.*: य उ एव अक्षमाया-रातीयति यदीनं देष्टि तमेवेतदेभिष सोक्षिरभिनिदधाति (*Sāy.*: अरातीयति । अरातिरिवाचरति । उपमानादाचार इति क्वच् — *Pāṇi*. III. 1. 10. —). ³To intend becoming an enemy; e. g. in the passage यो अक्षमम् (l. 27), *Mahidh.* adds, after अरातिरिवाचरति, this optional interpretation: अरातित्व-निष्कृति; compare also the next, l. 50. [The first and third meanings seem to be rather artificial, and to strain the applicability of *Pāṇi*. III. 1. 10. & whence they would apparently follow.] E. अराति, denom. aff. क्वच्; the lengthening of the final vowel of अराति is noticed by the *Vājas. Prātiśākhya*.

अरातीयत् m. (-यत्) ¹One who wishes to refrain from making gifts or offerings, esp. sacrificial; e. g. *Vāj. S.*: विष्णोः क्रमो ऽस्वरातीयतो हवा (*Mahidh.*: हे मुतीय वाद-व्यास विष्णोः क्रमो ऽसि । अरतीयतो हवा । रातिर्दानम् । न रातिररातिः । दानाभावः । तन्नात्मन इच्छतीत्यरातीयत्). ²One who acts or behaves like an enemy; e. g. *Rigv.*: जातवेदसे सुनवाम सोममरातीयतो वि दहाति वेदः (*Sāy.*: अरातीयतः । अरातिं शत्रुमिवास्मानाचरतः शत्रोर्वेदो धनं निदहाति.... भक्षीकरोतु). ³One who intends becoming an enemy; e. g. *Aitar. Br.*: भान्तं सुगो अरातय इत्यरातीयत एव तदपहन्ति (*Sāy.*: नो ऽस्माकम् । अक्षमर्थे). अरातयः शत्रवः । मा कुः । मा तिष्ठन् । तत्पादपाठेन । अरातीयतः शत्रुत्वमिच्छन् एव पुत्रवानपहन्ति. [See the remark above, l. 36 ff.] Compare the next. E. अरातीय, kṛit aff. हतृ.

अरातीयु m. (-युः) The same as the preceding, with the

implied sense of habitualness or inveteracy; e. g. *Atharv.*: अरातीयोर्धामुक्क दुर्हादो दिवतः शिरः । अपि युवान्मो-जवा. E. अरातीय, kṛit aff. हतृ (*Pāṇi*. III. 2. 17a.).

अरातीयन् m. (-वा) (ved.) ¹Not making, or refraining from, gifts or offerings, especially sacrificial; or wishing to refrain from such gifts; e. g. *Rigv.*: यो नो अये अरिर्वी अवाधुररातीषा मर्चयति इधेन (*Sāy.*: अरातीषा स्वधमहा-नवान् । इहसि वणिप् । तदिच्छतीति मत्सर्वीषो वणिप् । शत्रुत्वमाचरन्वः शत्रुधेन मानसवाचिकभेदेन द्विविधेन । न दहामीति मानसो मन्त्रः । निष्ठाचारीषि दाननिवारणं वा-चिको मन्त्रः &c.); or *ibid.*: अरातीषा चिदङ्गिषो ऽनु नो मूर मंसते भद्रा इहस्य रातयः (*Sāy.*: अरातीषा । अहावः). ²An enemy; e. g. *Rigv.*: अरातीषा मा नक्षारीको य नः किं अनाममदिह्येको परि क्षव (*Sāy.*: अरातीषा । अरा-तित्ववान् । शत्रुः); or *ibid.*: उत वा यो नो मर्चवादानसो ऽरातीषा मर्तः सानुको युवः (*Sāy.*: अरातीषा । अभिमुख-मानमनधान्; for this explanation, see the remark under the E. of अराति, col. a, l. 1 ff.). E. अराति — with the final vowel lengthened —, taddh. aff. वणिप्.

अराधि Tatpur. f. (-धिः) Transgression, sin, offence (probably the same as अवरधि); e. g. *Vāj. S.* (where it is personified as one of the deities of the Purushamedha): अराध्या एदि-धिःपतिम् (scil. निपुनस्मिन्). E. अ neg. and राधि.

अराधस् Bahuvr. m. (-धाः) (ved.) One who has no property, one who has nothing, but esp. with the implied sense, for making sacrificial offerings with; hence, one who does not perform sacrifices; e. g. *Rigv.*, *Sāmav.*, *Atharv.*: कदा मर्तमराधस् पदा युममिव स्फुरत् (*Sāy.* on the *Rigv.*: अराधस्म । हविर्बन्धेन राधसा धनेन रहितम् । अयष्टारमित्यर्थः; on the *Sāmav.*: अराधस्म । धनेन रहितम् । अयष्टारम्); or *Rigv.*, *Sāmav.*: पदा पथीरैराधसो (v. l. पथीनरा) नि बाधस्म महौ अधि (*Sāy.* on the *Rigv.* and *Sāmav.*: अराधस्मः । अष्टवध्वरहितान्); or *ibid.*: अय अनामराधस् इता मयं न भुजवः (*Sāy.* on the *Rigv.*: अराधस्म । बाधस्मवर्तितम्; on the *Sāmav.*: अराधस्म । अधनम् । धनरहितम्); or *Rigv.*: पथीयक्रमीरभि विज्ञावाधस्मराधस् (*Sāy.*: अराधस्मः । अदा-तुन् । अयवमानान्). Compare the next. E. अ priv. and राधस्.

अराय Tatpur. m. f. (-यः-यी) (ved.) ¹One who cannot afford anything, esp. to make sacrificial offerings with; e. g. *Rigv.*: न पापासो अनामहे नारायासो न अयवः (*Yaska*: अधना; *Sāy.*: — scil. अयमिच्छं न मन्वामहे — अरायासः । अरायाः । अधना बाधयिष्वा वा). ²One who impedes or obstructs the making of sacrificial offerings, one who is inimical or malignant; e. g. *Rigv.*: अरायि काये विक्ते विरि गच्छ सहान्ते । शिरिम्बिठस्य सत्वभिषेभिह्वा चातयाजसि । अतो इतश्चातुतः सर्वा धुवाव्यावधी । अरायं ब्रह्मवसते तीक्ष्ण-मृद्धोद्वमिहि (*Yaska*: [अरायि] अदायिनि; *Sāy.*: हे अरा-यि । अदायिनि । दानविरोधिनि.... दुर्भिक्षादिदेवते); or *Atharv.*: अथा निषी विक्तेषो वि व्रतां यातुधाम्नी वि तुह्य-कामराधः; or *ibid.*: अयाह यातुधामीरप सर्वा अरायः; or *ibid.*: अरायान्मूको रचांसि सर्पान्मुक्कवाधितुन्; or *ibid.*: ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः । पिशाचास्तस्य रचांसि तान्मूकमे यावय. Compare the preceding and अराति. — The accent of the word is unsettled; in the *Rigv.* the masc. is adātta on the first; in the *Atharv.*, on

the second syllable; the fem. is udatta on the last syllable. E. च neg. and राव, in the fem. with ऊीच्. Yaska and Sdy. seem to take the masc. for a Bahuvr.

चराचवच Tatpur. n. (-चम्) (ved.) The destruction of those who are malignant or inimical; e. g. *Atharv.*: (scil. चरे) चराचवचमचराचवचतर्मे हे दाः स्वाहा. Compare the next. E. चराच and चवच.

चराचवातन Tatpur. n. (-चम्) (ved.) The killing of those who are malignant or inimical. See the preceding and the quotation there given. E. चराच and वातन.

चराच 1. m. f. n. (-चः-चा or -ची-चम्) Crooked, curved, bowed, bent (*Amarak.*, *Halāy.*, *Hemach.*, *Viśvapr.*, *Trik.*, *Med.*, *Bhūrip.*, *Śabdaratn.*, *Unnādik.*: वक्र or कुटिल); e. g. *Nalop.*: चराचपक्षनयनां तथा मधुरभाषिणीम् (scil. इम-यनीम्) । चवयित्वा मृगयाधः कामस्य वयनीषिवान्; or *Raghuv.*: सा यूनि तस्मिन्निवाचनम् शशाक शशीनतया न वक्रम् । रोमाञ्चलक्ष्मि सगाचयष्टिं भित्वा निराक्रामह्रास-वेष्टाः; or *Gāṇaratnamah.*: चराची or चराचा भूमिः (see also under 3.).

2. m. (-चः) ¹A bent or crooked hand (*Śabdaratn.*: हस्तमेद lit. "a kind of hand" which here probably implies a crooked one). ²An elephant in rut (*Hemach.*: समदक्षिप; *Viśvapr.*, *Med.*, *Bhūrip.*: समदक्षिन्; *Śabdaratn.*: मत्तह-क्षिन्; *Sureśv.*: मत्तगज; *Unnādik.*: मत्तम). ³The resinous exudation of the *Shorea robusta* (*Amarak.*, *Hemach.*, *Viśvapr.*, *Med.*, *Śabdaratn.*, *Bhūrip.*: सर्जरस; *Sureśv.*: सर्जनिर्घास). Also राक्ष. ⁴The proper name of a celebrated teacher of the *Sāmaveda* (*Vanśabr.* of the *Sāmav.*).

3. f. (-चा or -ची) ¹An unchaste woman. ²A modest woman (*Śabdaratn.*: स्त्री तु कुसटाधुष्टचोरपि; the first meaning being derived from 1. in its moral, the second from 1. in its physical, sense). [The word being included in the *Gāṇa* ब्रह्मादि, *Pāṇ.* IV. 1. 45., the femin. is either चराचा or चराची, and in the latter case udatta on the last syllable (ऊीच्); in the Vedas, should it occur there, it would be चराची only, *Pāṇ.* IV. 1. 46.]

4. f. (-ची) A proper name. [In this sense it is udatta on the first syllable — ऊीच् — *Gāṇa* शार्ङ्गरवादि to *Pāṇ.* IV. 1. 73., unless it means the wife of Arāla, the teacher of the *Sāmaveda*, when it is ऊीच् or udatta on the last syllable.] E. The E. given by the comm. on the *Amarak.* is not plausible; thus, *Rāyam.* derives चराच "crooked" from चर "going" and चास "taking", i. e. "taking one who goes": चरति. चरः. चरे मच्छममासाति । चराचः; *Bhāmud.*: चरति । च मती विष् । चरमासाति । मूषविभुवादिचः (cf. *Pāṇ.* III. 2. 5.); (or) चरां साति वा । चराचः — the drift of which E. is not intelligible to me. The meaning "resinous exudation", *Bhāmud.* explains as "not giving, scil. pain": न राति दुःखम् । वक्रसकाक्षम्, i. e. च neg. and राक्ष. — This description of E. is, however, surpassed by one of modern lexicographers who not only state that चराच "crooked" comes from चर "the spoke of a wheel" and "therefore" implies "spreading in the shape of spokes (speichenartig auseinandergehend)", but add that this E. is "probably beyond a doubt (wohl ohne Zweifel)". — The word in its meaning 1. (crooked, &c.) and those connected

with it (2. 1. 2. and 3. 1. 2.) is probably the same as चरार, the final consonant of the latter having been changed to च, i. e. the intensive of च — implying here "crookedness" —, kṛit aff. च. Compare the intens. of चुप्, सङ्, चर्, चप्, चम्, दङ्, दम्, नृ which likewise imply a deteriorative sense (*Pāṇ.* III. 1. 2.); that of नृ changing its र to च (*Kāś.* on *Pāṇ.*: निवेदिष्यते); and see the general rule of *Pāṇ.* (III. 1. 2.), according to which the intens. of dhātus meaning "to go" always implies the sense of "going crookedly". For the change of र to च compare also चर्चति &c. s. v. च.

चराचुक m. (-चः) Ratan, Calamus rotang (*Nigh. Pr.*: = चेत). E. ?

चराचन् Tatpur. m. (-चा) (ved.) One who refrains from making gifts — especially sacrificial gifts, to the gods —, one who does not perform sacrifices; impious; hence, an enemy; e. g. *Rīgv.*, *Sāmav.*: चपन्नो चराचः यवमानाः स्वर्गः । योनावृतस्य सीदत (*Sāy.* on the *Rīgv.*: चराचः । चदातुन् । चवयमानान्; on the *Sāmav.*: चवयमानान्); or *ibid.*: पाहि विश्वसाद्रवसो चराचः प्र स वावेपु नो ऽव (*Sāy.*: चराचः । चदातुः); or *Rīgv.*: पाहि नो चने रचसः पाहि धृतिरराचः (*Sāy.*: चराचः । धनादीनामदातु-पातुः); or *Rīgv.*, *Atharv.*: मा नो निदे च वक्रवे ऽर्चो रन्वीर-राच्ये (*Sāy.*: चराच्ये । चदवि); or *Rīgv.*: चक्षिन्पिशङ्ग-भिष्टो दधाता वेनमादिशे । यो चक्षभमरावा (*Sāy.*: चः । चवमानः चक्षभम् । चरावा । चदाता शुभुरहितः); or *ibid.*: चनेव विश्वमि चक्षराच्यस्युर्वस्य यो चक्षधुक् (where *Sāy.* derives the sense "enemy" from "not giving, scil. property which should be given to one", i. e. not discharging a debt; but the ellipsis, "sacrificial gift" at "not giving" seems more concordant with the Vaidik poetry: चराचः । चक्षभं देवस्य धनसादानुन् । वेरिचः); or *ibid.*: उत त्वं मुञ्चमक्षिना सखायो मध्ये चक्षुरेवासः समुद्रे । निरीं पर्वद-रावा यो युवाकुः (*Sāy.*: चरावा । चरववानभिमन्ता च); or *ibid.*: चरावा यो नो चमि दुक्कुनाचते तस्मिन्नेनो वचवो नि धेतन (*Sāy.*: चरावा । गमनवान्; where, as in the foregoing quotation, he apparently derives चराचन् from चर, taddh. aff. चत्, while taking चर for a synonym of चरव, i. e. an enemy, because "connected with attack, attacking"; but the correctness of such an E. seems very doubtful; comp. the remark s. v. चराति, p. 476 a, l. 1 ff.). E. च neg. and राचन्.

चराङ्ग Tatpur. n. (-ङ्गम्) [¹A country not governed by a king.] ²(ved.) The loss of kingly power, the loss of a kingdom; e. g. *Śatapathabr.*: ये वा एतस्मिन् चरमिषि राङ्गं ते भविष्यन्ति रावानो भविष्यन्ति भविष्यन्तीया च व एत-स्मिन् च न भविष्यन्ति राङ्गं ते भविष्यन्ति रावानो भविष्यन्ति रावाना विशो ऽभविष्यन्तीयाः. E. च neg. and राङ्ग.

चरि 1. m. f. (-रिः-री) [ved. gen. sing. and nom. acc. plur., masc.: चर्यः. For चरे see s. v. चरे] ¹(ved.) One who goes or moves, going, moving; e. g. *Rīgv.*: तं नाकमर्थो चमूनीतशोचिषं चरतिप्यसं मरतो वि धूनुच (*Sāy.*: हे मरतो ऽर्चो चकारः). ²(ved.) The wind; e. g. *Rīgv.*: चपुचत्पिपुषीमिषमूर्धं सप्त-पदीमरिः । सूर्यस्य सप्त ररिषमिः (*Sāy.*: चरिः । चरवशी-सो वायुः). ³(ved.) One who performs an act, with the implied sense of a religious act; a sacrificer, a worshipper;

e. g. *Rigv.*, *Atharv.*: सुतेसुते नोक्से बृहद्भुत एदरि: (*Sáy.*: इयति। मच्छन्नुष्ठयं कर्म। प्राप्नोतीत्यरिर्व्ययमानः); or *Rigv.*: भूरि चिदर्थः सुदासरायेषा मदन्त इवयेम देवा: (*Sáy.*: अर्थः। सोतारः। वयम्.... इवयेम; he adds, however, this optional interpretation: — यदा। अर्थ इति वद्व्या (?) रूपम्। ईश्वराद्वाजदिरपि &c. — see 5.); or *ibid.*: तत्सु नो विन्ने अर्थ आ सदा गुणन्ति, कारव: (*Sáy.*: अर्थः। सुतीनामीरयितार:); or *Rigv.*, *Sámv.*: पुष्ट स्वा दासन्तोचे रिरये तव स्विदा (*Sáy.* on the *Rigv.*: हे अये। तव स्वि। तविव। आ। अभिमुञ्जेन। अरिः। अर्ता। इविरादिप्रापणेन सेवको इहम्; but *Yáska*, in referring here अरिः to Agni, renders the former “lord” — see 5. —; and *Sáy.* adheres to the same interpretation in his comm. on the *Sámv.*: यस्यात्त्वमरिः। ईश्वरः सर्वहविषाम् &c.; *Yáska*: अरिः। अभिषः। अश्चते। ईश्वरो ऽपरिरेतस्मादेव); or *Rigv.*: वि तर्तुर्वने मघवन्विपक्षितो ऽयौ विषो जनानाम् (*Sáy.*: हे.... इह। विपक्षितः। विद्वांसः। तदीयाः सोतारो ऽयौ ऽभिनन्तारः). See also अरी. [This meaning is connected with meaning 1., dhátus in the sense of “going” implying that of “acting”.] “(ved.) One who comes towards, reaches, obtains; e. g. *Rigv.*: अस्माकासो ये नुतमासो अर्थ इह सूरयो दधिरे पुरो नः (*Sáy.*: हे इह स्वामयः। अरयः। प्रापयितार इत्यर्थः); or *ibid.*, *Sámv.*, *Vájas.*: एना विस्वामर्थ आ बुक्षानि मानुषाणाम्। सिषासन्तो वनामहे (*Sáy.*: एना। एनेन। अनेन सोमेन मानुषाणां मनुष्याणाम्। विस्वा विस्वानि। बुक्षानि। अन्नानि। अर्थः। अभिनन्तः। सिषासन्तः। संभो-
 25 तुमिच्छन्तः। वयं वनामहे। संभजामहे; *Mahidh.*’s comm. on this verse is different; see s. v. अर्थ); or, in explaining the verse: मत्स्यन्तं वृषभं वावुधानमकवारि.... ऊवेम, *Mahidh.* says that अकवारि may also mean: अकुत्सितमियति। ऐश्वर्यं प्राप्नोति. “(ved.) A lord, a master; compare अर्थ; e. g. *Rigv.*: स न एनीं वसवानो रथिं दाः प्रार्थः सुवे तुविमघस्य दानम् (*Sáy.*: अहं व। अर्थः। ईश्वरः। तुविमघस्य प्रभूतधनस्य व। दानं प्रसू-
 30 वे। स्त्रीभिः); or *ibid.*: विन्तो ह्यन्तो अरिराजनाम ममेदहं समुरो ना जनाम् (*Sáy.*: अरिः। अर्थः। ईश्वरः); comp. also ll. 5, 15, 53, and अरिधायस्. [This meaning may be derived either from meaning 4.: “obtaining”, or from the affinity of अरि with अर्थ.] “One who comes with hostile intent, one who attacks; hence, an enemy, in general; e. g. *Rigv.*: उत स्वस्त्वा अरात्वा अरिर्हि व उतान्वस्त्वा अरात्वा वृको हि वः (*Sáy.*:
 40 उत। अपि व। सोमः स्वस्त्वा अरात्वाः। स्त्रीयस्व श्वोः समीपम्। अरिः। अभिनन्ता हननाय); or (joined with अराति q. v. — when the latter designates the impious man or the impeder of religious rites, and अरि the man engaged in aggressive acts; e. g.) *Rigv.*, *Sámv.*: वि पु विस्वा अरातयो ऽयौ नञ्जन् नो धियः (*Sáy.*: अरातयः। अदात्र्यः। अर्थः। अभिनन्तः। नः। अस्माकम्। शत्रुभूता प्रजाः); or *ibid.*: वि व नञ्जन् इषो अरातयो ऽयौ नञ्जन् सनिषन्त नो धियः (*Sáy.* on the *Rigv.*: अरातयः। अदा-
 45 तारः। अर्थः। अरयः; but in the *Sámv.* this line reads: वि चिदन्नागा इषयो अरातयो ऽयौ नः सन्तु सनिषन्तु नो धियः, when *Sáyana* renders अर्थः “masters”: ये ऽरातयः शत्रवः। तान्विनाशयन्तः। अर्थः। स्वामिनः। नः। अस्माकम्। सन्तु &c.); or *Rigv.*: तरन्तो अयो अरातीर्वन्तन्तो अयो अरातीः (*Sáy.*: अयो ऽरातीः। अभिनन्तीररातीः); or *ibid.*: (पूषन्तु द्रव) अचा अयो अरातयः (*Sáy.*: अचाः। आहन्तीः।

अर्थः। अरीरभिनन्तीः। अरातयः। शत्रुभूताः प्रजाः। उप-
 द्रव); or *ibid.*: इह्यापी तपन्ति माघा अयो अरातयः (*Sáy.*:
 अचाः। आहन्तः। अर्थः। अभिनन्तः। अरातयः। शत्रुसे-
 नाः); or (joined with अदात्र्यस् which has a similar sense
 as अराति, e. g.) *Rigv.*: आ पवमान नो भरायो अदात्र्यो
 नयम् (*Sáy.*: अर्थः। अरिः। अदात्र्यः। अग्रयन्तः); or
 enemy, in general; e. g. *Rigv.*: उत न शुभर्नो अरिवेचिपुर्दस
 जष्टवः (*Sáy.*: अरिः। शत्रवः i. e. enemy, collectively); or
 10 *ibid.*: अघ आ नो मयतो द्रव्यासस्त्रातारो भूत पुतनासर्वः
 (*Sáy.*: अर्थः। अरिः। श्वोः); or *ibid.*: तिरो अयो इवनामि
 युतं नः (*Sáy.*: अर्थः। अरिः); or *ibid.*: उत न एषु नृषु अयो
 पुः प्र राये यन्तु शर्धन्तो अर्थः (*Sáy.*: अर्थः। अरयः); or
 15 *ibid.*: वीर्णं च इह्याभि भूमार्थसखी रथिः श्वसा पुत्सु जनान्
 (*Sáy.*: अर्थः। अरीन्। शत्रून्); or *ibid.*: येन वंसाम पुतनासु
 शर्धन्तसरन्तो अर्थ आदिशः (*Sáy.*: अर्थः। अरीन्। शत्रून्). —
 The latter sense (enemy) is that which the word has in
 classical Sanskrit, where it is of frequent occurrence (*Ama-
 rak.*, *Haldy.*, *Hemach.*, *Śabdaratn.*, *Jaidh.*, *Uṇhādik.*: शत्रु);
 e. g. *Manu*: जनन्तरमरि विस्वादरिसेविनमेव च। अरि-
 नन्तरं मिषमुदासीनं तयोः परम्; or *Yājñav.*: अरिमिषमु-
 दासीनो जनन्तरस्त्यरः परः; or *Mahābh. Śāntip.*: अरेहि
 दुर्ददाज्ञेयं भयपुष्टादिवोरजात्; or *Bhāgav.-Pur.*: अरयो ऽपि
 हि संधियाः सति कार्यार्थगौरवे। अहिमुषिकवहेवा अर्थस्य
 पदवीं गतिः; or *Suśruta Kalpasth.*: राक्षो ऽरिदेशे रिपव-
 25 सुषामुमार्गान्नभूमन्सन्तान्विवेक्ष। संद्वयस्तेभिरतिप्रदुष्टान्वि-
 श्राय लिङ्गैरभिषोध्यैष; or *Bhāṭik.*: स भस्मसाक्षकारा-
 रीन्दुदाव च कृतान्तवत्; or *Raghuv.*: नमयति स स केव-
 लमुन्नतं वनमुषे नमुचेररये शिरः; or *Māghak.*: दारी दारद-
 रिद्रो ऽरिदाहदारो ऽद्रिदुरदः। दुरादरौद्रो ऽदरद्रोदो-
 दहादरादरी; or *Nalod.*: वेनवत्पापासितया वेष्ठा भीमी
 युता वत्पापासितया। नृप सकल्पापासितया हत्तारीन्वान्वा-
 न्किष्वापासि तया; or *Daśar.*: वसुस्वभावदेवारिकृताः सुः
 कपटास्त्रयः; or *Sāhityad.*: रौद्रः क्रोधस्त्राधिभावो रक्तो
 द्वाधिदेवतः। आसन्मनरिसत् तथेष्टोहीपनं मतम्. — In
 30 this sense अरि occurs often also at the end of compounds;
 e. g. in *Tatpur.*, such as देव्यारि, मुरारि, शम्भारि, पुषो-
 मारि, भीष्मारि, काकारि, हिमारि, शक्रारि, सुरारि, &c.,
 or in *Bahuvr.*, such as जितारि, दमितारि, &c. “(In arith-
 metic it is sometimes used to denote) the numeral 6, (there be-
 35 ing six enemies, i. e. six sins or temptations; viz. काम,
 क्रोध, मोह, मद, and मात्सर्य qq. vv.). “The
 name of a plant, *Mimosa pudica* (*Rājanigh.*: संदानिका,
 दाक्षी, खदिरपत्रिका; also अरिखदिर), its properties being
 thus described by the *Rājan.*: अरिः कषाचकटुका तित्ता
 रक्तार्तिपित्तगुत् i. e. “it is astringent, hot, bitter, and cures
 40 plethora”. “(In astrology.) The technical name of one of the
 conditions produced by the rising of a sign of the zodiac, viz.
 the sixth condition, or that of enmity or strife; also called दे-
 विन्, वैरिन्, शत्रु, रिपु, चतः; scil. भाव (*Muhūrtachint.*, *Jāta-
 kālankāra*); e. g. *Raghunand. Jyotist.*: मकरः करिकुलरिपुषा
 कन्वा मेवेष्ट सह श्वसुसया। कर्कचटौ वृषधनुवी वृश्चिकमिषुने
 चारिविधौ. [Some modern Dictionaries lend to अरि also
 45 the sense “wheel”, — gratuitously; see, for this sense
 अरिन्.] — *Patanjali*’s *Mahābhāṣya*, in its introductory
 observations, illustrates the evil effects arising from incor-
 50 rect language, by a legend according to which the Asuras,

in once exclaiming हे ऽसवः, instead of हे अरवः, and, thus committing a grammatical fault and a barbarism, were defeated by the gods: ते ऽसुराः हे ऽसवो हे ऽसव इति कुर्वन्तः परावभूयुः । तस्माद्वाक्येन न कोष्ठिते नापभाषिते &c. — The corresponding words of the *Śatap.* — III. 2. 1. 28. — differ from those quoted by *Patanjali*; they run: ते ऽसुरा आत्तवचसो हे ऽसवो हे ऽसव इति वदन्तः परावभूयुः.

2. f (-री [nom. plur. -रीः]) (ved.) People; but probably more accurately: pious people (when अरी would refer to 1. 3.); e. g. *Vāj. S.*: मानपानुदमधराक्षसर्वतस्त्वा दिश आधावन्तु । अन्म निष्पर समरीर्विदाम् (*Mahādh.*: अरीः । अर्यः । प्रवाः । संविदाम् । संविदताम् । प्रवा वा अरीरिति श्रुतिः — *Śatap.* — । अस्माकं सोमसमानमं नागादिभ्यासिनो वना जानन्तिवर्षः). — E. अ, un. aff. इ (*Ujvalad., Śāyāna, Bhattoji.*); the regular accent of the word being, consistently with this E., the udatta on the ultimate; in the *Atharv.*, however, the word occurs also with the udatta on the first syllable. — The *Unādik.* states that, in the sense of “enemy”, अरि may be used in the three genders (अरिः शची भवेन्निषु); but this information seems suspicious, though the *Vaidik* form अर्यः, in its connection with अरातयः or अरातीः, &c., belongs to the femin. of अरि. — The E. named and acknowledged by the best authorities — Śāyāna included — is not only consistent with analogy — comp. e. g. अममिन्, अमच, अरव I. 1. 4. and the words mentioned there —, but supported by the combination of अरि with अराति, which would become meaningless, if अरि were अ-रि “not giving” and thus identical in its original sense with अ-राति. It must be considered, therefore, as a slip of Śāyāna’s, when, e. g. in his comm. on *Rigv.*: ऊचोषि चक्षुषसा भूहि पक्षो नयो वृकाधारये असुरये he paraphrases: वृकायादाय असुरय उपचपयिषे &c. — His explanation: अर्यः । सुतीनामीरयितारः — see above p. 478 a, l. 7 — would seem to connect अरि, in the sense of सोतु, with ईर (comp. also his gloss on अरिद्रुत); but, as his gloss इयति &c., p. 478 a, l. 2, is more explicit, it is fairer not to impart to the former words the value of an etymological account.

अरिर्कष्य Tatpur. m. [f. n.] (-अः [-की-अम्]) Worrying foes; e. g. *Mahābh. Nalop.*: (Damayanti speaking) न मानयसि मामार्यं वदतीमरिर्कष्य. E. अरि and कष्य.

अरिक्वभाक् Tatpur. m. f. n. (-क्-क्-क्) Not entitled to a share of the inheritance, a non-heir; e. g. a quotation by the *Mitāksharā* on *Yājñav.*: अन्वार्थं द्रव्यमुत्पन्नं तत्रानधिक्रतास्तु ये । अरिक्वभाक्ते सर्वे यासाच्छादनभाजनाः. E. अ neg. and रिक्वभाक्.

अरिक्वीच Tatpur. m. [f. n.] (-चः [-या-अम्]) Not entitled to inheritance; e. g. *Manu*: चा निमुक्तावतः पुत्रं देवराष्ट्राण्यवामुचात् । तं कामजमरिक्वीचं वृक्षोत्पन्नं प्रचक्षते. E. अ neg. and रिक्वीच; with the udatta on the ultimate (cf. *Pāṇ.* VI. 2. 155.).

अरिचिप Tatpur. m. (-चः) A proper name: a son of Śwaphalka (son of Vriṣṇi) by Gāndini (*Langlois’ Transl.* of the *Harivaṃśa*). This name is also read *Avikshipa* and *Girikshipa*. E. अरि and चिप.

अरिखदिर Karmadh. m. (-रः) The name of a plant; the same as अरि 1. 8. (*Rājaniḥ*). E. अरि and खदिर.

अरिगूर्त Tatpur. m. [f. n.] (-तः [-ती-तम्]) (ved.) Determined upon, or ready for, (the destruction of) foes; e. g. *Rigv.*: नृषीषे ऽपि । असवचा नो वदसः सुकीर्तिरिषस पर्यदरिगूर्तः सूरिः (where Śāyāna admits also another interpretation, viz. “praised (even) amongst the impious”); अरिगूर्तः । अरिष्वदातृषु सदा शब्दितः । अरीषां हननायो-युक्तो वा). Compare s. v. अरिद्रुत. E. अरि and गूर्त.

अरिघ्न Tatpur. m. (-घ्नः) A slayer of enemies; e. g. *Rāmāy. Sundarak.* (older recens.): अरिघ्नं सिंहसंकाशं चिमं द्रुक्ष्वि राघवम्. E. अरि and घ्न.

अरिचिन्तन Tatpur. n. (-न्तम्) A design formed in regard to an enemy; administration of foreign affairs (as peace, war, march of an army, &c.; see आवाप); *Hemach.*: तत्त्वं स्वराष्ट्रचिन्ता आदावापस्त्वरिचिन्तनम् (*Vallabhag.*: अरिचिन्तानामेकम् । आवापः संघादिषाङ्गुलेन परमस्त्वचिन्ता). E. अरि and चिन्तन.

अरिचिन्ता Tatpur. f. (-न्ता) The same as the preceding. Compare l. 14. E. अरि and चिन्ता.

अरिखीविष्कर (?) Tatpur. m. (-रः) A cock (perhaps, a wild cock; (*Hemach. Śeṣa*, where, in the printed ed., the words अरिखी and विष्कर are probably to be read as a compound). E. If the whole word, or either of its parts, be correct, अरिखी and विष्कर; but the proper reading is perhaps अरखविष्कर.

अरिता f. (-ता) Enmity, hostility; e. g. *Nalod.*: आकुलये-वारितया विधेर्मतिरनेन सिद्धये ऽवारि तथा (*Tikā*: विधेर्दे-वस्य । अरितया शत्रुत्वेन). E. अरि, taddh. aff. तच्.

अरितु m. (-ता) (ved.) The helmsman of a vessel, a pilot; e. g. *Rigv.*: कनिकद्वज्जगुषं प्रनुवाच इयति वाचमरितेव नावम् (*Śāy.*: अरिता कर्षधारः); or *ibid.*: हरिः सुवानः पञ्चा-मृतस्तेयति वाचमरितेव नावम् (*Śāy.*: अरितेव । अनासीरं प्रापयन्नाविको यवा नावं प्रेरयति). E. अ, kṛit aff. तुच्, and इट्.

अरिच I. 1. m. f. n. (-चः [-या-अम्]) (ved.) Causing to proceed, driving, propelling; e. g. *Rigv., Vājas.*: अस्त्रावरसो दमामरिचा अर्षद्भुमासो अपयः पावकाः (*Śāy.*: दमाम् । दमनीयानां रचःप्रभृतीनाम् । अरिचाः । तारकाः; *Mahādh.* has two interpretations, the one similar to that of Śāyāna; the other as under II. 2. 1.; p. 480 a, l. 11 ff.).

2. n. (-चम्) Literally, an instrument for proceeding; hence ¹ (ved.) An oar in general; e. g. *Rigv.*: रवाच नाव-मुत नो नृहाय निवारिचां पदतीं राक्षसे (*Śāy.*: नावम् निवारिचाम् । नियतर्त्विषूपीदकाकर्षकाहसाधनोपेताम्); or *ibid.*: यदक्षिणा ऊहपुण्ड्रमुमर्षं शतारिचां नावमातस्त्रिवा-सम् (*Śāy.*: शतारिचाम् । वज्ररिचाम् । विः काष्ठिः पार्श्वतो वक्षिर्वाकोदने सति जीः शीघ्रं नक्षति तान्वरिचाधि); or *Vāj. S.*: सुनावमावहेयमाक्षवन्तीमनामसम् । शतारिचां स्वस्ये (*Mahādh.*: शतारिचाम् । वज्रकेतुवाचाम् (which is a preferable reading to the printed केतुवाच 21. 7.) अम्बुसाम-भिरितर्षः). ² A rudder (*Amarak., Śabdaratn., Unādik.*: = केनिपातकः; *Bhānu.*, *Rāmātr.*, &c.): हे नौपुङ्गवाक्ष-काष्ठस्य; *Halāy.*: अरिचं कोटिपाचम्; *Hem.*: = केनिपातः or कोटिपाचम्; *Harāv.*: = तरिरचः). ³ (ved.) A ship, a vessel; e. g. *Rigv.*: अरिचं वा दिवस्युषु तीर्थे सिन्धुनां रचः (*Śāy.*: हे अक्षिणी वा अरिचं नमनसाधनं नीक्ष्य सिन्धुनां समुद्राणां तीर्थे ऽवतरचप्रदेशे विद्यत इति शेषः । रचश्च भूमी

वज्रं विद्यते). ⁴ The wheel of a cart; e. g. *Rigv.*: प्राता रजो
नवो जोषि सखिचतुर्मुखसिखः सप्ररिमः । इहारिचः &c.
Sdy.: इहारिचः । इहवक्त्रः — which is probably to be
substituted for इहवक्त्रः in *Müller's* ed. II. 18. 1. —; for
another interpretation see II. 19 ff.). ⁵ A Soma-vessel (see
II. 2. 1.). E. च, krit aff. इच (*Pāṇini*, *Vopadeva*). The
regular accent of the word is the udatta on the second
syllable; in the ed. of the Atharvav. the word occurs also
with the udatta on the first syllable.

II. Tatpur. 1. m. f. n. (-चः-चा-चम्) (ved.) Protecting
from enemies; e. g. *Mahidh.*, in the verse चक्षाजराजो
इमान्, has, besides the gloss above adverted to (p. 479 b, l. 38),
also the following: इमां गृहाणामरिषाः । रचकाः । नावा-
निव विनिपाताः । अरिभ्यस्त्रायते इरिषाः — where, according
to this comm., there would be an equivocation between
अरिच in the sense stated, and अरिच “oar”.

2. m. (-चः) ¹ A sacrificial vessel, one especially for
taking the Soma-juice with; e. g. in his comm. on the
Rigv.-verse प्राता &c., see above, II. 1. 2, *Sdyana* says that रचः
may be also rendered चचः, when इहारिषाः would mean
“having ten Graha-vessels”: अरिभ्यः पाप्मस्त्रायते इरि-
षा यहाः । इहसंज्ञाका यहा यस्स स तादृशः । चमसा-
ध्वर्युभिप्रायं वा; for his other interpretation, which is more
plausible, see above l. 3); or *Satapathabr.*: नीहं वा एव
स्वर्ग्यो । चद्विष्यमानं तस्मा अस्मिन् स्थाधारिषास् सर्वस्व
लोकस्व संपारकाः (where अरिषाः conveys an allusion to
अरिच “oar” as above, see l. 14 ff.). ² The proper name of
a personage and of the place where he lived (*Gaṇa* to
Pāṇ. IV. 2. 116; *Genaratnam.*: अरिचस्व निवासो इत्यरिचः).
See अरिचिह्न. E. अरि and च. In meaning 2. 1. the word
may perhaps belong to I., a sacrificial vessel allowing, as it
were, the sacrifice “to proceed”.

अरिचगाध Tatpur. m. f. n. (-धः-धा-धम्) Oar-deep, as deep
as an oar goes, shallow; e. g. *Kāśikā*, &c. (on *Pāṇ.* VI.
2. 4.): अरिचगाधमुदकम्. (The accent of the word is the
udatta on the second syllable; see s. v. गाध). E. अरिच
and गाध.

अरिचपरस [m.] f. [n.] (-[चः]-ची-चम्) (ved.) Crossing
by means of oars (as a ship); e. g. *Rigv.*: सञ्जा कञ्चुधं
धिष चा तनुधं नावमरिचपरशी कञ्चुधम् (*Sdy.*: अरिच-
परशी कर्षणाद्विष्येयारिषेय पारचित्वाम् । नावं चचना-
याम् । कञ्चुधम् । कञ्चुधम्). E. अरिच and परस.

अरिदाम Tatpur. m. (-जः) The proper name of a prince
belonging to the family of the Vṛishnī-Anāhaka; *Hariv.*:
.... अरिदामो गृह्णते चयस्ते सत्यं पुषी । गृह्णन्त्येव
वायिषु मुखेषु मधुसूदनः । गृह्णन्त्येव तं भारं चपी हारचती
प्रति; (*Langlois* has, instead of *Ariddanta*, the reading *Atiddanta*,
which, he thinks, is the same as *Abhidanta*. See s. v.
अभिदाम्). E. अरि and दाम्.

अरिधावस Bahuvr. m. f. n. (-याः-याः-चः) (ved.) That
which can be possessed by lords (only), that which is
costly either from its quality or from its quantity; very
valuable or very numerous; e. g. *Rigv.*: पूर्वजेषु प्रयतिमा-
दहे वस्तीयुतां चट्वावरिधावसी नाः (*Sdy.*: अरिधावसः ।
अरिभिरीचरेधारसीया वज्रभूया असंज्ञाताः). E. अरि
and धावस.

अरिच n. (-रि) A wheel; (*Hemach.*: अरि चक्रम्; *Valla-
bhagāni*: अरि । चक्रनवाकः । जीवचिह्नः । अरिची । अरी-
चि इत्यादि; which gloss shows, beyond a doubt, that the
base of the word is अरिच, not अरि; *Hemach.*'s own gloss
must be read, therefore: अराः सखिचिह्नरि, not अरिः —
the correctness of the latter word having been justly doubted
by the European editors of the first portion of *Hemach.*; the
reading of the Calc. ed. of the *Trikāṇḍ.*: चक्रं स्वरिः कृतम्,
is corrected in the Bombay ed. which has: चक्रं स्वरि कृतम्).
² A discus (as one of the attributes of Viṣṇu); e. g. *Bhāskara's*
Līlāvati: पाशाकुशादिः; see s. v. चक्रोत्सृजकचित्. E. अरि,
taddh. aff. इणि.

अरिचक्र Tatpur. m. f. n. (-जः-जा-चम्) Gratifying an
enemy; e. g. *Hitopad.*: निरस्ताहं निरानन्दं निर्वीर्यमरि-
चक्रम् । मास सीमन्तिनी काचिज्जयत्युपनीकुशम्. E. अरि
and चक्र.

अरिनिपात Tatpur. m. (-तः) An invasion made by enemies,
an inroad; e. g. *Hitopad.*: कर्मबामारक्षोपायः पुष्टवृक्ष-
संप्रदेशकावविभानो इरिनिपातप्रतीकारः कार्यसिद्धिर्हेति
पद्माङ्गो मन्त्रः (thus ed. *Wilkins*; the readings of the other
edd. are less good; edd. *Seramp.*, *Calc.* and *Bombay*: पुष्ट-
वले वृक्षः भावो इरिनिपातः प्रतीः; *Lassen* and *Schlegel*:
पुष्टवृक्षः भावो विनिपातप्रतीकारः; ed. *Johnson*: पुष्ट-
भावो निपातप्रतीकारः). E. अरि and निपात.

अरिनुत Tatpur. m. f. n. (-तः-ता-तम्) Praised (even) by
enemies; e. g. *Bhāṭik.*: निरनमदमः पुष्टवरिपुपुराणरपति-
चरशी नवितुमरिनुतो (scil. विभीषणः; *Jayam.*: नरपतिच-
रशी । रामस्य पादौ । अरिभिरपि नुतो मूरत्वात्). Comp.
अरिनुत. E. अरि and नुत.

अरिन्दम Tatpur. m. (-मः) ¹ A subduer of enemies, a van-
quisher of foes; an epithet frequently applied, in poetry,
especially to renowned kings; e. g. *Rāmāy. Bālak.*: (रामः)
महोरखो महेष्वासो गृह्यपुररिन्दमः; or *ibid.*: इवमुक्ता
धनुर्मणे वज्रा मुष्टिमरिन्दमः (scil. Rāma) &c.; or *Mahābh.*
Adip. (Duryodhana addressing Karna): इहंदां कुप सर्वेषां
मूर्ध्नि पादमरिन्दमः; or *ibid. Vanap.* (Vaiśampāyana ad-
dressing Janamejaya): विवहुरिन्दमप्रतिमाः कवित्कात्मरि-
न्दमः; or *ibid. Udyogap.*: रामस्य मम तेजस्वी दिव्यास्त्रपिद-
रिन्दमः. ² The proper name of a personage named in
the Aitareya Brāhmaṇa amongst several others who re-
ceived and propagated the knowledge of the ceremony of
the सोमभक्ष (q. v.), described in the seventh Pentad of the
Brāhmaṇa. *Arindama* was taught this ceremony by *Sana-
śruta*, and himself taught it to *Kratuvid*; *Aitareyabr.*:
एतमु हिव प्रोवाच तुरः कावयो जनेजयाय पारिचिताय
.... एतमु हिव प्रोवाचाभिः सनश्रुतायारिन्दमाय क्रतुविदे वा-
नकवे (*Sdy.*: एवं पूर्वोक्तमेव भवं कवयस्व पुष्टपुरवामको
महर्षिः परिचित्पुषा जनेजयसंज्ञाय प्रोवाच । जनेजयः
संप्रदायः । तथैतमेव भवजपिनामको महर्षिः सनश्रुताय
प्रोवाच । सनश्रुतवारिन्दमाय प्रोवाच । अरिन्दमस्य क्रतुविदे
प्रोवाच । क्रतुविद्वज्जनेजये प्रोवाच । अथं तृतीयः संप्रदायः.
These words do not yield, therefore, the inference which
has been drawn from them, that *Arindama* was the father
of *Sanaśruta*). ³ The name of a Muni (fabled about) in the
Kathāsaritsāgara: तवारिन्दमनामानं स (scil. पाण्डुः) मुनिं
मुत्तमायकः । अजान मुनयस्य सभायं मुरतक्षितम्. ⁴ A name

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